

FRONTISPIECE.



J. Wale del.

W. Barber sc. Roteman Street

T H E
H O L Y B I B L E:

THAT IS,

—*A*

T H E S A C R E D S C R I P T U R E S
CONTAINED IN THE
O L D and N E W T E S T A M E N T.

T R A N S L A T E D

According to the H E B R E W and G R E E K ;

A N D

C O N F E R R E D W I T H T H E B E S T T R A N S L A T I O N S I N D I V E R S L A N G U A G E S.

W I T H

M O S T P R O F I T A B L E A N N O T A T I O N S U P O N A L L T H E H A R D P L A C E S , A N D
O T H E R T H I N G S O F G R E A T I M P O R T A N C E .

BY THE ARCHBISHOPS, BISHOPS, ETC. ETC.

EXOD. XIV. 13, 14.

FEAR YE NOT, STAND STILL, AND BEHOLD THE SALVATION OF THE LORD, WHICH HE WILL
SHEW TO YOU THIS DAY. THE LORD SHALL FIGHT FOR YOU, THEREFORE HOLD YOU
YOUR PEACE.

PSALM XXXIV. 19.

GREAT ARE THE TROUBLES OF THE RIGHTEOUS: BUT THE LORD DELIVERETH HIM OUT
OF THEM ALL



L O N D O N :

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MDCCLXXV.

ARCHBISHOP PARKER'S

P R E F A C E.

OF all the sentences pronounced by our Saviour Christ in his whole doctrine, none is more serious, or more worthy to be borne in remembrance, than that which he spake openly in his gospel, saying, "Scrutamini scripturas, quia vos putatis in ipsis vitam æternam habere, & illæ sunt, quæ testimonium perhibent de me." "Search ye the scriptures; for in them ye think to have eternal life, and those they be which bear witness of me." These words were first spoken unto the Jews by our Saviour; but by him in his doctrine meant to all. For they concern all of what nation, of what tongue, of what profession soever any man be. For to all belongeth it to be called unto eternal life, so many as by the witness of the scriptures desire to find eternal life. No man, woman, or child, is excluded from this salvation; and therefore to every one of them is this spoken; proportionally yet, and in their degrees and ages, and as the reason and congruity of their vocation may ask. For not so lieth in charge to the worldly artificer to search, or to any other private man so exquisitely to study, as it lieth to the charge of the public teacher to search in the scriptures, to be the more able to walk in the house of God ("which is the church of the living God, the pillar and ground of truth") to the establishing of the true doctrine of the same, and to the impugning of the false. And though whatsoever difference there may be betwixt the preacher in office, and the auditor in his vocation, yet to both it is said, "Search ye the scriptures," whereby ye may find eternal life, and gather witnesses of that salvation, which is in Christ Jesus our Lord.

For although the prophet of God, Moses, biddeth the king, when he is once set in the throne of his kingdom, to describe before his eyes the volume of God's law, according to the example which he should receive of the priests of the Levitical tribe, to have it with him, and to read in it all the days of his life, to the end that he might learn to fear the Lord his God, and to observe his laws, that his heart be not advanced in pride over his brethren, nor to swerve either on the right hand, or on the left; yet the reason of this precept, for that it concerneth all men, may reasonably be thought to be commanded to all men, and all men may take it to be spoken to themselves in their degree. Though Almighty God spake to his servant Joshua in precise words, "Non recedat volumen legis hujus ab ore tuo, sed meditaberis in eo diebus ac noctibus," &c. "Let not the volume of this book depart from thy mouth, but muse therein both days and nights, that thou mayest keep and perform all things which be written in it, that thou mayest direct well thy way, and understand the same:" yet as well spake Almighty God this precept to all his people in the direction of their ways to himward, as he meant it to Joshua. For he that hath care of all, he accepteth no man's person; his will is, that all men should be saved; his will is, that all men should come to the way of truth*. How could this be more conveniently declared by God to man, than when Christ his well-beloved Son, our most loving Saviour, the way, the truth, and the life of us all, did bid us openly, "Search the scriptures," assuring us herein to find eternal life; to find full testification of all his graces and benefits towards us, in the treasure thereof.

Therefore it is most convenient, that we should all suppose, that Christ spake to us all in this his precept of searching the scriptures. If this celestial Doctor (so authorised by the Father of heaven, and commanded, as his only Son, to be heard of us all) biddeth us busily to "search the scripture," of what spirit can it proceed, to forbid the reading and studying of the scriptures? If the gross Jews used to read them, as some men think, that our Saviour Christ did shew, by such kind of speaking, their usage, with their opinion they had therein to find eternal life, and were not of Christ rebuked or disproved, either for their searching, or their opinion they had therein to find eternal life, how superstitiously, or superficially soever some of them used to expound the scriptures; how much more unadvisedly do such as boast themselves either to be Christ's vicars, or to be of his guard, to loath christian men from reading, by their covert slanderous reproaches of the scriptures, or in their authority by law or statute to contract this liberty of studying the word of eternal salvation? Christ calleth them not only to the single reading of scriptures (saith Chrysostom) but sendeth them to the exquisite searching of them, for in them is eternal life to be found, and they be (saith himself) the witness of me: for they declare out his office, they commend his benevolence towards us, they record his whole works wrought for us, to our salvation. Antichrist therefore he must be, that, under whatsoever colour, would give contrary precept or counsel, to that which Christ did give unto us. Very little do they resemble Christ's loving Spirit, moving us to search for our comfort, that will discourage us from such searching, or that would wish ignorance or forgetfulness of his benefit to reign in us; so that they might by our ignorance reign the more frankly in our consciences, to the danger of our salvation. Who can take the light from us in this miserable vale of blindness, and mean not to have us stumble in the paths of perdition, to the ruin of our souls? Who will envy us this bread of life, prepared and set on the table, for our eternal sustenance, and mean not to

* That is, his revealed will contained in his BLESSED WORD; which, as the good Archbishop is here contending against the church of Rome, ought to be read by all men, and not by the PRIESTS only.

furnish us, or instead thereof, with their corrupt traditions, and doctrines of man, to infect us? All the whole scripture, saith the holy apostle St. Paul, inspired from God above, is profitable to teach, to reprove, to reform, to instruct in righteousness, that the man of God may be found and perfect, instructed to every good work.

Search therefore, good Reader (in God's name) as Christ biddeth thee, the holy scripture, wherein thou mayest find thy salvation. Let not the volume of this book (by God's own warrant) depart from thee; but occupy thyself therein in the whole journey of this thy worldly pilgrimage, to understand thy way how to walk rightly before him all the days of thy life. Remember, that the prophet David pronounceth him the blessed man, which will muse in the law of God both day and night: Remember, that he calleth him BLESSED, which walketh in the way of the Lord, which will search diligently his testimonies, and will in their whole heart seek the same. Let not the covert suspicious insinuations of the adversaries drive thee from the search of the holy scriptures, either for the obscurity which they say is in them, or for the inscrutable hidden mysteries they talk to be comprised in them, or for the strangeness and homeliness of the phrases they would charge God's book with. Christ exhorteth thee therefore the rather for the difficulty of the same, to search them diligently. St. Paul willeth thee to have thy senses exercised in them, and not to be a child in thy senses, but in malice. Though many things may be difficult to thee to understand, impute it rather to thy dull hearing and reading, than to think that the scriptures be insuperable to them which with diligent searching labour to discern the evil from the good. Only search with an humble spirit, ask in continual prayer, seek with purity of life, knock with perpetual perseverance, and cry to that good Spirit of Christ the Comforter. And surely to every such asker it will be given, such searchers must needs find, to them it will be opened. Christ himself will open the sense of the scriptures, not to the proud, or to the wise of the world; but to the lowly and contrite in heart. For he hath the key of David, who openeth, and no man shutteth; who shutteth, and no man openeth. For as this Spirit is a benign and liberal Spirit, and will easily be found of them which will early in carefulness rise to seek him, and as he promiseth he will be the Comforter from above to teach us, and to lead us into all the ways of truth, if that in humility we bow unto him, denying our own natural senses, or carnal wits and reasons: so he is the Spirit of purity and cleanness, and will recede from him whose conscience is subject to filthiness of life. Into such a soul this heavenly wisdom will not enter. For all perverse cogitations will separate us from God. And then how busily soever we search this holy table of the scripture, yet will it then be a table to such to their own snare, a trap, a stumbling block, and a recompence to themselves. We ought therefore to search to find out the truth, not to oppress it; we ought to seek Christ, not as Herod did, under the pretence of worshipping him to destroy him; or as the Pharisees searched the scriptures to disprove Christ, and to discredit him, and not to follow him; but to embrace the salvation which we may learn by them.

Nor yet is it enough so to acknowledge the scriptures, as some of the Jews did, of the holiest of them, who used such diligence, that they could number precisely, not only every verse, but every word and syllable, how often every letter of the alphabet was repeated in the whole scriptures. They had some of them such reverence to that book, that they would not suffer in a great heap of books, any other to lay over them; they would not suffer the book to fall to the ground as nigh as they could; they would costly bind the books of holy scriptures, and cause them to be exquisitely and ornately written. Which devotion yet, though it were not to be discommended, yet was it not for that intent why Christ commended the scriptures, nor they thereof allowed before God. For they did not call upon God in a true faith, they were not charitable to their neighbours; but in the midst of all this devotion, they did steal, they were adulterers, they were slanderers and backbiters: even much like many of our christian men and women now-a-days, who glory much that they read the scriptures, that they search them and love them, that they frequent the public sermons in an outward shew of all honesty and perfection: yea, they can pick out of the scriptures virtuous sentences, and godly precepts to lay before other men. And though these manner of men do not much err from such searching and studying, yet they see not the scope, and principal state of the scriptures: which is, as Christ declareth it, to find Christ as their Saviour, to cleave to his salvation and merits, to be brought to the low repentance of their lives, and to amend themselves, to raise up their faith to our Saviour Christ, so to think of him, as the scriptures do testify of him. These be the principal causes, why Christ did send the Jews to search the scriptures. "For to this end were they written," saith St. John. "Hæc scripta sunt ut credatis, & ut credentes vitam habeatis æternam." "These were written, to this intent, that ye should believe, and that through your belief ye should have everlasting life."

And here, good Reader, great cause we have to extol the wonderful wisdom of God, and with great thanks to praise his providence, considering how he hath preserved and renewed from age to age, by special miracle, the incomparable treasure of his church. For first he did inspire Moses, as John Chrysostom doth testify, to write the stony tables, and kept him in the mountain forty days, to give him his law. After him he sent the prophets; but they suffered many thousand adversities; for battles did follow, all were slain, were destroyed, books were burnt up. He then inspired again another man to repair these miraculous scriptures, Esdras I mean, who of their leavings set them again together. After that, he provided that the seventy Interpreters should take them in hand. At the last came Christ himself: the apostles did receive them, and spread them throughout all nations. Christ wrought his miracles and wonders; and what followed? After these great volumes, the apostles also did write, as St. Paul doth say, "These be written to the instruction of us, that he come into the end of the world." And Christ doth say, "Ye therefore do err, because ye know not the scriptures, nor the power of God."

ARCHBISHOP PARKER'S PREFACE.

God." And Paul did say, "Let the word of Christ be plentiful among you." And again saith Col. 3.
David, "Oh! how sweet be thy words to my throat, above the honey, or the honey-comb to Psalm 119.
my mouth." Yea Moses saith, "Thou shalt meditate in them evermore; when thou risest, and Deut. 16.
when thou sittest down, when thou goest to sleep, continue in them," he saith; and a thousand
places more: And yet after so many testimonies thus spoken, there be some persons that do not
yet so much as know what the scriptures be. Whereupon nothing is in good state amongst us,
nothing worthily is done amongst us. In things which pertain to this life, we make very great
haste, but of spiritual goods we have no regard.' Thus far John Chrysostom.

It must needs signify some great thing to our understanding, that Almighty God hath had such
care to prescribe these books thus unto us: I say, not prescribe them only, but to maintain them,
and defend them against the malignity of the devil and his ministers, who always went about to
destroy them. And yet could these never be so destroyed, but that he would have them con-
tinue whole and perfect unto this day, to our singular comfort and instruction; where other
books of mortal wise men have perished in great numbers. It is recorded, that Ptolomæus
Philadelphus, king of Egypt, had gathered together in one library at Alexandria, by his great
cost and diligence, seven hundred thousand books, whereof the principal were the books of
Moses; which, reserved not much more than by the space of two hundred years, were all burnt
and consumed in that battle, when Cæsar restored Cleopatra again after her expulsion. At Con-
stantinople perished under Zenon, by one common fire, a hundred and twenty thousand books. Johan. Sa-
rberienf. in
Polycratice,
lib. 8.
cap. 19.
W. de regli-
bus.
At Rome, when Lucius Aurelius Antonius did reign, his notable library, by a lightning from
heaven, was quite consumed. Yea it is recorded, that Gregory I. did cause a library of Rome,
containing only certain Painim's work to be burned, to the intent that the scriptures of God
should be more read and studied. What other great libraries have there been consumed, but of
late days? And what libraries have of old, throughout this realm, almost in every abbey of the
same, been destroyed at fundry ages, besides the loss of other men's private studies, it were too
long to rehearse.

Whereupon, seeing Almighty God, by his divine providence, hath preserved these books of
the scriptures safe and sound, and that in their native languages they were first written in, the
great ignorance that reigned in these tongues, and contrary to all other casualties, chanced upon
all other books, in maugre of all worldly wits, who would so fain have had them destroyed;
and yet he by his mighty hand, would have them extant as witnesses and interpreters of his will
toward mankind. We may soon scan cause most reverently to embrace these divine testimonies
of his will, to study them, and to search them, to instruct our blind nature, so sore corrupted
and fallen from the knowledge in which first we were created; yet having occasion given some-
what to recover our fall, and to return again to that divine nature, wherein we were once made,
and at the last to be inheritors in the celestial habitation with God Almighty, after the end of our
mortality here, brought to his dust again. These books, I say, being of such estimation and
authority, so much revered of them, who had any mean taste of them, could never be put
out of the way; neither by the spite of any tyrant, as that tyrant Maximian destroyed all the
whole scriptures, wheresoever they could be found, and burnt them in the midst of the market;
neither the hatred of any Porphyrian philosopher or rhetorician, neither by the envy of the Ro-
manists, and of such hypocrites, who from time to time did ever bark against them: some of Gilfride,
Mon.
them not in open sort of condemnation, but more cunningly under subtle pretences; for that, as
they say, they were so hard to understand, and especially, for that they affirm it to be a
perilous matter to translate the text of the holy scripture, and therefore it cannot be well
translated.

And we may behold the endeavour of some men's cavillations, who labour all they can to
slandeur the Translators, to find fault in some words of the translation: but themselves will
never set pen to the book, to set out any translation at all. They can in their constitutions pro-
vincial, under pain of excommunication, inhibit all other men to translate them without the
Ordinaries, or the Provincial Council, agree thereunto. But they will be well aware never to
agree, or give counsel to set them out; which their subtle compass, in effect, tendeth but to
betray what inwardly they mean, if they could bring it about, that is, utterly to suppress them.
Being in this their judgment far unlike the old fathers in the primitive church, who have exhorted
indifferently all persons, as well men as women, to exercise themselves in the scriptures, which,
by St. Hierome's authority, be the scriptures of the people. Yea, they be far unlike their old
forefathers, that have ruled in this realm, who in their times, and in divers ages, did their dili-
gence to translate whole books of the scriptures to the erudition of the laity; as yet at this day
be to be seen divers books translated into the vulgar tongue, some by kings of the realm, some
by bishops, some by abbots, some by other devout godly fathers. So desirous they were of old
time to have the lay sort edified in godliness, by reading in their vulgar tongue, that very many
books may be yet extant, though for the age of the speech and strangeness of the character of
many of them, almost worn out of knowledge. In which books may be seen evidently, how it
was used among the Saxons, to have in their churches read the four gospels, so distributed and
picked out in the body of the evangelists books, that to every Sunday and festival day in the year,
they were sorted out to the common ministers of the church in their Common Prayers, to be
read to their people. Now as of the most antient fathers the prophets, St. Peter testifies, 1 Pet. 3.
that these holy men of God had the impulsion of the Holy Ghost, to speak out these divine testi-
monies: so it is not to be doubted, but that these latter holy fathers of the English church had the
impulsion of the Holy Ghost, to set out these sacred books in their vulgar language, to the edifi-
cation of the people, by the help whereof they might the better follow the example of the godly
christians in the beginning of the church; who not only received the word with all readiness of
heart, but also did search diligently in the scriptures, whether the doctrine of the apostles were Acts 17.

agreeable to the same scriptures. And these were not of the rascal sort, saith the divine story, but they were of the best and of most noble birth among the Thessalonians, Birrhenses by name. Yea, the prophets themselves in their days, writeth St. Peter, were diligent searchers to enquire out this salvation by Christ, "Searching when, and at what article of time, this grace of Christ's dispensation should appear to the world."

1 Pet. 1.

Aug. contr.
Ev. Permen.
Hærony-
mus. Ter-
tullian de
cædina
christiana.
Chryso-
stom.
in Mart.
Hom. 49.
Basilian.
Hærony-
mus.

What meant the fathers of the church in their writings, but the advancing of these holy books? Where some do attribute no certainty of undoubted verity, but to the canonical scriptures. Some do affirm it to be a foolish rash boldness to believe him, who proveth not by the scriptures, that which he affirmeth in his word. Some do accurse all that is delivered by tradition, not found in the legal and evangelical scriptures. Some say, That our faith must needs stagger, if it be not grounded upon the authority of the scripture. Some testify that Christ and his church ought to be avouched out of the scriptures, and do contend in disputation, that the true church cannot be known, but only by the holy scriptures: for all other things, saith the same author, may be found among the heretics. Some affirm it to be a sinful tradition, that is obruded without the scripture. Some plainly pronounce, that not to know the scriptures, is not to know Christ.

The Scrip-
tures beyond
traditions
and customs.

Wherefore, let men extol out of the church practices as highly as they can; and let them set out their traditions and customs, their decisions in synods and councils, with vaunting the presence of the Holy Ghost among them really; as some do affirm it in their writing, let the grounds and their demonstrations, their foundations be as stable and as strong as they blaze them out; yet will we be bold to say with St. Peter, "Habemus nos firmiorem sermonem propheticum:" We have for our part a more stable ground, the prophetic words (of the scriptures) and doubt not to be commended therefore of the same St. Peter, with these words, "Cui dum attenditis, seu lucernæ apparenti in obscuro loco, rectè facitis, donec dies illucescat," &c. "Whereunto, saith he, while ye do attend as to a light shining in a dark place, ye do well, until the day-light appear, and till the bright star do arise in our hearts." For this we know, that all the prophetic scripture standeth not in any private interpretation of vain names, of several churches and catholic and universal sees, of singular and wilful heads, which will challenge by custom all decision to pertain to them only: who by working so much for their vain superiority, that they be not ashamed now to be of that number, "Qui dixerunt, linguam nostram magnificabimus, labia nostra nobis sunt, Quis noster dominus est?" "Which have said, with our tongue will we prevail, we are they that ought to speak. Who is Lord over us?" And while they shall thus contend for their strange-claimed authority, we will proceed in the reformation begun, and doubt no more, by the help of Christ his grace, of the true unity of Christ's catholic church, and of the uprightnes of our faith in this province, than the Spanish clergy once gathered together in council (only by the commandment of their king) before which time the Pope was not so acknowledged in his authority which he now claimeth) I say, as surely dare we truit, as they did trust of their faith and unity.

1 Pet. 1.

Palm 11.

The Refor-
mation.

Council Brac-
tar. secun-
dam.

Yea, no less confidence have we to profess that, which the fathers of the Universal Council at Carthage in Africa, as they write themselves, did profess in their epistle writ to Pope Celestin, laying before his face the foul corruption of himself (as two other of his predecessors did the like error) in falsifying the canons of Nicene council, for his wrong challenge of his new claimed authority. Thus writing, "Prudentissimè enim justissimèque providerunt (Nicena & Africana decreta) quæcunque negotia in suis locis (ubi orta sunt) finienda; nec unicuique provinciæ gratiam Sancti Spiritus defuturam, qua æquitas à Christi sacerdotibus & prudenter videatur, & constantissimè teneatur: Maxime quia unicuique concessum est, si iudicio offensus fuerit cogitorum, ad concilia suæ provinciæ, vel etiam universale, provocare." "That the (Nicene and African decrees) have most prudently and justly provided for all manner of matters to be ended in their territories, where they had their beginning. And they trusted, that not to any one Province should want the grace of the Holy Ghost, whereby both the truth or equity might prudently be seen of the christian prelates of Christ, and might be also by them most constantly defended; especially, for that it is granted to every man (if he be grieved) the judgment of the cause once known, to appeal to the councils of his own Province, or else to the Universal." Except there be any man which may believe, that our Lord God would inspire the righteousness of examination to any one singular person, and to deny the same to priests gathered together into council without number, &c. And there they do require the bishop of Rome, to send none of his clerks to execute such provincial causes, lest else, say they, might be brought in the vain pride of the world into the church of Christ.

The anti-
quity of the
christian
catholic
church of
England.
Inter leges
Edwardi.

In this antiquity may we, in this christian catholic church of England, repose ourselves, knowing our own annals of ancient record, that king Lucius, whose conscience was much touched with the miracles which the servants of Christ wrought in divers nations, thereupon being in great love with the true faith, sent unto Eleutherius then bishop of Rome, requiring of him the christian religion: but Eleutherius did readily give over that care to king Lucius, in his epistle: "For that the king, as he writeth, is the vicar of God in his own kingdom, and for that he had received the faith of Christ, and for that he had also both Testaments in his realm, he willed him to draw out of them by the grace of God, and by the council of his wise men, his laws, and by that law of God to govern his realm of Britain; and not so much to desire the Roman and emperor's laws, in the which some default might be found, saith he, but in the laws of God nothing at all." With which answer the king's legates, Eluanus and Medwinus, sent as messengers by the king to the Pope, returned to Britain again, Eluanus being made a bishop, and Medwinus allowed a public teacher. Who, for the eloquence and knowledge they had in the holy scriptures, repaired home again to king Lucius; and by their holy preachings, Lucius, and the noblemen of the whole Britain, received their baptism, &c. Thus far in the story.

Ex archivis
de Faro Lan-
davi. ec-
clesiæ in vi-
turchepisc.
Dabritii. &
in J. Cap-
græ.

And

And yet may it be true that William of Malmſbury writeth, that Phaganus and Deravianus were ſent after, as coadjutors with theſe learned men, to the preaching of the goſpel, which was never extinguished in Britain from Joſeph of Arimathea his time: As to St. Auſtin the firſt biſhop of Canterbury they do openly avouch.

Now therefore knowing and believing with St. Paul, "*Quod quæcunque præſcripta ſunt, ad noſtram doctrinam præſcripta ſunt, ut per patientiam & conſolationem ſcripturarum ſpem habeamus:*" "*Whatſoever is afore written, is written before for our inſtruction, that we, through the patience and comfort of ſcriptures, might have hope;*" the only ſurety to our faith and conſcience is to ſtick to the ſcriptures. Whereupon while this eternal word of God be our rock and anchor to ſtick to, we will have patience with all the vain inventions of men, who labour ſo highly to magnify their tongues, to exalt themſelves above all that is God. We will take comfort by the holy ſcriptures againſt the maledictions of the adverſaries, and doubt not to nourish our hope continually therewith; ſo to live and die in this comfortable hope, and doubt not to pertain to the elect number of Chriſt's church, how far ſoever we be excommunicated out of the ſynagogue of ſuch, who ſuppoſe themſelves to be the univerſal lords of all the world, lords of our faith and conſciences at pleaſure.

Finally to commend further unto thee, good Reader, the cauſe in part before intreated, it ſhall be the leſs needful, having ſo nigh followed that learned preface, which ſometime was ſet out by the diligence of that godly father, Thomas Cranmer, late biſhop in the ſee of Canterbury; which he cauſed to be prefixed before the tranſlation of the Bible, that was then ſet out. And for that the copies thereof be ſo waſted, that very many churches do want their convenient Bibles, it was thought good to ſome well-diſpoſed men, to recognize the ſame Bible again into this form as it is now come out, with ſome further diligence in the printing, and with ſome more light added partly in the tranſlation, and partly in the order of the text; as not condemning the former tranſlation, which was followed moſtly of any other tranſlation, excepting the original text, from which as little variance was made, as was thought meet to ſuch as took pains therein. Deſiring thee, good Reader, if ought be eſcaped, either by ſuch as had the expending of the books, or by the oversight of the Printer, to correct the ſame in the ſpirit of charity; calling to remembrance what diverſity hath been ſeen in men's judgments in the tranſlation of theſe books before theſe days: though all directed their labours to the glory of God, to the edification of the church, to the comfort of their chriſtian brethren. And always as God did further open unto them, ſo evermore deſirous they were to reform their former human overſights, rather than in a ſtubborn wilfulneſs to reſiſt the gift of the Holy Ghoſt, who from time to time is reſident; as that heavenly Teacher, and Leader into all truth; by whoſe direction the church is ruled and governed.

And let all men remember in themſelves, how error and ignorance is created with our nature. Let frail man confeſs with that great wiſe man, that the cogitations and inventions of mortal men be very weak, and our opinions ſoon deceived. For the body, ſo ſubject to corruption, doth oppreſs the ſoul, that it cannot aſpire ſo high, as of duty it ought. Men we be all, and that which we know, is not the thouſandth part of that we know not. Whereupon, ſaith St. Auſtin, "Otherwiſe to judge than the truth is, this temptation riſeth of the frailty of man. A man ſo to love and ſtick to his own judgment, or to envy his brothers, to the peril of diſſolving the chriſtian communion, or to the peril of ſchiſm, and of heresy; this is diabolical preſumption. But ſo to judge in every matter, as the truth is, this belongeth only to the angelical perfection." Notwithſtanding, good Reader, thou mayeſt be well aſſured nothing to be done in this tranſlation, either of malice or willful meaning in altering the text, either by putting more or leſs to the ſame, as of purpoſe to bring in any private judgment by falſification of the words, as ſome certain men have been overbold ſo to do, little regarding the Majeſty of God in his ſcripture; but ſo to make it ſerve to their corrupt error. As in alledging the ſentence of St. Paul to the Romans, the ſixth, one certain writer, to prove his ſatiſfaction, was bold to turn the word of Sanctificationem, into the word of Satiſfactionem, thus; "*Sicut exhibeamus antea membra noſtra ſervire immunditiæ & iniquitati, ad iniquitatem; ita deinceps exhibeamus membra noſtra ſervire juſtitiæ, in ſatiſfactionem.*" That is, "As we have given our members to uncleanness, from iniquity to iniquity, even ſo from henceforth let us give our members to ſerve righteousneſs into ſatiſfaction." Where the true word is, "into ſanctification." Even ſo likewise for the advantage of his cauſe, to prove that men may have in their prayer faith upon ſaints, corruptly alledgeth St. Paul's text, Ad Philemonem, thus, "*Fidem quam habes in Domino Jeſu, & in omnes ſanctos:*" leaving out the word Charitatem, which would have rightly diſtributed into Omnes Sanctos; as Fidem unto, In Domino Jeſu. Where the text is, "*Audiens charitatem tuam, & fidem quam habes in Domino Jeſu, & in omnes ſanctos,*" &c. It were too long to bring in many examples, as may openly be found in ſome men's writings in theſe days, who would not be counted the chief pillars of the catholic faith, or to note how corruptly they of purpoſe abuſe the text to the commodity of their cauſe.

What manner of tranſlation may men think to look for at their hands, if they ſhould tranſlate the ſcriptures, to the comfort of God's elect, which they never did, nor be not like to purpoſe it; but be rather ſtudious only to ſeek quarrels in other men's well-doings, to pick fault where none is: and where any is eſcaped through human negligence, there to cry out with their tragical exclamations, but in no wiſe to amend by the ſpirit of charity and lenity, that which might be more aptly ſet. Whereupon, for frail man (compaſſed himſelf with infirmity) it is moſt reaſonable, not to be too ſevere in condemning his brother's knowledge or diligence, where he doth err, not of malice but of ſimplicity, and eſpecially in handling theſe ſo divine books, ſo profound in ſenſe, ſo far paſſing our natural underſtanding. And with charity it ſtandeth the Reader not to be offended with the diverſity of tranſlators, nor with the ambiguity of tranſlations. For, as St. Auſtin doth witneſs, "By God's providence it is brought about, that the holy ſcriptures, which

What is done in this tranſlation. Cranmer's Preface

Ecclef. 12. Sapi. 9.

De Doctrina Chriſtiani

The Papiſts corrupters of ſcripture.

Hofius in Confessione Cathol. Fidei, de Sacram. Penitentiae. Idem Hofius de Spe & Oratione.

Confurers of its tranſlation.

De Doctrina Chriſtiani, lib. 2. cap. 5.

be the salves for every man's sore, though at the first they came from one language, and thereby have been spread all over the whole world; now by diversity of many languages, the Translators should spread the salvation that is contained in them, to all nations, by such words of utterance as the Reader might perceive the mind of the Translator: and so consequently to come to the knowledge of God his will and pleasure: And though many rash Readers be deceived in the obscurities and ambiguities of their translations, while they take one thing for another, and while they use much labour to extricate themselves out of the obscurities of the same; yet I think, saith he, this is not wrought without the providence of God, both to tame the proud arrogancy of man by his such labour of searching, and also to keep his mind from loathsomeness and contempt, where if the scriptures universally were too easy, he would less regard them. And though, saith he, in the primitive church the late Interpreters, which did translate the scriptures, be innumerable, yet wrought this rather an help, than an impediment to the readers, if they be not too negligent. For, saith he, divers translations have made many times the harder and darker sentences, the more open and plain.'

So that of congruence, no offence can justly be taken for this new labour, nothing prejudicing any other man's judgment by this doing: nor yet hereby professing this to be so absolute a translation, as that hereafter might follow no other that might see that, which as yet was not understood. In this point it is convenient to consider the judgment that John once bishop of Rochester was in, who thus wrote: 'It is not unknown, but that many things have been more diligently discussed, and more clearly understood by the wits of these latter days, as well concerning the gospels, as other scriptures, than in old time they were. The cause whereof is, saith he, for that to the old men the ice was not broken, or for that their age was not sufficient exquisitely to expend the whole main sea of the scriptures; or else, for that in this large field of the scriptures, a man may gather some ears untouched after the harvest-men, how diligent soever they were. For there be, saith he, in the gospels, very many dark places, which without all doubt to the posterity shall be made much more open. For why should we despair herein, seeing the gospel, writeth he, was delivered to this intent, that it might be utterly understood by us, yea, to the very inch? Wherefore, for as much as Christ sheweth no less love to his church now, than hitherto he hath done, the authority whereof is as yet no wit diminished; and forasmuch as that Holy Spirit, and perpetual keeper and guardian of the same church, whose gifts and graces do flow as continually, and as abundantly, as from the beginning; who can doubt, but that such things as remain yet unknown in the gospel, shall be hereafter made open to the latter wits of our posterity, to their clear understanding?' Thus far this writer.

Only, good Readers, let us oft call upon the Holy Spirit of God, our heavenly Father, by the mediation of our Lord and Saviour, with the words of the octonory Psalm of David, who did so importunately crave of God, to have the understanding of his laws and testament. Let us humbly on our knees pray to Almighty God, with that wise king Solomon in his very words, saying thus:

A prayer for the readers of the scriptures.

" O GOD of my fathers, and Lord of mercies, thou hast made all things with thy word,
 " and didst ordain man through thy wisdom, that he should have dominion over thy creatures,
 " which thou hast made, and that he should order the world according to holiness and righteous-
 " ness, and that he should execute judgment with a true heart: Give me wisdom which is ever
 " about thy seat, and put me not out from among thy children. For I thy servant and son of
 " thine hand-maiden, am a feeble person, of a short time, and too weak to the understanding of
 " thy judgments and laws. And though a man be never so perfect among the children of men,
 " yet if thy wisdom be not with him, he shall be of no value. O! send her out, therefore, from
 " thy holy heavens, and from the throne of thy Majesty, that she may be with me, and labour
 " with me, that I may know what is acceptable in thy sight. For she knoweth and under-
 " standeth all things. And she shall lead me soberly in my works, and preserve me in her power.
 " So shall my works be acceptable by Christ our Lord. To whom with the Father and the
 " Holy Ghost be all honour and glory, world without end." Amen.

How to take Profit by Reading of the HOLY SCRIPTURES.

WHosoever mindeth to take profit by reading the scriptures, must,

1. Earnestly and usually pray unto God that he will vouchsafe to teach the way of his statutes, give understanding, and direct in the path of his commandments, Psalm 119.

2. Diligently keep such order of reading the scriptures, and prayer, as may stand with his calling and state of life; so that at the least twice every day this exercise be kept, Deut. 11. 19: the time once appointed hereunto after a good entry, be no otherwise employed, Luke 9. 62: superstition to be avoided, Isa. 29. 36: at one other time that be done, which is left undone at any time, Ephes. v. 16.

3. Understand to what end and purpose the scriptures serve, which were written, to teach, that we may learn truth: improve, that we may be kept from error: correct, that we may be driven from vice, 2 Tim. 3. 16, 17: instruct, that we may be settled in the way of well doing: comfort, that in trouble we may be confirmed in patient hope, Rom. 15. 4.

4. Remember that scriptures contain matter concerning, 1. Religion and the right worshipping of God, as Faith in one God, Father, Son and Holy Ghost: the state of mankind by creation, fall and sin, and regeneration in Christ: the church and government thereof before and since Christ: the word of God written in the Old and New Testament: sacraments before and since Christ: and the end and general judgment of the good and wicked. 2. Commonwealths and government of people by good and evil magistrates, peace and war, prosperity and plagues, and quiet and disordered subjects. 3. Families, and things that belong to household, in which are godly and blessed, ungodly and plagued husbands, wives, parents and children, masters and servants. 4. The private life and doings of every man in wisdom and folly, love and hatred, soberness and incontinence, mirth and sorrow, speech and silence, pride and humility, covetousness and liberality. 5. The common life of all men, as riches, poverty, nobility, favour, labour and idleness.

5. Refuse all sense of scripture contrary to the articles of the Christian faith, contained in the common creed, and the first and second table of God's commandments.

6. Mark and consider, 1. The coherence of the text, how it hangeth together. 2. The course of times and ages, with such things as belong unto them. 3. The manner of speech proper to the scriptures. And, 4. The agreement that one place of scripture hath with another, whereby that which seemeth dark in one is made easy in another.

7. Take opportunity to read interpreters, if he be able: confer with such as can open the scriptures, Acts 8. 30, 31, &c: hear preaching, and to prove by the scriptures that which is taught, Acts 17. 11.

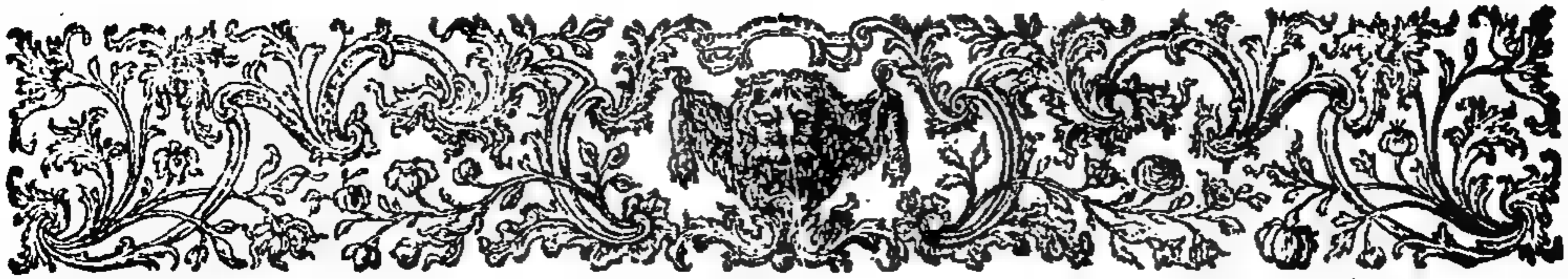
T. GRASHOP.

The Names and Order of all the Books of the Old and New Testament, with the Number of their Chapters.

G enesis hath chapters	50	Proverbs hath chapters	31
Exodus	40	Ecclesiastes	12
Leviticus	27	The Song of Solomon	8
Numbers	36	Isaiah	66
Deuteronomy	34	Jeremiah	52
Joshua	24	Lamentations	5
Judges	21	Ezekiel	48
Ruth	4	Daniel	12
1 Samuel	31	Hosea	14
2 Samuel	24	Joel	3
1 Kings	22	Amos	9
2 Kings	25	Obadiah	1
1 Chronicles	29	Jonah	4
2 Chronicles	36	Micah	7
The prayer of Manasseh, Apocrypha		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Esther	10	Haggai	2
Job	42	Zechariah	14
Psalms	150	Malachi	4

The Books of the New Testament.

M atthew	28	1 Timothy	6
Mark	16	2 Timothy	4
Luke	24	Titus	3
John	21	Philemon	1
The Acts	28	Hebrews	13
The Epistle to the Romans	16	The Epistle of James	5
1 Corinthians	16	1 Peter	5
2 Corinthians	13	2 Peter	3
Galatians	6	1 John	5
Ephesians	6	2 John	1
Philippians	4	3 John	1
Colossians	4	Jude	1
1 Thessalonians	5	Revelation	22
2 Thessalonians	3		



THE FIRST BOOK OF MOSES,

CALLED

GENESIS*

* This word signifieth the beginning and generation of the creatures.



THE ARGUMENT.

Moses in effect declarcth three things, which are in this book chiefly to be considered: First, that the world, and all things therein, were created by God; and that man being placed in this great tabernacle of the world to behold God's wonderful works, and to praise his name for the infinite-graces wherewith he had endued him, fell willingly from God through disobedience, who yet for his own mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come; by whom he should overcome satan, death and hell. Secondly, that the wicked, unmindful of God's most excellent benefits, remained still in their wickedness, and so falling most horribly from sin to sin, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth us by the examples of Abraham, Isaac, Jacob, and the rest of the patriarchs, that his mercies never fail them whom he chusetb to be his church, and to profess his name in earth, but in all their afflictions and persecutions he ever assisteth them, sendeth comfort and delivereth them. And because the beginning, increase, preservation, and success thereof might be only attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau, and others, which were noble in man's judgment, that this church dependeth not on the estimation and nobility of the world: and also by the fewness of them, which have at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poor and despised, in the small flock and little number, that man in his wisdom might be confounded, and the name of God evermore praised.

Before Christ 4004.

CHAP. I.

1 God created the heaven and the earth, 3 The light and the darkness, 4 The firmament. 9 He separateth the water from the earth. 16 He createth the sun, the moon, and the stars. 21 He createth the fish, birds, beasts. 26 He createth man, and giveth him rule over all creatures, 29 And provideth nurture for man and beast.

* Ps. 33. 6, and 136. 5. Eccles. 18. 1. Acts 14. 15. and 17. 24.

† Or, waste.



In the beginning God created the heaven and the earth.

And the earth was without form and void, and darkness was upon the deep, and the Spirit of God moved upon the waters.

* Heb. 11. 3.

3 Then God said, Let there be light: and there was light.

† Heb. between the light, and the darkness.

4 And God saw the light that it was good, and God separated the light from the darkness.

† Heb. So wasth evening, & was the morning.

5 And God called the light, Day, and the darkness he called Night. † So the evening and the morning were the first day.

- * First of all. and before that any creature was, God made heaven and earth of nothing.
b As a rude lump, and without any creature in it: for the waters covered all.
c Darkness covered the deep waters: for yet the light was not created.
d He maintained this confused heap by his secret power.
e The light was made before either sun or was created: therefore we must not attribute that to the creatures that are God's instruments, which only appertaineth God.

6 ¶ Again God said, * Let there be a † firmament in the midst of the waters: and let it separate the waters from the waters.

Before Christ 4004.

7 Then God made the firmament, and separated the waters, which were under the firmament, from the waters which were above the firmament: and it was so.

* Ps. 33. 6. and 136. 5. Jer. 10. 12. and 51. 15. † Or, spreading over, and air.

8 And God called the firmament, † Heaven. So the evening and the morning were the second day.

* Ps. 148. 4.

9 ¶ God said again, * Let the waters under the heaven be gathered into one place, and let the dry land appear: and it was so.

* Ps. 33. 7. and 89. 12. and 136. 6. Job 38. 4.

10 And God called the dry land, Earth: and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, † Let the earth bud forth the bud of the herb, that seedeth seed, the fruitful tree, which beareth fruit according to his kind, which hath his seed in itself upon the earth: and it was so.

12 And the earth brought forth the bud of the herb, that seedeth seed according to his kind, also the tree that beareth fruit, which hath his seed in itself according to his kind: and God saw that it was good.

† As the sea and rivers, from those waters that are in the clouds, which upholden by God's power, lest they should overwhelm the world.

* That is, the region of the air, and all that is above us.

† So that we see it is the only power of God's word that maketh the earth fruitful, which else naturally is barren.

‡ This sentence is so oft repeated, to signify that God made all his creatures to serve his glory, and the profit of man; but for sin they were accursed, yet the elect, by Christ, they were restored, and serve to their wealth.

13 So the evening and the morning were the third day.

14 ¶ And God said, * Let there be ^k lights in the firmament of the heaven, to ^l separate the day from the night, and let them be for ^m signs, and for seasons, and for days and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 God then made two ⁿ great lights: the greater light ^o to rule the day, and the lesser light to rule the night: he ^p made also the stars.

17 And God set them in the firmament of the heaven, to shine upon the earth,

18 And to ^q rule in the day, and in the night, and to separate the light from the darkness: and God saw that it was good.

19 So the evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance ^r every ^s creeping thing that hath life: and let the fowl fly upon the earth in the ^t open firmament of the heaven.

21 Then God created the great whales, and every thing living and moving, which the ^u waters brought forth in abundance according to their kind, and every feathered fowl according to his kind: and God saw that it was good.

22 Then God ^v blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let the fowl multiply in the earth.

23 So the evening and the morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring forth the ^w living thing according to his kind, cattle, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattle according to his kind, and every creeping thing of the earth according to his kind. And God saw that it was good.

26 Furthermore God said, * * Let us make man in our ^x image according to our likeness, and let them rule over the fish of the sea, and over the fowl of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth and moveth on the earth.

27 Thus God created the man in his image: in the image of God created he him: he created them ^y male and female.

28 And God ^z blessed them, and God said to them, ^{aa} Bring forth fruit and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the fowl of the heaven, and over every beast that moveth upon the earth.

29 And God said, Behold, I have given unto you ^{ab} every herb bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed: ^{ac} that shall be to you for meat.

30 Likewise to every beast of the earth, and to every fowl of the heaven, and to every thing that moveth upon the earth, which hath life in itself, every green herb ^{ad} shall be for meat: and it was so.

31 * And God saw all that he had made, and lo it was very good. So the evening and the morning were the sixth day.

C H A P. II.

2 God resteth the seventh day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Marriage is ordained.

THUS the heavens and the earth were finished, and all the ^{ae} host of them.

2 For in the seventh day God ended his work which he had made, ^{af} and the seventh day he rested ^{ag} from all his work, which he had made.

3 So God blessed the seventh day, and ^{ah} sanctified it, because that in it he had rested from all his work, which God had created and made.

4 ¶ These are the ^{ai} generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

5 And every ^{aj} plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to ^{ak} rain upon the earth, neither was ^{al} there ^{am} man to till the ground,

6 But a mist went up from the earth, and watered all the earth.

7 ¶ The Lord God also ^{an} made the man ^{ao} of the dust of the ground, and breathed in his face breath of life, ^{ap} and the man was a living soul.

8 And the Lord God planted ^{aq} a garden eastward in ^{ar} Eden, and there he put the man whom he had made.

9 (For

Ref. Chr. 4004.
* Chap. 8. 17. & 9. 1.
* Ch. 9. 3.
* Exod. 32. 17. Mark 7. 37.
* Eccl. 22. 11. and 31. 17.
Deut. 5. 14. Heb. 4. 4.
† Or, the original and beginning.
† Or, tree, as ch. 2. 13.
† Or, formed.
* 1 Cor. 15. 45.
* Mat. 23. 4.

* By the lights he meaneth the sun, the moon, and stars.
^l Which is the artificial day, from the sun rising to the going down.
^m Of things appertaining to natural and political orders and seasons.
^o To wit, the sun and the moon: and here he speaketh as man judgeth by his eye; for else the moon is less than the planet Saturnus.
^p To give it sufficient light, as instruments appointed for the same, to serve to man's use.
^r As fish and worms, which slide, swim, or creep.
^s The fish and fowls had both one beginning, wherein we see that nature giveth place to God's will, forasmuch as the one sort is made to fly above in the air, and the other to swim beneath in the water.
^t That is, by the virtue of his word he gave power to his creatures to ingender.
^u God commanded the water and the earth to bring forth other creatures, but of man he saith, "Let us make:" signifying, that God taketh counsel with his wisdom and virtue, purposing ^{aa} make ^{ab} excellent work above all the rest of his creation.
^w This image and likeness of God in man is expound-

ed, Ephes. 4. 24. where it is written that man was created after God in righteousness and true holiness, meaning by those two words all perfection, as wisdom, truth, innocency, power, &c.
^z The propagation of man is the blessing of God, Psalm 128.
^{aa} God's great liberality to man, taketh away all excuse of his ingratitude.
^{ab} That is, the innumerable abundance of creatures in heaven and earth.
^{ac} For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.
^{ad} Appointed it to be kept holy, that man might therein consider the excellency of his works and God's goodness towards him.
^{ae} God only openeth the heavens and shutteth them, he sendeth drought and rain according to his good pleasure.
^{af} He sheweth whereof man's body was created, to the intent that man should not glory in the excellency of his own nature.
^{ag} This was the name of a place, as some think, in Mesopotamia, most pleasant and abundant in all things.

ADAM and EVE

Genesis Ch. III. v. 10.



I heard thy voice in the garden
and I was afraid.

W. J. G.

9 (For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meat: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And out of Eden went a river to water the garden, and from thence it was divided, and became into four heads.

11 The name of one is Pishon: the same compasseth the whole land of Havilah, where is gold.

12 And the gold of that land is good: there is bdelyum, and the onyx stone.

13 And the name of the second river is Gihon: the same compasseth the whole land of Cush.

14 The name of the third river is Hiddekel: this goeth toward the eastside of Ashur: and the fourth river is Perath.)

15 Then the Lord God took the man, and put him into the garden of Eden, that he might dress it and keep it.

16 And the Lord God commanded the man, saying, Thou shalt eat freely of every tree of the garden,

17 But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that the man should be himself alone: I will make him an help meet for him.

19 So the Lord God formed of the earth every beast of the field, and every fowl of the heaven, and brought them unto the man to see how he would call them: for howsoever the man named the living creature, so was the name thereof.

20 The man therefore gave names unto all cattle, and to the fowl of the heaven, and to every beast of the field: but for Adam found he not an help meet for him.

21 Therefore the Lord God caused a heavy sleep to fall upon the man, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib which the Lord God had taken from the man, he made he a woman, and brought her to the man.

23 Then the man said, This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man.

24 Therefore shall man leave his father

Which was a sign of the life received of God. That is, of miserable experience, which came by disobeying God. Which Havilah is a country joining Persia eastward, and inclineth towards the west. God would not have man idle, though as yet there was need to labour. So that man might know there was a sovereign Lord, whom he owed obedience. By this death he meaneth the separation of man from God, who is our life and chief felicity: and also that disobedience is the cause thereof. By moving them to marry and submit themselves to Adam. Signifying, that mankind was perfect, when the woman was created, which before was like an unperfect building. So that marriage requireth a greater duty of us toward wives, than otherwise we are bound to shew to our parents.

and his mother, and shall cleave to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

The woman seduced by the serpent, 6 enticeth her husband to sin. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOW the serpent was more subtil than any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God indeed said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden;

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die.

4 Then the serpent said to the woman, Ye shall not die at all.

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig-tree leaves together, and made themselves aprons.

8 Afterward they heard the voice of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said unto him, Where art thou?

10 Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 Then the man said, The woman which thou

For before sin entered, all things were honest and comely. As satan can change himself into an angel of light, did he abuse the wisdom of the serpent to deceive man. God suffered satan to make the serpent his instrument, and to speak in him. In doubting of God's threatening, she yielded to satan. This is satan's chiefest subtilty, to cause us not to fear God's threatenings. As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should do thereof, ye should be like to him. Not so much to please his wife, moved by ambition at her persuasion. They began to feel their misery, but they sought not to God for remedy. The sinful conscience fleeth God's presence. His hypocrisy appeareth in that he hid the cause of his nakedness, which was the transgression of God's commandment.

Or, precious stone of gold. Pura faith, it is the name of a tree. Or, Ethiopia. Or, Tygris. Or, Assyria. Or, Euphrates.

Heb. Entering thou shalt eat of.

Or, whensoever.

Heb. before him.

Heb. built.

1 Cor. 11. 8.

Or, Mannefs, because she cometh of man: for in Hebrew Ish is man, and Ishaw the woman.

Matt. 19.

Mark 10. 7.

1 Cor. 6. 16.

Ephes. 5. 31.

Bef. Chr. 4007.

2 Cor. 11. 3.

Heb. die the death.

1 Tim. 2. 14.

Heb. things to gird about them to hide their privities. Or wind.

4004. **Gen. 3. 12.** thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15 I will also put enmity between thee and the woman, and between thy seed and her seed. He shall break thine head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly increase thy sorrows, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shall be subject to thine husband, and he shall rule over thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorrow shalt thou eat of it all the days of thy life.

18 Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou return.

20 (And the man called his wife's name Eve, because she was the mother of all living.)

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the cheru-

bims, and the blade of sword shaken, to keep the way of the tree of life. **Gen. 3. 24.**

C H A P. IV.

1 The generation of mankind. 3 Cain and Abel offer sacrifice. 8 Cain killeth Abel. 23 Lamech a tyrant encourageth his fearful wives. 26 True religion is restored.

Afterward the man knew Eve his wife, which conceived and bare Cain, and said, I have obtained a man by the Lord.

2 And again she brought forth his brother Abel, and Abel was keeper of sheep, and Cain was a tiller of the ground.

3 ¶ And in process of time it came to pass, that Cain brought an oblation unto the Lord, of the fruit of the ground.

4 And Abel also himself brought of the first fruits of his sheep, and of the fat of them, and the Lord had respect unto Abel, and to his offering.

5 But unto Cain and his offering he had no regard: wherefore Cain was exceeding wroth, and his countenance fell down.

6 Then the Lord said unto Cain, Why art thou wroth? and why is thy countenance cast down?

7 If thou do well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: also unto thee his desire shall be subject, and thou shalt rule over him.

¶ Then Cain spake unto Abel his brother. And when they were in the field, Cain rose up against Abel his brother, and slew him.

9 Then the Lord said unto Cain, Where is Abel thy brother? Who answered, I cannot tell. Am I my brother's keeper?

10 Again he said, What hast thou done? the voice of thy brother's blood crieth unto me from the earth.

11 Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yield unto thee her strength: a vagabond and a runnagate shalt thou be in the earth.

13 Then

His wickedness and lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had given him a wife.

Instead of confessing her sin, she increaseth it by accusing the serpent.

He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him mercy.

As a vile and contemptible beast. Isa. 65. 25.

He chiefly meaneth satan, by whose motion and craft the serpent deceived the woman.

That is, the power of sin and death.

Satan shall sting Christ and his members, but overcome them.

The Lord comforteth Adam by the promise of the blessed seed, and also punisheth the body for the sin which the soul should have been punished for, that the spirit, having conceived hope of forgiveness, might live by faith.

The transgression of God's commandment was the cause that both mankind and all other creatures were subject to the curse.

These are not the natural fruits of the earth, but proceed of the corruption of sin.

Or gave them knowledge to make themselves coats.

By this derision he reproacheth Adam's misery, whereinto he was fallen by ambition.

Adam deprived of life, lost also the sign thereof.

Man's nature, the state of marriage, and God's blessing, were not utterly abolished through sin, but the quality or condition thereof changed.

That is, according to the Lord's promise, chap. 3. 15. Some read, To the Lord, as rejoicing for the son which she had borne, whom she would offer to the Lord the first fruits of her birth.

This declareth that the father instructed his children in the knowledge of God, and also how God gave them sacrifices signify their salvation: albeit they destitute of the sacrament of the of life.

Because he was a hypocrite, and offered only for an outward shew without sincerity of heart.

Both thou and thy sacrifice shall be acceptable to me.

Sin shall torment thy conscience.

The dignity of the first born is given to Cain over Abel.

This is the of the reprobate, when they are reproved of their hypocrisy, even neglect God, and despite him.

God revengeth the wrongs of his saints, though none complain; for the iniquity itself crieth for vengeance.

The earth shall be a witness against thee, which mercifully received that blood which thou most cruelly sheddest.

Thou shalt have rest: for thine heart shall be in continual fear and care.

Heb. 11. 4.

Matt. 23. 35. John 3. 22. Jude 11.

Bef. Chr. 13 Then Cain said unto the Lord, † My punishment is greater than I can bear.

† Or, my sin is greater than can be pardoned. † Heb. from of the face of.
14 Behold, thou hast cast me out this day from † the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me, shall slay me.

15 Then the Lord said unto him, Doubtless, whosoever slayeth Cain, he shall be punished sevenfold. And the Lord set a mark upon Cain, lest any man finding him should kill him.

16 Then Cain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Cain also knew his wife, which conceived and bare Enoch: and he built a city, and called the name of the city by the name of his son, Enoch.

18 And to Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methushael, and Methushael begat Lamech.

19 ¶ And Lamech took to him two wives: the name of the one was Adah, and the name of the other Zillah.

† Or, first inventor.
20 And Adah bare Jabal, who was the † father of such dwell in the tents, and of such as have cattle.

21 And his brother's name was Jubal, who was the father of all that play on the harp and † organs.

† Or, flutes and pipes.
22 And Zillah also bare Tubal-cain, who wrought cunningly every craft of brass and of iron: and the sister of Tubal-Cain was Naamah.

23 Then Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech: hearken unto my speech: for I would slay a man in my wound, and a young man in mine hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy times seven fold.

25 ¶ And Adam knew his wife again, and she bare a son, and she called his name Seth: for God, said she, hath appointed me another seed for Abel, because Cain slew him.

26 And to the same Seth also there was born a son, and he called his name Enos. Then began men to call upon the name of the Lord.

C H A P. V.

1 The genealogy. 3 Age and death of Adam. 6 His succession unto Noab, and his children. 24 Enoch was taken away.

† Or, re-herd of the flock.
THIS is the † book of the generations of Adam. In the day that God created Adam, in the likeness of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam lived an hundred and thirty years, and begat a child in his own likeness after his image, and called his name Seth.

4 * And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat sons and daughters. * 1 Chron. 1.

5 So all the days that Adam lived, were nine hundred and thirty years: and he died.

6 And Seth lived a hundred and five years, and begat Enos:

7 And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters.

¶ So all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ Also Enos lived ninety years, and begat Cain.

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters:

11 So all the days of Enos were nine hundred and five years: and he died.

12 ¶ Likewise Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 So all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ Mahalaleel also lived sixty and five years, and begat Jared.

16 Also Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 So all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred and sixty and two years, and begat Enoch.

19 Then Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters.

20 So all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ * Also Enoch lived sixty and five years, and begat Methuselah. * Heb. ii. 5.

22 And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23 So all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was no more seen: for God took him away.

25 Me-

† He burdeneth God as a cruel judge, because he did punish him so sharply.

2 Not for the love he bare to Cain, but to suppress murder.

3 Which was some visible sign of God's judgment, that others should fear thereby.

4 Thinking thereby to be sure, and to have less occasion to fear God's judgments against him.

5 The lawful institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Cain by Lamech.

6 His wives, seeing that all hated him for his cruelty, were afraid: therefore he braggeth that there is none so lusty that were able to resist, although he already wounded.

7 He mocked God's sufferance in Cain, jesting, though God would suffer to punish him, and yet give him license to murder others.

8 In these days God began to move the heart of the

godly to restore religion, which a long time by the wicked had been suppressed.

9 Read chap. i. 26.

10 By giving them both one name, he noteth the inseparable conjunction of man and wife.

11 As well concerning his creation, as his corruption.

12 He proveth Adam's generation by them which came of Seth, shew which is the true church, and also what care God had over the same from the beginning, in that he continued ever his graces toward it by a continual succession.

13 The chief cause of long life in the first age, was the multiplication of mankind, that according to God's commandment, at the beginning, the world might be increased with people, which might universally praise his name.

14 That is, he led an upright and godly life.

15 To shew that there was a better life prepared, and to be a testimony of the immortality of souls and bodies. As enquire where he became, is mere curiosity.

Bef. Chr. 3150. 25 Methufelah alfo lived an hundred eighty and feven years, and begat Lamech.
 26 And Methufelah lived, after he begat Lamech, feven hundred eighty and two years, and begat fons and daughters.
 27 So all the days of Methufelah were nine hundred fixty and nine years: and he died.
 28 ¶ Then Lamech lived an hundred eighty and two years, and begat a fon,
 29 And called his name Noah, faying, This fame fhall comfort us concerning our work and sorrow of our hands, as touching the earth, which the Lord hath curfed.
 30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat fons and daughters.
 31 So all the days of Lamech were feven hundred feventy and feven years: and he died.
 32 And Noah was five hundred years old. And Noah begat Shem, Ham and Japheth.

C H A P. VI.

3 God threateneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noab and his ore preferved in the ark, which he was commanded to make.

SO when men began to be multiplied upon the earth, and there were daughters born unto them,

2 Then the fons of God faw the daughters of men that they were fair, and they took them wives of all that they liked.

† Or, had chofen.

3 Therefore the Lord faid, My fpirit fhall not alway ftrive with man, becaufe he is but flefh, and his days fhall be an hundred and twenty years.

† Or, 150 years.

4 There were giants in the earth in thofe days: yea, and after that the fons of God came unto the daughters of men, and they had borne them children, thefe were mighty men, which in old time were men of renown.

* Gen. 8. 21. Matt. 15. 19. † Heb. every day.

5 ¶ When the Lord faw that the wickednefs of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually,

6 Then it repented the Lord, that he had made man in the earth, and he was forry in his heart.

7 Therefore the Lord faid, I will deftroy from the earth the man, whom I have created, from man to beaft, to the creeping thing, and to the fowl of the heaven: for I repent that I have made them.

8 But Noah found grace in the eyes of the Lord.

† Or, his 15.

9 ¶ Thefe are the generations of Noah.

o Lamech had refpect to the promife, chap. 3. 15. and defired to fee the Deliverer which fhould be fent, and yet faw but a figure thereof. He alfo fpake this by the fpirit of prophecy, becaufe Noah delivered the church, and preferved it by his obedience.

¶ The children of the godly which began to degenerate. ¶ Thofe that came of wicked parents, of Cain.

¶ Having refpect to their beauty, and to worldly confiderations, than to their manners and godlinefs.

¶ Becaufe man could not be faved by God's lenity and long-fufferance, whereby he frowe to punifh him, he would no longer ftay his vengeance.

¶ Which God gave to repent before he would deftroy the earth, 1 Pet. 3. 9.

¶ Which ufurped authority from others, and did degenerate from that fimplicity wherein their fathers lived.

¶ God doth never repent, but he fpaketh after c

Noah was a juft and upright man in his time: and Noah walked with God. Bef. Chr. 2469.

10 And Noah begat three fons, Shem, Ham, and Japheth.

11 The earth alfo was corrupt before God: for the earth was filled with cruelty.

12 Then God looked upon the earth, and behold, it was corrupt: for all flefh had corrupted his way upon the earth.

13 And God faid unto Noah, † An end of all flefh is come before me: for the earth is filled with † cruelty † through them: and behold, I will deftroy them with the earth.

† Or, I will deftroy mankind. † Or, oppreffion and wickednefs. † Heb. from the face of them. † Heb. Gopher. † Heb. neft. † Or, of this meafure.

14 ¶ Make thee an ark of pine trees: thou fhalt make cabins in the ark, and fhalt pitch it within and without with pitch.

15 And thus fhalt thou make it: The length of the ark fhall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window fhalt thou make in the ark, and in a cubit fhalt thou finifh it above, and the door of the ark fhalt thou fet in the fide thereof: thou fhalt make it with the low, fecond, and third room.

17 And I, behold, I will bring a flood of waters upon the earth to deftroy all flefh, wherein is the breath of life under the heaven: all that is in the earth fhall perifh.

18 But with thee will I eftablifh my covenant, and thou fhalt go into the ark, thou, and thy fons, and thy wife, and thy fons wives with thee.

19 And of every living thing, of all flefh two of every fort fhalt thou caufe to come into the ark, to keep them alive with thee: they fhall be male and female.

20 Of the fowls after their kind, and of the cattle after their kind, of every creeping thing of the earth after his kind, two of every fort fhall come unto thee, that thou mayeft keep them alive.

21 And take thou with thee of all meat that is eaten: and thou fhalt gather it to thee, that it may be meat for thee and for them.

22 ¶ Noah therefore did according unto all that God commanded him: even fo did he. * Heb. 11. 7.

C H A P. VII.

1 Noab and his enter into the ark. 20 The flood deftroyeth all the reft upon the earth.

AND the Lord faid unto Noah, Enter thou and all thine houfe into the ark: for thee have I feen righteous before me in this age.

* 2 Pet. 2. 5. † Or, generation.

2 Of every clean beaft thou fhalt take to thee

capacity, becaufe he did deftroy him, and in that, it were, did difavow him to be his creature.

¶ God declareth how much he deteftefh fin, feeing the punifhment thereof extendeth to the brute beafts.

¶ God merciful unto him. ¶ Meaning, that all were given to the contempt of God, and oppreffion of their neighbours.

¶ That is, of three heights. ¶ To the intent that in this great enterprife, and mockings of the whole world, thou mayeft be confirmed, that thy faith fail not.

¶ That is, he obeyed God's commandment in all points, without adding or diminihing.

¶ In refpect of the reft of the world, and becaufe he had defire to ferve God and live uprightly.

¶ Which might be offered in facrifice, whereof fix were for breed, and the feventh for facrifice.

GENESIS Chapter VII Verse 12.



The UNIVERSAL DELUGE.

G. Burder sculp.

Bef. Chr. thee by sevens, the male and his female: but
2349. of unclean beasts by couples, the male and his female.

3 Of the fowls also of the heavens by sevens, male and female, to keep seed alive upon the whole earth.

4 For seven days hence I will cause it to rain upon the earth forty days and forty nights, and all the substance that I have made, will I destroy from off the earth.

• Matt. 24. 5 ■ Noah therefore did according unto all that the Lord commanded him.

37. Luke 17. 26. 1 Pet. 3. 20. 6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ So Noah entered and his sons, and his wife, and his sons wives with him into the ark, because of the waters of the flood.

■ Of the clean beasts, and of the unclean beasts, and of the fowls, and of all that creepeth upon the earth,

9 There came two and two unto Noah into the ark, male and female, as God had commanded Noah.

10 And so after seven days the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, in the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self same day entered Noah with Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark.

14 They and every beast after his kind, and all cattle after their kind, and every thing that creepeth and moveth upon the earth after his kind, and every fowl after his kind, even every bird of every feather.

15 For they came to Noah into the ark, two and two, of all flesh wherein is the breath of life.

16 And they entering in, came male and female of all flesh, as God had commanded him: and the Lord shut him in.

† Or, shut it upon him. 17 Then the flood was forty days upon the earth, and the waters were increased, and bare up the ark, which was lift up above the earth.

18 The waters also waxed strong, and were increased exceedingly upon the earth, and the ark went upon the waters.

† Heb. waxed strong mightily. 19 The waters prevailed so exceedingly upon the earth, that all the high mountains that are under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail, when the mountains were covered.

21 Then all flesh perished that moved upon the earth, both fowl and cattle, and beast, and every thing that creepeth and moveth upon the earth, and every man.

† God compelled them present themselves to Noah, as they did before Adam, when he gave them names, chap. 2. 19.

‡ Which was about the beginning of May, when all things did most flourish.

§ Both the waters in the earth did overflow, and also the clouds poured down.

¶ Every living thing that God would have preserved on earth, came into the ark to Noah.

‡ So that God's secret power defended him against the rage of the mighty waters.

† That is, God.

‡ Learn what it is to obey God only, and to forsake the multitude, 1 Pet. 3. 20.

22 Every thing in whose nostrils the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So he destroyed every thing that was upon the earth, from man to beast, to the creeping thing, and to the fowl of the heaven: they were even destroyed from the earth. And Noah only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth hundred and fifty days.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the ark with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOW God remembered Noah, and every beast, and all the cattle that was with him in the ark: therefore God made wind to pass upon the earth, and the waters ceased.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundred and fiftieth day the waters abated.

4 And in the seventh month, in the seventeenth day of the month, the ark rested upon the mountains of Ararat.

† Or, stayed. † Or, Armenia.

5 And the waters were going and decreasing until the tenth month: in the tenth month, and in the first day of the month, were the tops of the mountains seen.

6 ¶ So after forty days, Noah opened the window of the ark, which he had made,

† Heb. at the end of forty days.

7 And sent forth a raven, which went out, going forth and returning, until the waters were dried upon the earth.

The is sent forth and returneth.

8 Again he sent a dove from him, that he might see if the waters were diminished from off the earth.

He sendeth the dove.

9 But the dove found no rest for the sole of her foot: therefore she returned unto him into the ark (for the waters were upon the whole earth) and he put forth his hand, and received her, and took her to him into the ark.

10 And he abode yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came to him in the evening, and lo, in her mouth was an olive-leaf that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

† Or, bill.

12 Notwithstanding he waited yet other seven days, and sent forth the dove, which returned not again unto him any more.

E

13 And

† Not that God forgetteth his at any time; but when he sendeth succour, then he sheweth that he remembereth them.

‡ If God remember every brute beast, what ought be the assurance of his children?

¶ Which contained part of September, and part of October.

‡ Which was the month of December.

† It is like that the raven did fly and fro, resting on the ark, but came not into it, as the dove that was taken in.

‡ Which is a sign that the waters much diminished: for the olives grow not on the high mountains.

13 ¶ And in the six hundredth and one year, in the first day of the first month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the upper part of the ground was dry.

14 And in the second month, in the seven and twentieth day of the month, was the earth dry.

15 ¶ Then God spake to Noah, saying,

16 Go forth of the ark, thou and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every beast that is with thee, of all flesh, both fowl and cattle, and every thing that creepeth and moveth upon the earth, and bring forth fruit and increase upon the earth.

18 So Noah came forth, and his sons, and his wife, and his sons wives with him.

19 Every beast, every creeping thing, and every fowl, all that moveth upon the earth after their kinds, went out of the ark.

20 ¶ Then Noah built an altar to the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings upon the altar.

21 And the Lord smelled a savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for man's cause: for the imagination of man's heart is evil, from his youth: neither will I smite any more all things living, as I have done.

22 Hereafter seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease, so long as the earth remaineth.

C H A P. IX.

1 The confirmation of marriage. 2 Man's authority over all creatures. 3 Permission of meats. 6 The power of the sword. 13 The rainbow is the sign of God's promise. 21 Noah is drunken, and mocked of his son, whom he curseth. 29 The age and death of Noah.

AND God blessed Noah and his sons, and said to them, Bring forth fruit, and multiply, and replenish the earth.

2 Also the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the heaven, upon all that moveth on the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every thing that moveth and liveth, shall

be meat for you: as the green herb, have I given you all things.

4 But flesh with the life thereof, I mean, with the blood thereof, shall ye not eat.

5 For surely I will require your blood, wherein your lives are: at the hand of every beast will I require it: and at the hand of man, even at the hand of man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah, and to his sons with him, saying,

9 Behold, I, even I, establish my covenant with you, and with your seed after you.

10 And with every living creature that is with you, with the fowl, with the cattle, and with every beast of the earth with you, from all that go out of the ark, unto every beast of the earth.

11 And my covenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be flood to destroy the earth any more.

12 Then God said, This is the token of the covenant which I make between me and you, and between every living thing that is with you, unto perpetual generations.

13 I have set my bow in the cloud, and it shall be for a sign of the covenant between me and the earth.

14 And when I shall cover the earth with cloud, and the bow shall be seen in the cloud,

15 Then will I remember my covenant, which is between me and you, and between every living thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloud, that I may see it, and remember the everlasting covenant between God, and every living thing in all flesh that is upon the earth.

17 God said yet to Noah, This is the sign of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ Now the sons of Noah going forth of the ark, were Shem, and Ham, and Japheth. And Ham is the father of Canaan.

19 These are the three sons of Noah, and of them was the whole earth overspread.

20 Noah

Or, a sweet savour.

Ch. 6. 5. Matt. 15. 19.

Ch. 1. 20. 2. 17.

Bef. Chr. 2:48. Ch. 1. 29. Levit. 17. 14.

Or, neighbour.

Matt. 26. Rev. 13. 10. Ch. 1. 27.

Ist. 54.

1 Called in Hebrew Abib, containing part of March, and part of April.

Noah declareth his obedience in that he would depart out of the ark without God's express commandment, as he did not enter in without the same: the ark being a figure of the church, wherein nothing must be done without the word of God.

For sacrifices, which were exercise of their faith, whereby they used give thanks God for his benefits.

That is, thereby he sheweth himself appeased, and his anger to rest.

The order of nature destroyed by the flood, is restored by God's promise.

God increased them with fruit, and declared them his counsel touching the replenishing of the earth.

By virtue of this commandment beasts rage not so much against them as they would, yea, and many serve his use thereby.

By this permission man may with a good conscience use the creatures of God for his necessity.

That is, living creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

That is, I will take vengeance for your blood.

Not only by the magistrate, but oft-times God raiseth up one murderer to kill another.

Therefore kill is deface God's image, and so injury is not only done man, but also to God.

To assure you that the world shall be more destroyed by a flood.

The children which not yet born, are comprehended in God's covenant made with their fathers.

Hereby we see that signs or sacraments ought not to be separated from the word.

When shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

God doth repeat this the oftener, confirm Noah's faith so much the more.

This declareth what was the virtue of God's blessing, when he said, "Increase and bring forth," Chap. 1. 28.

Bef. Chr. 20 † Noah also began to be an husbandman, and planted a vineyard.
 21 And he drunk of the wine, and was drunken, and was uncovered in the midst of his tent.
 22 And when Ham the father of Canaan saw the nakedness of his father, he told his two brethren without.
 23 Then took Shem and Japheth a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father with their faces backward: so they saw not their father's nakedness.
 24 Then Noah awoke from his wine, and knew what his younger son had done unto him,
 25 And said, *Curse be Canaan: a servant of servants shall he be unto his brethren.*
 26 He said moreover, *Blessed be the Lord God of Shem, and let Canaan be † his servant.*
 27 God † persuade Japheth, that he may dwell in the tents of Shem, and let Canaan be his servant.
 28 ¶ And Noah lived after the flood three hundred and fifty years.
 29 So all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

- 1 The increase of mankind by Noah and his sons.
- 10 The beginning of cities, countries and nations.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: unto whom sons were born after the flood.

2 The sons of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
 3 And the sons of Gomer, Ashkenaz, and Riphath, and Togarmah.
 4 Also the sons of Javan, Elishah and Tarshish, Kittim, and Dodanim.
 5 Of these were the isles of the Gentiles divided in their lands, every man after his tongue, and after their families in their nations.
 6 ¶ Moreover, the sons of Ham were Cush, and Mizraim, and Phut, and Canaan.
 7 And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sons of Raamah were Sheba and Dedan.
 8 And Cush begat Nimrod, who began to be mighty in the earth.
 9 He was a mighty hunter before the Lord, wherefore it is said, *As Nimrod the mighty hunter before the Lord.*

† This is set before our eyes shew what horrible thing drunkenness is.
 † Of whom the Canaanites that wicked nation, who also cursed of God.
 † In derision and contempt of his father.
 † He pronounceth a prophet the curse of God against all them that honour not their parents: for Ham and his posterity were accursed.
 † That is, most vile slave.
 † He declareth that the Gentiles which of Japheth, and were separate from the church, should be joined the same by the persuasion of God's Spirit, and preaching of the gospel.
 † These generations here recited, partly to declare the marvellous increase in so small a time; and also to set forth their great forgetfulness of God's graces towards their fathers.
 † Of Madai and Javan came the Medes and Greeks.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
 11 Out of that land came Ashur, and builded Nineveh, and the city Rehoboth, and Calah:
 12 Resen also between Nineveh and Calah: this is a great city.
 13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim.
 14 Pathrusim also, and Casluhim (out of whom came the Philistims) and Caphtorims.
 15 ¶ Also Canaan begat Zidon his first born, and Heth,
 16 And Jebusi, and Emori, and Girgashi,
 17 And Hivi, and Arki, and Sini,
 18 And Arvadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.
 19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar, until Azzah, and as thou goest unto Sodom, and Gomorah, and Admah, and Zeboim, even unto Lashah.

20 These are the sons of Ham, according to their families, according to their tongues in their countries, and in their nations.
 21 ¶ Unto Shem also the father of all the sons of Eber, and elder brother of Japheth, were children born.

22 The sons of Shem were Elam, and Ashur, and Arphaxad, and Lud, and Aram.
 23 And the sons of Aram, Uz, and Hul, and Gether, and Mash.
 24 Also Arphaxad begat Salah, and Salah begat Eber.
 25 Unto Eber also were born two sons: the name of the one was Peleg: for in his days the earth divided: and his brother's name was Joktan.
 26 Then Joktan begat Almodad and Sheleph, and Hazarmaveth, and Jerah,
 27 And Hadoram, and Uzal, and Diklah,
 28 And Obal, and Abimael and Sheba,
 29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.
 30 And their dwelling from Mesha, as thou goest unto Sephar a mount of the East.
 31 These the sons of Shem according to their families, according to their tongues, in their countries and nations.
 32 These the families of the sons of Noah, after their generations among their people: and out of these were the nations divided in the earth after the flood.

CHAP.

† The Jews call all countries which are separate from them by sea, Greece, Italy, &c. which given the children of Japheth, of whom came the Gentiles.
 † Of Cush and Mizraim came the Ethiopians and Egyptians.
 † Meaning a cruel oppressor and tyrant.
 † His tyranny a proverb, as hated both of God and man: for he passed to commit cruelty in God's presence.
 † For there another city in Egypt called also Babel.
 † Of Lud the Lydians.
 † In his flock the church preserved: therefore Moses leaveth off speaking of Japheth and Ham, and treateth of Shem at large.
 † Of whom came the Hebrews Jews.
 † This division by the diversity of languages, as appeareth chap. 11. 9.

2 47.
† Or, Noah began again.

† Or, the streets of the city.

† Or, the Cappadocians.

† Or, their.
† Or, enlarge, or, cause to return.

1 Chron. 1. 17.

† Or, of these divers nations.

Bef. Chr.
2218.

C H A P. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age and generation of Shem unto Abram.* 31 *Abram's departure from Ur with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

THEN the whole earth was of one language and one speech.

2 And ^a as ^b they went from the ^c East, they found a plain in the land of ^d Shinar, and there they abode.

3 And they said one to another, Come, let us make brick, and burn it in the fire. So they had brick for stone, and slime had they instead of mortar.

4 Also they said, Go to, let us ^e build us a city and a tower, whose top *may reach* unto the heaven, that we may get us a name, lest we be scattered upon the whole earth.

5 But the Lord ^f came down to see the city and tower which the sons of men builded.

6 And the Lord said, ^g Behold, the people ^h is one, and they have all one language, and this they begin to do, neither can they now be stopped from whatsoever they have imagined to do.

7 Come on, ⁱ let us go down, ^j and there confound their language, that every one perceive not another's speech.

8 So the Lord scattered them from thence upon all the earth, and they left off to build the city.

9 Therefore the name of it was called ^k Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them upon all the earth.

10 ¶ ^l These are the generations ^m of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters.

12 Also Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

14 Salah lived thirty years, and begat Eber.

15 So Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.

16 Likewise Eber lived four and thirty years, and begat Peleg.

17 So Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

^a In the year one hundred and thirty after the flood.

^b To wit, Nimrod and his company.

^c That is, from Armenia, where the ark staid.

^d Which was afterward called Chaldea.

^e They ~~was~~ moved with pride and ambition, thinking to prefer their own glory ~~to~~ God's honour.

^f Meaning, that he declared by effect that he knew their wicked enterprise: for God's power is every where, and doth neither ascend nor descend.

^g God speaketh this in derision, because of their foolish persuasion and enterprise.

^h He speaketh ~~as~~ though he took counsel with his ~~own~~ wisdom and power: to wit, with the Son and Holy Ghost: signifying the greatness and certainty of the punishment.

ⁱ By this great plague of the confusion of tongues, appeareth God's horrible judgment against man's pride and vain glory.

^j He returneth ~~to~~ the genealogy of Shem, ~~and~~ come to

19 ^k And Peleg, lived after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 Also Reu lived two and thirty years, and begat Serug.

21 So Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 Moreover Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 So Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 ^l So Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat ^m Abram, Nahor, and Haran: and Haran begat Lot.

28 Then Haran died before Terah his father in the land of his nativity, in Ur of ⁿ the Chaldees.

29 So Abram and Nahor took them wives, The name of Abram's wife was Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of ^o Iscah.

30 But Sarai was barren, and had no child.

31 Then ^p Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife: and they departed together from Ur of the Chaldees, to ^q go into the land of Canaan, and they came to ^r Haran, and dwelt there.

32 So the days of Terah were two hundred and five years, and Terah died in Haran.

C H A P. XII.

1 *Abram by God's commandment goeth to Canaan.* 3 *Christ is promised.* 7 *Abram buildeth altars for exercise and declaration of his faith among the infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pbaraob taketh his wife, and is punished.*

FOR the Lord had said unto Abram, ^s Get thee out of thy country, and from thy kindred, and from thy father's house, unto the ^t land that I will shew thee.

2 And I will make of thee ^u a great nation, and will bless thee, and make thy name great, and thou shalt be ^v a blessing.

3 I will also bless them that bless thee, and curse

the history of Abram, wherein the church of God is described, which is Moses's principal purpose.

¹ He maketh mention first of Abram, not because he was the first born, but for the history, which properly appertaineth unto him. Also Abram at the confusion of tongues was eight and forty years old: for ² the destruction of Sodom he was ninety-nine. And it was destroyed two and fifty years after the confusion of tongues.

³ Some think that this Iscah ~~was~~ Sarai.

⁴ Albeit the oracle of God came to Abram, yet the honour is given ~~to~~ Terah, because he was the father.

⁵ Which ~~was~~ a city of Mesopotamia.

⁶ From the flood ~~to~~ this time, were four hundred twenty and three years.

⁷ In appointing him ~~to~~ certain place, he proveth so much more his faith and obedience.

⁸ The world shall recover by thy seed, which is Christ, the blessing which they lost in Adam.

Bef. Chr.
1921.
Chron.
1. 25.* 1 Chron.
1. 26.
Juth. 24. 2.† Heb. Conf.
4. 11.* Josh. 24. 2.
Nchem. 9.
7. Act. 7. 4.

Bef. Chr. 1921. curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, even as the Lord spake unto him, and Lot went with him. (And Abram was seventy and five years old, when he departed out of Haran)

5 Then Abram took Sarai his wife, and Lot his brother's son, and all their substance that they possessed, and the souls^y that they had gotten in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram^a passed through the land unto the place of Shechem, and unto the[†] plain of Moreh (and the² Canaanite^{xxx} then in the land.)

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land. And there builded he an^a altar unto the Lord, which appeared unto him.

¶ Afterward removing^c thence unto^a mountain eastward from Beth-el, he pitched his tent having Beth-el on the west-side, and Hai on the east: and there he built an^a altar unto the Lord, and called on the name of the Lord.

9^a Again Abram went forth going and journeying toward the south.

10 ¶ Then there came^f a famine in the land: therefore Abram went down into Egypt to sojourn there: for there was^a great famine in the land.

11 And when he drew near to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art^a fair woman to look upon:

12 Therefore it will come to pass, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keep thee alive.

13 Say, I pray thee, that thou art my^b sister, that I may fare well for thy sake, and that my[†] life may be preserved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very fair.

15 And the princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman^{xxx}^a taken into Pharaoh's house:

16 Who intreated Abram well for her sake, and he had sheep, and beeves, and he-asses, and men-servants: and maid-servants, and she-asses and camels.

17 But the Lord¹ plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife.

^y Meaning, as well servants as cattle.

^a He wandered to and fro in the land before he could find^a settling-place: thus God exerciseth the faith of his children.

^b Which was^a cruel and rebellious nation, by whom God kept his in continual exercise.

^c It was not enough for him^{xxx} worship God in his heart, but it^{xxx} expedient^{xxx} declare by outward profession his faith before men, whereof this altar^{xxx} a sign.

^d Because of the troubles that he had among that wicked people.

^e And so served the true God, and renounced all idolatry.

^f Thus the children of God may look for^{xxx} rest in this world, but must wait for the heavenly rest and quietness.

^g This was a^{xxx} trial of Abram's faith: whereby we see that the end of one affliction is the beginning of^{xxx} ther.

^h By this we may learn^{xxx} use unlawful means, ^{xxx} to put others in danger^{xxx} save ourselves, read verse^{xxx} albeit it may appear that Abram feared not so much death,

18 Then Pharaoh called Abram, and said, Bef. Chr. 1920. Why hast thou done this unto me? Wherefore didst thou not tell me, that she was thy wife?

19 Why saidst thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take^{her}, and go thy way.

20 And Pharaoh gave men^a commandment concerning him: and they conveyed him forth, and his wife, and all that he had.

CHAP. XIII.

¶ Abram departeth out of Egypt. 4 He calleth upon the name of the Lord. 11 Lot departeth from him. 13 The wickedness of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth^{xxx} altar to the Lord.

THEN¹ Abram went up from Egypt, he and his wife, and all that he had, and Lot with him toward the south.

2 And Abram^{was} very rich in cattle, in silver and in gold.

3 And he went^{xxx} his journey from the south toward^{xxx} Beth-el, to the place where his tent had been at the beginning, between Beth-el and Hai,

4 Unto the place of the^a altar, which he had^a made there at the first: and there Abram called^{xxx} the name of the Lord. ^{* Ch. 12. 7.}

5 ¶ And Lot also, who went with Abram, had sheep, and cattle, and tents.

6 So that the land could not^a bear them, that they might dwell together: for their^a substance was great, so that they could not dwell together. ^{* Ch. 36. 7.}

7 Also there was debate between the herdmen of Abrams cattle, and the herdmen of Lot's cattle (and the^a Canaanites and the Perizzites dwelt at that time in the land.)

8 Then said Abram unto Lot, Let there be no^a strife, I pray thee, between thee and me, neither between mine herdmen and thine herd^{xxx}: for we be brethren.

9 Is not the whole land before thee? depart, I pray thee, from me: if thou wilt^a take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted up his eyes, he saw that all the plain of Jordan was watered every where: (for before the Lord destroyed Sodom and Gomorrah, it^{was} as the^a garden of the Lord, like the land of Egypt, as thou goest unto Zoar.)

F

11 Then

as that if he should die without issue, God's promise should^{xxx} have taken place, wherein appeared a weak faith.

^h To be his wife.

ⁱ The Lord took the defence of this poor stranger against a mighty king: and as^{xxx} is^{xxx} careful over his, so did he preserve Sarai.

^k To the intent that^{xxx} should hurt him either in his person^{xxx} goods.

^l His great riches gotten^{xxx} in Egypt, hindered him^{xxx} follow his vocation.

^m ^{xxx} calleth the place by that^{xxx} which was after given unto it, chap. 28. 19.

ⁿ This incommodity^{xxx} by their riches, which break friendship, and^{xxx} it were the bond of nature.

^o Who seeing their contention, might blaspheme God, and destroy them.

^p He cutteth off the occasion of contention: therefore the evil ceaseth.

^q Abram resigneth his own right to^{xxx} peace,

^r Which^{xxx} in Eden, chap. 2. 10.

11 Then Lot choſe unto him all the plain of Jordan, and took his journey from the caſt: and they departed the one from the other.

12 Abram dwelt in the land of Canaan, and Lot abode in the cities of the plain, and pitched his tent even unto Sodom.

13 Now the men of Sodom were wicked, and exceeding ſinners againſt the Lord.

14 Then the Lord ſaid unto Abram (after that Lot was departed from him) Lift up thine eyes now, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward:

15 For all the land, which thou ſeeſt, will I give unto thee, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed be numbered.

17 Arife, walk through the land, in the length thereof, and breadth thereof: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and builded there an altar unto the Lord.

CHAP. XIV.

In the overthrow of Sodom, Lot is taken priſoner.

16 Abram delivereth him. 18 Melchizedek cometh to meet him. 23 Abram would not be enriched by the king of Sodom.

AND in the days of Amraphel king of Shinar, Arioch king of Ellafar, Chedorlaomer king of Elam, and Tidal king of the nations:

2 Theſe men made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe joined together in the vale of Siddim which is the ſalt-ſea.

4 Twelve years were they ſubject unto Chedorlaomer, but in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and ſmote the Rephaims in Aſtheroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in the mount Seir, unto the plain of Paran, which is by the wilderness.

7 And they returned and came to En-miſhpat, which is Kadeth, and ſmote all the country of the Amalekites, and alſo the Amorites that dwelt in Hazezon-tamar.

Then went out the king of Sodom, and the king of Gomorrah, and the king of Admah,

and the king of Zeboiim, and the king of Bela, which is Zoar: and they joined battle with them in the vale of Siddim:

9 To wit, with Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellafar: four kings againſt five.

10 Now the vale of Siddim was full of ſlime-pits, and the kings of Sodom and Gomorrah fled, and fell there: and the reſidue fled to the mountain.

11 Then they took all the ſubſtance of Sodom and Gomorrah, and all their victuals, and went their way.

12 They took Lot alſo, Abram's brother's ſon, and his ſubſtance (for he dwelt at Sodom) and departed.

13 Then came one that had eſcaped, and told Abram the Hebrew, which dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner, which were confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were born and brought up in his houſe, three hundred and eighteen, and purſued them unto Dan.

15 Then he, and his ſervants divided themſelves againſt them by night, and ſmote them, and purſued them unto Hobah, which is on the left ſide of Damascus.

16 And he recovered all the ſubſtance, and alſo brought again his brother Lot, and his goods, and the women alſo and the people.

17 After that he returned from the ſlaughter of Chedorlaomer, and of the kings that were with him, came the king of Sodom forth, to meet him in the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was a prieſt of the moſt high God.

19 Therefore he bleſſed him, ſaying, Bleſſed art thou, Abram, of God moſt high, poſſeſſor of heaven and earth.

20 And bleſſed be the moſt high God, which hath delivered thine enemies into thine hand. And Abram gave him tythe of all.

21 Then the king of Sodom ſaid to Abram, Give me the perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have liſt up mine hand unto the Lord the moſt high God, poſſeſſor of heaven and earth,

23 That I will not take of all that is thine, ſo much as a thread or ſhoe-latchet, left thou ſhouldeſt ſay, I have made Abram rich,

24 Save only that which the young men have eaten, and the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

CHAP.

This was done by God's providence, that only Abram and his ſeed might dwell in the land of Canaan.

Lot thinking to get Paradife, found hell.

The Lord comforted him, left he ſhould have taken thought for the departure of his nephew.

Meaning a long time, and till the coming of Chriſt, Exod. 12. 24. and 21. 6. Dent. 15. 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heirs of the true land of Canaan.

That is, of Babylon: by kings here, meaning them that were governors of cities.

Of people gathered of divers countries.

Ambition is the chief cauſe of wars among princes.

Called alſo the Dead Sea, or the lake Asphaltite, unto Sodom and Gomorrah.

And afterward overwhelmed with water, and ſo called the Salt-Sea.

The godly are plagued many times with the wicked: therefore their company is dangerous.

God moved them to join with Abram, and preſerved him from their idolatry and ſuperſtitious.

For Abram and his ſoldiers reſreſhment, and not offer ſacrifice.

In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high-prieſt.

He would not that his liberality ſhould be hurtful unto others.

Bef. Chr.
1913.

CHAP. XV.

1 The Lord is Abram's defence and reward. 6 He is justified by faith. 13 The servitude and deliverance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

† Or, the Lord spake to Abram.
* Numb. 12. 6.
* Pl. 16. 6.

AFTER these things, the † word of the Lord came unto Abram in a * vision, saying, Fear not, Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram said, O Lord God, what wilt thou give me, seeing I go childless, and the steward of mine house is this Eliezer of Damascus?

3 Again Abram said, Behold, to me thou hast given no seed: wherefore lo, a servant of mine house shall be mine heir.

4 Then behold, the word of the Lord came unto him, saying, This man shall not be thine heir, but one that shall come out of thine own bowels, he shall be thine heir.

5 Moreover, he brought him forth and said, * Look up now unto heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And Abram * believed the Lord, and he counted that to him for righteousness.

7, Again he said unto him, I am the Lord, that brought thee out of * Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, O Lord God, whereby shall I know that I shall inherit it?

9 Then he said unto him, Take me an heifer, of three years old, and a she goat of three years old, and a ram of three years old, a turtle dove also and a pigeon.

10 So he took all these unto him, and * divided them in the midst, and laid every piece one against another: but the birds divided he not.

11 Then fowls fell on the carcases, and Abram drove them away.

12 And when the sun went down, there fell an heavy sleep upon Abram: and lo, † a very fearful darkness fell upon him.

13 Then he said to Abram, * Know for a surety, that thy seed shall be a stranger in a land that is not theirs * 1 four hundred years, and shall serve them: and they shall intreat them evil.

14 Notwithstanding, the nations, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 But thou shalt go unto thy fathers in peace, and shalt be buried in a good age.

16 And in the † fourth generation they shall come hither again: for the ^m wickedness of the Amorites is not yet full.

17 Also when the sun went down, there was

a darkness: and behold, a smoking furnace, and a firebrand, which went between those pieces. Bef. Chr. 1911.

18 * In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, * from the river of Egypt unto the great river, the river † Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 Sarai being barren, giveth Hagar to Abram.

4 Which conceiveth and despiseth her dame. 6 And being ill banded, fleeth. 7 The angel comforteth her. 11, 12 The name and manners of her son. 13 She calleth upon the Lord, whom she findeth true.

11, 12 The name and manners of her son. 13 She calleth upon the Lord, whom she findeth true.

NOW ⁿ Sarai Abram's wife bare him no children, and she had ⁿ maid an Egyptian, Hagar by name.

2 And Sarai said unto Abram, Behold now, the Lord hath ^o restrained me from child-bearing. I pray thee go in unto my maid: † it may be that I shall † receive a child by her. And Abram obeyed the voice of Sarai.

3 Then Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelled ten years in the land of Canaan, and gave her to her husband Abram for his wife.

4 ¶ And he went in unto Hagar, and she conceived, and when she saw that she had conceived, her dame ⁿ despised in her eyes.

5 Then Sarai said unto Abram, † Thou doest me wrong. I have given my maid into thy bosom, and she seeth that she hath conceived, and I am despised in her eyes: the Lord judge between ⁿ and thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine † hand: do with her ⁿ it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the ^a angel of the Lord found her beside a fountain of water in the wilderness, by the fountain in the way to Shur,

8 And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from my dame Sarai.

9 Then the angel of the Lord said to her, Return to thy dame, and humble thyself under her hands.

10 Again the angel of the Lord said unto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the angel of the Lord said unto her, See, thou art with child, and shalt bear ⁿ son, and

* Rom. 4. 16.

* Rom. 4. 3. Gal. 3. 6. James 2. 23.

* Ch. 12. 28.

† Heb. a fear of great darkness.

* Acts 7. 6.

* Exod. 12. 40.

† Or, after 400 years.

† Or, peradventure. † Heb. be builded by her.

† Heb. mine injury is upon thee.

† Or, power.

ⁿ His fear was not only lest he should not have children, but lest the promise of the blessed seed should not be accomplished in him.

¹ This is ⁿ particular motion of God's Spirit, which is not lawful for all to follow in asking signs, but was permitted to some by ⁿ peculiar motion, as to Gideon and Ezekiah.

^k This was the old custom in making covenants, Jer. 34. 18. to the which God added these conditions, that Abram's posterity should be ⁿ torn in pieces, but after they should be coupled together: also that it should be assaulted, but yet delivered.

^l Counting from the birth of Isaac to their departure out of Egypt, which declareth that God will suffer his ⁿ be afflicted in this world.

^m Though God suffer the wicked for a time, yet his vengeance falleth upon them, when the measure of their wickedness is full.

ⁿ It seemeth that she had respect to God's promise, which could not be accomplished without issue.

^o She faileth in binding God's power to the common order of nature, as though God could not give her children in her old age.

^p This punishment declareth what they gain that attempt any thing against the word of God.

^q Which was Christ, ⁿ appeareth ver. 13. and chap. 18. 17.

^r God rejecteth no estate of people in their miseries, but sendeth them comfort.

Bef. Chr. 1910. and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a † wild man: his hand shall be against every man, and every man's hand against him, * and he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord, that spake unto her, Thou God lookest on me: for she said, Have I not also here looked after him that seeth me?

14 * Wherefore the well was called, † Beer-lahai-roi: lo, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son, and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare him Ishmael.

C H A P. XVII.

1 Abram's name is changed to confirm him in the promise. 8 The land of Canaan is the fifth time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Isaac is promised. 23 Abraham and his house are circumcised.

WHEN Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God † all-sufficient: * walk before me, and be thou † upright,

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my covenant with thee, and thou shalt be a † father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be * Abraham: * for a father of many nations have I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, kings shall proceed of thee.

7 Moreover, I will establish my covenant between me and thee, and thy seed after thee in their generations, for an * everlasting covenant, to be God unto thee, and to thy seed after thee.

8 And I will give thee, and thy seed after thee, the land wherein thou art a stranger, even all the land of Canaan, for an everlasting possession, and I will be their God.

9 ¶ Again God said unto Abraham, Thou also shalt keep my covenant, thou, and thy seed after thee in their generations.

10 * This is my covenant which ye shall keep between me and you, and thy seed after thee, * Let every man-child among you be circumcised:

11 That is, ye shall circumcise the * fore-

skin of your flesh, and it shall be a * sign of the covenant between me and you.

12 And every man-child of eight days old among you shall be circumcised in your generations, as well he that is born in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is born in thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the uncircumcised † man-child, in whose flesh the fore-skin is not circumcised, even that person shall be cut off from his people, because he hath broken my covenant.

15 ¶ Afterward God said unto Abraham, Sarai thy wife shalt thou not call Sarai, but † Sarah shall be her name.

16 And I will bless her, and will also give thee a son of her, yea, I will bless her, and she shall be the mother of nations: kings also of people shall come of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah that is ninety years old bear?

18 And Abraham said unto God, Oh that Ishmael might live in thy sight.

19 Then God said, * Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an * everlasting covenant, and with his seed after him.

20 And concerning Ishmael, I have heard thee: lo, I have blessed him, and will make him fruitful, and will multiply him † exceedingly; twelve princes shall he beget, and I will make a great nation of him.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee, the next * year at this season.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ Then Abraham took Ishmael his son, and all that were born in his house, and all that was bought with his money, that is, every man-child among the men of Abraham's house, * and he circumcised the fore-skin of their flesh in that self-same day, as God had commanded him.

24 Abraham also himself was ninety years old and nine, when the fore-skin of his flesh was circumcised.

25 And Ishmael his son was thirteen years old, when the fore-skin of his flesh was circumcised.

26 The self-same day was Abraham circumcised, and Ishmael his son:

27 And all the men of his house, both born in his house, and bought with money of the stranger, were circumcised with him.

CHAP.

* That is, the Ishmaelites shall be a peculiar people by themselves, and not a portion of another people.

* She rebuketh her own dulness, and acknowledgeth God's graces, who was present with her every where.

* Not only according to the flesh, but of a far greater multitude by faith, Rom. 4. 17.

* The changing of his name is a seal to confirm God's promise unto him.

* Circumcision is called the covenant, because it signifies the covenant, and hath the promise of grace joined to it; which phrase is common to all sacraments.

* That privy part is circumcised to shew that all that is begotten of man is corrupt and must be mortified.

† Albeit women were not circumcised, yet were they partakers of God's promise: for under mankind all was consecrated. And here is declared, that whosoever contemneth the sign, despiseth also the promise.

‡ Which proceeded of a sudden joy, and not of infidelity.

‡ The everlasting covenant is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as was promised Ishmael.

‡ They were well instructed which obeyed, to be circumcised without resistance, which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

Bef. Chr.
1898.

C H A P. XVIII.

2 Abraham receiveth three angels into his house.
10 Isaac is promised again. 12 Sarah laugheth.
18 Christ is promised to all nations. 19 Abraham taught his family to know God. 21 The destruction of Sodom is declared unto Abraham.
23 Abraham prayeth for them.

Heb. 13. 2.
† Or, okc
grove.

A GAIN the Lord * appeared unto him in the † plain of Mamre, as he sat in his tent door about the heat of the day.

2 And he lift up his eyes, and looked: and lo, three ^c men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground.

3 And he said, ^o Lord, if I have now found favour in thy sight, go not, I pray thee, from thy servant.

4 Let a little water, I pray you, be brought, and ^c wash your feet, and rest yourselves under the tree.

5 And I will bring a morsel of bread, that you may comfort your hearts, afterwards ye shall go your ways: for therefore are ye ^t come to your servant. And they said, Do even as thou hast said.

† Heb. Scina

6 Then Abraham made haste into the tent unto Sarah, and said, Make ready at once three † measures of fine meal: knead it, and make cakes upon the hearth.

7 And Abraham ran to the beasts, and took ^o tender and good calf, and gave it to the servant, who halted to make it ready.

8 And he took butter and milk, and the calf which he had prepared, and set before them, and stood himself by them under the tree, and ^o they did eat.

9 ¶ Then they said unto him, Where is Sarah thy wife? And he answered, Behold, *she is* in the tent.

Ch. 17.
19, 21. and
21. 2.

Rom. 9. 9.

10 And he said, ^o I will certainly come again unto thee according to the time of ^a life: and lo, Sarah thy wife shall have ^o son: and Sarah heard in the tent door, which was behind him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the manner of women.)

1 Pet. 3. 6.

12 Therefore Sarah ^t laughed within herself, saying, After I ^o waxen old, ^o and my lord also, shall I have lust?

13 And the Lord said unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly bear ^o child which ^o old?

Zech. 8. 6.

† Or, hid.

14 (Shall any thing be ^o † hard ^o the Lord? at the time appointed will I return unto thee, even according to the time of life, and Sarah shall have a son.)

15 But Sarah denied, saying, I laughed not:

^o That is, three angels in man's shape.

^o Speaking to ^o of them, in whom appeared ^o be most majesty: for he thought they had been men.

^c For men used, because of the great heat, ^o bare-footed in those parts.

^t As sent of God that I should do my duty ^o you.

^o For ^o God gave them bodies for a time, so gave he them the faculties thereof, to walk, ^o and drink, and such like.

^a That is, about this time, when she shall be alive, ^o when the child shall come into this life.

^o For she rather had respect to the order of nature, ^o than believed the promise of God.

^o Jehovah, the Hebrew word, which we call Lord, sheweth that this angel was Christ: for this word is only applied to God.

for she ^o afraid. And he said, † It is not so: ^o for thou laughedst.

Bef. Chr.
1898.
† Heb. No.

16 ¶ Afterward the men did rise up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the ^o Lord said, Shall I hide from Abraham that thing which I do,

18 Seeing that Abraham shall be indeed ^o great and mighty nation, and ^o all the nations ^o of the earth shall be blessed in him? ^o Ch. 12. 3. and 22. 18.

19 For I know him ^t that he will command his sons and his household after him, that they keep the way of the Lord to do righteousness and judgment, that the Lord may bring upon Abraham that he hath spoken unto him.

20 Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is exceeding grievous,

21 I will ^o go down now, and see whether they have done altogether according to that ^o cry which is ^o unto me: and if not, *that* I may know.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew near, and said; Wilt thou also destroy the righteous with the wicked?

24 If there be fifty righteous within the city, wilt thou destroy and not spare the place for the fifty righteous that ^o therein?

25 Be it far from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be even as the wicked, be it far from thee; shall ^o the Judge of all the world † do right? ^o Heb. ^o judgment.

26 And the Lord answered, If I shall find in Sodom ^o fifty righteous within the city, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I have begun to speak unto my Lord, and I am ^o but dust and ashes,

28 If there shall lack five of fifty righteous, wilt thou destroy all the city for five? And he said, If I find there five and forty, I will not destroy it.

29 And he yet spake to him again, and said, What if there shall be found forty there? Then he answered, I will not do it for forties sake.

30 Again he said, Let not my Lord now be angry, that I speak, What if thirty be found there? Then he said, I will not do it, if I find thirty there.

31 Moreover, he said, Behold, now I have begun to speak unto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speak but this ^o once, What

G if

^o He sheweth that fathers ought both to know God's judgments, and ^o declare them to their children.

^o God speaketh after ^o fashion of men: that is, I will enter into judgment with good advice.

^o For our sins cry for vengeance, though ^o accuse us.

^o God declareth that his judgments ^o done with great mercy, forasmuch as all were so corrupt, that ^o only fifty, ^o righteous men could not be found there: and also that ^o wicked are spared for the righteous sake.

^o Hereby ^o learn, that the ^o we approach ^o God, the ^o doth our miserable estate appear, and the more are ^o humbled.

^o If God refused ^o the prayer for the wicked Sodomites even to the sixth request, how much more will he grant the prayers of the godly for the afflicted church?

Bef. Chr. 1898. if ten be found there? And he answered, I will not destroy it for tens sake.

23 ¶ And the Lord went his way, when he had left communing with Abraham, and Abraham returned unto his place.

C H A P. XIX.

3 Lot receiveth two angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is delivered. 24 Sodom is destroyed. 26 Lot's wife is made a pillar of salt. 33 Lot's daughters lie with their father, of whom come Moab and Ammon.

AND in the evening there came two angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw them, and rose up to meet them, and he bowed himself with his face to the ground:

2 And he said, See, my lords, I pray you, turn in now into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go your ways. Who said, Nay, but we will abide in the street all night.

3 Then he pressed upon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they went to bed, the men of the city, even the men of Sodom compassed the house round about, from the young even to the old, all the people from all quarters.

5 Who crying unto Lot, said to him, Where are the men, which came to thee this night? bring them out unto us that we may know them.

6 Then Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, my brethren, do not so wickedly.

8 Behold now, I have two daughters, which have not known man: them will I bring out now unto you, and do to them as seemeth you good: only unto these men do nothing: for therefore are they come under the shadow of my roof.

9 Then they said, Away hence: and they said, He is come alone as a stranger, and shall he judge and rule? we will now deal worse with thee than with them. So they pressed sore upon Lot himself, and came to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 Then they smote the men that were at the door of the house with blindness, both small and great, so that they were weary in seeking the door.

12 ¶ Then the men said unto Lot, Whom hast thou yet here? either son-in-law, or thy sons, or thy daughters, or whatsoever thou hast in the city, bring it out of this place.

13 For we will destroy this place, because the cry of them is great before the Lord, and the Lord hath sent us to destroy it.

14 Then Lot went out and spake unto his sons-in-law, which he married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sons-in-law as though he had mocked.

15 ¶ And when the morning arose, the angels halted Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be destroyed in the punishment of the city.

16 And as he prolonged the time, the men caught both him and his wife, and his two daughters by the hands (the Lord being merciful unto him) and they brought him forth, and set him without the city.

17 ¶ And when they had brought them out, the angel said, Escape for thy life: look not behind thee, neither tarry thou in all the plain: escape into the mountain, lest thou be destroyed.

18 And Lot said unto them, Not so, I pray thee, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape in the mountain, lest some evil take me, and I die.

20 See now this city here by to flee unto, which is a little one: Oh let me escape thither: is it not a little one? and my soul shall live.

21 Then he said unto him, Behold, I have received thy request also concerning this thing, that I will not overthrow this city, for the which thou hast spoken.

22 Hast thee, save thee there: for I can do nothing till thou be come thither. Therefore the name of the city was called Zoar.

23 ¶ The sun did rise upon the earth, when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone, and fire from the Lord out of heaven,

25 And overthrew those cities, and all the plain, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behind him looked back, and she became a pillar of salt.

27 ¶ And Abraham rising up early in the morning, went to the place, where he had stood before the Lord,

28 And looking toward Sodom and Gomorrah, and toward all the land of the plain, behold, he saw the smoke of the land mounting up as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plain, God thought upon Abraham, and sent Lot out from the midst of the destruction, when

Wherein we see God's provident care in preserving his: albeit he revealeth not himself to all alike; for Lot had but two angels, and Abraham three.

That is, he prayed them so instantly, or earnestly.

Not for that they had necessity, but because the time was not yet come that they would reveal themselves.

Nothing is more dangerous than to dwell where sin reigneth: for it corrupteth all.

He deserveth praise in defending his guests, but he is to be blamed in seeking unlawful means. We do evil that good may come.

That should preserve them from all injury.

This proveth that the angels are ministers, as well to see the God's wrath, as to declare his favour.

The mercy of God striveth to overcome man's slowness in following God's calling.

He willed him to flee from God's judgment, and not to be sorry to depart from that rich country, and full of vain pleasures.

Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place than the angel had appointed him.

Because God's commandment was to destroy the city, and to save Lot.

Which before was called Belah, chap. 14. 2.

As touching the body only, and this was a notable monument of God's vengeance to all them that passed that way.

Bef. Chr. 1898. when he overthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went up from Zoar, and dwelt in the mountain with his two daughters: for he feared to tarry in Zoar, but dwelt in a cave, he, and his two daughters.

31 And the elder said unto the younger, Our father is old, and there is not a man in the earth, to come in unto us after the manner of all the earth.

32 Come, we will make our father drink wine, and lie with him, that we may preserve seed of our father.

33 So they made their father drink wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay down, neither when she rose up.

34 And on the morrow the elder said to the younger, Behold, yesternight lay I with my father: let us make him drink wine this night also, and go thou and lie with him, that we may preserve seed of our father.

35 So they made their father drink wine that night also, and the younger arose, and lay with him: but he perceived not, when she lay down, neither when she rose up.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a son, and she called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger bare a son also, and she called his name Ben-ammi; the same is the father of the Ammonites unto this day.

C H A P. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the king. 9 And the king Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister. Then Abimelech king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but dead, because of the woman which thou hast taken: for she is a man's wife.

4 (Notwithstanding Abimelech had not yet come near her) And he said, Lord wilt thou slay even the righteous nation?

5 Said not he unto me, She is my sister? Bef. Chr. 1897. yea, and she herself said, He is my brother: with an upright mind, and innocent hands have I done this.

6 And God said unto him by a dream, I know that thou didst this even with an upright mind, and I kept thee also, that thou shouldest not sin against me: therefore suffered I thee not to touch her.

7 Now then deliver the man his wife again: for he is a prophet, and he shall pray for thee that thou mayest live: but if thou deliver her not again, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising up early in the morning, called all his servants, and told all these things unto them, and the men were sore afraid. † Heb. in their ears.

9 Afterward Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom this great sin? thou hast done things unto me that ought not to be done.

10 So Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the fear of God is not in this place, and they will slay me for my wife's sake.

12 Yet in very deed she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my father's house, I said then to her, This is thy kindness that thou shalt shew unto me in all places where we come, * Say thou of me, He is my brother. † Ch. 12. 13.

14 Then took Abimelech sheep and beeves, and men servants, and women servants, and gave them unto Abraham, and restored unto him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold he is the veil of thine eyes to all that are with thee, and to all others: and she was thus reprovèd. † Or, is at thy commandment.

17 ¶ Then Abraham prayed unto God, and God healed Abimelech, and his wife, and his women servants: and they bare children.

18 For the Lord had shut up every womb of the house of Abimelech, because of Sarah Abraham's wife.

C H A P.

† Having before felt God's mercy, he durst not provoke him again by continuing among the wicked.

‡ Meaning in the country, which the Lord had now destroyed.

§ For except he had been overcome with wine, he would never have done that abominable act.

¶ Thus God permitted him to fall most horribly in the solitary mountains, whom the wickedness of Sodom could overcome.

* Who, they were born in most horrible incest, so they and their posterity vile and wicked.

† That is, son of my people: signifying, that they rather rejoiced in their sin, than repented for the same.

‡ Which was toward Egypt.

§ Abraham now had twice fallen into this fault: such is man's frailty.

¶ So greatly God detesteth the breach of marriage.

† The infidels confessed that God would not punish but for just occasion: therefore whensoever he punisheth, the occasion is just.

‡ As one falling by ignorance, and not doing evil of purpose.

§ Not thinking to do any men harm.

¶ God by his Holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

† That is, one to whom God revealeth himself familiarly.

‡ For the prayer of the godly is of force toward God.

§ The wickedness of the king bringeth God's wrath upon the whole realm.

¶ He sheweth that no honesty can be hoped for, where the fear of God is not.

† By sister, he meaneth his cousin-german; and by daughter, Abraham's niece. chap. 11. 29. for so the Hebrews use these words.

‡ Such an head, with whom thou mayest be preserved from all dangers.

§ God caused this heathen king to reprove her, because she dissembled, seeing that God had given her a husband, her veil and defence.

¶ Had taken away from them the gift of conceiving.

Bef. Chr. 1898.

C H A P. XXI.

2 Isaac is born. 9 Ishmael misbeth Isaac. 14 Hagar is cast out with her son. 17 The angel comforteth Hagar. 22 The covenant between Abimelech and Abraham. 33 Abraham called upon the Lord.

NOW the Lord visited Sarah, as he had said, and did unto her according as he had promised.

2 For Sarah conceived, and bare Abraham a son in his old age, at the same season that God told him.

3 And Abraham called his son's name that was born unto him, which Sarah bare him, Isaac.

4 Then Abraham circumcised Isaac his son, when he was eight days old, as God had commanded him.

5 So Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ Then Sarah said, God hath made me rejoice: all that hear will rejoice with me.

7 Again she said, Who would have said to Abraham, that Sarah should have given suck? for I have borne him a son in his old age.

¶ Then the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian (which she had borne unto Abraham) mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son Isaac.

11 And this thing was very grievous in Abraham's sight, because of his son.

12 ¶ But God said unto Abraham, Let it not be grievous in thy sight for the child, and for thy bond-woman: in all that Sarah shall say unto thee, hear her voice: for in Isaac shall thy seed be called.

13 As for the son of the bond-woman, I will make him a nation also, because he is thy seed.

14 So Abraham arose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child also, and sent her away: who departing, wandered in the wilderness of Beer-sheba.

15 And when the water of the bottle was spent, she cast the child under a certain tree.

16 Then she went and sat her over-against him afar off about a bow-shot: for she said, I will not see the death of the child, and she sat down over-against him, and lift up her voice and wept.

• Ch. 17. 19. 22. 18. 1.

• Gen. 17. 2. 18. 1. 15. 1.

• Ch. 17. 12.

• Gal. 4. 30.

Bef. Chr. 1892.

17 Then God heard the voice of the child, and the angel of God called to Hagar from heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the child where he is.

18 Arise, take up the child, and hold him in thine hand: for I will make of him a great people.

19 And God opened her eyes, and she saw a well of water: so she went and filled the bottle with water, and gave the boy drink.

20 So God was with the child, and he grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chief captain spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore swear unto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deal with me, and with the country where thou hast been a stranger, according unto the kindness that I have shewed thee.

24 Then Abraham said, I will swear.

25 And Abraham rebuked Abimelech for a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham took sheep and beeves, and gave them unto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flock by themselves.

29 Then Abimelech said unto Abraham, What mean these seven lambs, which thou hast set by themselves?

30 And he answered, Because thou shalt receive of mine hand these seven lambs, that it may be witness unto me, that I have digged this well.

31 Wherefore the place is called Beer-sheba, because there they both sware.

32 Thus made they a covenant at Beer-sheba: afterward Abimelech and Phichol his chief captain rose up, and turned again unto the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

34 And Abraham was a stranger in the Philistines land a long season.

† Or, that in the low, and was a hunter.

† Heb. do not justify with me, or her.

† Or, Well of the oath, or of seven, meaning lambs.

CHAP.

• Therefore the miracle greater. • She accuseth herself of ingratitude, that she did not believe the angel. • He derided God's promise made to Isaac, which the apostle calleth persecution. Gal. 4. 29. • The promised seed shall be counted from Isaac, and not from Ishmael. Rom. 9. 7. Heb. 11. 18. • The Ishmaelites shall be enemies of him. • True faith renounceth all natural affections and obey God's commandment. • For his promise sake made to Abraham, and not because the child had discretion and judgment to pray. • Except God open our eyes, we can neither see, nor

use the means which are before us. • As touching outward things, God caused him to prosper. • So that it is a lawful thing to take an oath in matters of importance, for to justify the truth, and to assure others of our sincerity. • Wicked servants do many evils unknown to their masters. • Thus we see that the godly, touching outward things, may make peace with the wicked that know not the true God. • That is, he worshipped God in all points of true religion.

Ref. Chr. 1872.

CHAP. XXII.

1, 2 The faith of Abraham is proved in offering his son Isaac. 8 Isaac is a figure of Christ. 20 The generation of Nahor, Abraham's brother, of whom cometh Rebekah.

• Heb. 11. 17. † Heb. 16, 1.

AND after these things God did * prove Abraham, and said unto him, Abraham. Who answered, † Here am I.

2 And he said, Take now thine only son Isaac, whom thou lovest, and get thee unto the land of † Moriah, and † offer him there for a burnt-offering upon one of the mountains which I will shew thee.

3 Then Abraham rose up early in the morning, and saddled his ass, and took two of his servants with him, and Isaac his son, and clave wood for the burnt-offering, and rose up and went to the place which God had told him.

4 ¶ Then the third day Abraham lift up his eyes, and saw the place afar off,

5 And said unto his servants, Abide you here with the ass: for I and the child will go yonder and worship, and † come again unto you.

6 Then Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, and he took the fire in his hand, and the knife: and they went both together.

7 Then spake Isaac unto Abraham his father, and said, My father. And he answered, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for the burnt-offering?

8 Then Abraham answered, My son, God will † provide him a lamb for a burnt-offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and † bound Isaac his son, * and laid him on the altar upon the wood.

• James 2. 21.

10 And Abraham stretching forth his hand, took the knife to kill his son.

11 But the angel of the Lord called unto him from heaven, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand upon the child, neither do any thing unto him: for now I * know that thou fearest God, seeing for my sake † thou hast not spared thine † only son.

† Or, hast not withheld thine only son from me. † Heb. thy son, thine only son.

13 And Abraham lifting up his eyes, looked: and behold, there was † a ram behind him caught by the horns in a bush: then Abraham went and took the ram, and offered him up for a burnt-offering instead of his son.

14 And Abraham called the name of that place. † Jehovah-Jireh: as it is said this day, In the mount will the Lord † be seen.

† Or, the Lord will see or provide.

• Which signifieth the fear of God, in the which place he was honoured, and Solomon afterward built the temple.

• Herein stood the chiefest point of his temptation, seeing he was commanded to offer up him, in whom God had promised to bless all the nations of the world.

• He doubted not, but God would accomplish his promise, though he should sacrifice his son.

• The only way to overcome all temptations is, † rest upon God's providence.

• For it is like that his Father had declared to him God's commandment, whereunto he shewed himself obedient.

• That is, by thy true obedience thou hast declared thy

15 ¶ And the angel of the Lord cried unto Abraham from heaven the second time, Ref. Ch. 1872.

16 And said, † By † myself have I sworn (saith the Lord) because thou hast done this thing, and hast not spared thine only son, • Pf. 105. 9. Luke 1. 73. Heb. 6. 13.

17 Therefore will I surely bless thee, and will greatly multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the † gate of his enemies. † Or, holds.

18 * And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. • Ch. 12. 3. and 13. 18. Acts 3. 25. Gal. 3. 8.

19 Then turned Abraham again unto his servants, and they rose up, and went together to Beer-sheba: And Abraham dwelt in Beer-sheba.

20 ¶ And after these things, one told Abraham, saying, Behold Milcah, she hath also borne children unto thy brother Nahor:

21 To wit, Huz his eldest son, and Buz his brother, and Kemuel the father of † Aram. † Or, of the Syrians.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight did Milcah bear to Nahor, Abraham's brother.

24 And his † concubine called Reumah, she bare also Tebah and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 13 The equity of Abraham. 19 Sarah is buried in Machpelah.

WHEN Sarah was an hundred twenty and seven years old, († so long lived she) † Heb. the years of the life of Sarah.

2 Then Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan. And Abraham came to mourn for Sarah and to weep for her.

3 ¶ Then Abraham † rose up from the sight of his corpse, and talked with the † Hittites, saying, † Heb. sons of Hitt.

4 I am a stranger, and a foreigner among you: give me a possession of burial with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying unto him,

6 Hear us, my lord: thou art a prince † of God among us: in the chiefest of our sepulchres bury thy dead: none of us shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

7 Then Abraham stood up, and bowed himself before the people of the land of the Hittites.

H And

lively faith.

• The name is changed to shew that God doth both see and provide secretly for his, and also evidently is seen and felt time convenient.

• Signifying that there is † greater than he.

• Concubine is oftentimes taken in the good part, for those women which were inferior to the wives.

• That is, when he had mourned: so the godly may mourn, if they pass not measure: and the natural affection is commendable.

• That is, godly or excellent: for the Hebrews so speak of all things that are notable, because all excellency cometh of God.

8 And he communed with them, saying, if it be your mind, that I shall bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar,

9 That he would give me the cave of Machpelah, which he hath in the end of his field, that he would give it me for as much money as it is worth, for possession to bury in among you.

10 For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his city, saying,

11 No, my lord, hear me: the field give I thee, and the cave that therein is, I give it thee: even in the presence of the sons of my people give I it thee, to bury thy dead.

12 Then Abraham bowed himself before the people of the land,

13 And spake unto Ephron in the audience of the people of the country, saying, Seeing thou wilt give it, I pray thee, hear me, I will give thee the price of the field: receive it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that between me and thee? bury therefore thy dead.

16 So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named, in the audience of the Hittites, even four hundred silver shekels of current money among merchants.

17 So the field of Ephron which was in Machpelah, and over-against Mamre, even the field and the cave that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Unto Abraham for a possession, in the sight of the Hittites, even of all that went in at the gates of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah over-against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the cave that is therein, was made sure unto Abraham for a possession of burial by the Hittites.

C H A P. XXIV.

2 Abraham causeth his servant to swear to take a wife for Isaac in his own kindred. 12 The servant prayeth to God. 33 His fidelity toward his master. 50 The friends of Rebekah commit the matter to God. 58 They ask her consent, and she agreeth. 67 And is married to Isaac.

NOW Abraham was old, and stricken in years. And the Lord had blessed Abraham in all things.

1 Meaning all the citizens and inhabitants.
2 To shew that he had them in good estimation and reverence.
3 The common shekel is about twenty-pence, so then four hundred shekels amount to thirty-three pounds six shillings and eight-pence, after five shillings sterling the ounce.
4 That is, all the people confirmed the sale.
5 Which ceremony declared the servant's obedience towards his master, and the master's power over the servant.
6 This sheweth, that an oath may be required in a lawful cause.

2 Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had, Put now thine hand under my thigh,

3 And I will make thee swear by the Lord God of the heaven, and God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell.

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said to him, What if the woman will not come with me to this land? shall I bring thy son again unto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my son thither again.

7 ¶ The Lord God of heaven, who took me from my father's house, and from the land where I was born, and that spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his angels before thee, and thou shalt take a wife unto my son from thence.

8 Nevertheless, if the woman will not follow thee, then shalt thou be discharged of this mine oath: only bring not my son thither again.

9 Then the servant put his hand under the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the servant took ten camels of the camels of his master, and departed: (for he had all his master's goods in his hand:) and so he arose, and went to Aram Naharaim, unto the city of Nahor.

11 And he made his camels to lie down without the city by a well of water, at even-tide, about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, and shew mercy unto my master Abraham.

13 Lo, I stand by the well of water whilst the mens daughters of this city come out to draw water.

14 Grant therefore, that the maid, to whom I say, Bow down thy pitcher, I pray thee, that I may drink: if she say, Drink, and I will give thy camels drink also: may be she that thou hast ordained for thy servant Isaac: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now, ere he had left speaking, behold, Rebekah came out, the daughter of Bethuel, son of Milcah the wife of Nahor Abraham's brother, and her pitcher upon her shoulder.

16 (And the maid was very fair to look upon,

1 He would not that his son should marry out of the godly family: for the inconveniences that come by marrying with the ungodly are set forth in sundry places of the scriptures.
2 Lest he should lose the inheritance promised.
3 That is, to Charran.
4 He groundeth his prayer upon God's promise made to his master.
5 The servant moved by God's Spirit desired to be assured by a sign, whether God prospered his journey or no.
6 God giveth good success in all things that are undertaken for the glory of his name, and according to his words.

Ref. Chr. 1857-
* Ch. 47. 29.

* Ch. 12. 7. and 13. 15. and 15. 18. and 26. 4.

† Heb. in-rucent.

† Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates. † Heb. to bow their knees.

† Or, cause me to meet.

Bef. Chr. 1857. upon, a virgin and unknown of man) and she went down to the well, and filled her pitcher, and came up.

17 Then the servant ran to meet her, and said, Let me drink, I pray thee, a little water of thy pitcher.

† Heb. my let. 18 And she said, Drink, † fir: and she hastened and let down her pitcher upon her hand, and gave him drink.

19 And when she had given him drink, she said, I will draw water for thy camels also until they † have drunken enough.

† Heb. have made an end of drinking. 20 And she poured out her pitcher into the trough speedily, and ran again unto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and held his peace, to know whether the Lord had made his journey prosperous or not.

† Or, ear-ring. 22 And when the camels had left drinking, the man took a golden † a abillement of † half shekel weight, and two bracelets for her hands, of ten shekels weight of gold:

23 And he said, Whose daughter art thou? tell me, I pray thee, Is there room in thy father's house for us to lodge in?

24 Then she said to him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor.

25 Moreover she said unto him, we have litter also and provender enough, and room to lodge in.

26 And the man bowed himself and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercy † and his truth from my master: for when I was in the way, the Lord brought me to my master's brethrens house.

28 And the maid ran and told them of her mother's house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran unto the man to the well.

30 For when he had seen the ear-rings and the bracelets in his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus said the man unto me, then he went to the man, and lo, † he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I have prepared the house, and room for the camels?

32 ¶ Then the man came into the house, and † he unsaddled the † camels, and brought litter and provender for the camels, and water to wash his feet, and the mens feet that were with him.

33 Afterward the meat was set before him: but he said, I will not † eat, until I have said my message. And he said, Speak on.

34 Then he said, I am Abraham's servant. Bef. Chr. 1857

35 And the Lord hath † blessed my master wonderfully, that he is become great: for he hath given him sheep, and beeves, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife hath borne a son to my master, when she was old, and unto him hath he given all that he hath.

37 Now my master made † me swear, saying, thou shalt not take † a wife to my son of the daughters of the † Canaanites, in whose land I dwell:

38 But thou shalt go unto my † father's house, and to my kindred, and take a wife unto my son.

39 Then I said unto my master, What if the † will not follow me?

40 Who answered me, The Lord, before whom I walk, will send his angel with thee, and prosper thy journey, and thou shalt take † a wife for my son of my kindred, and my father's house.

41 Then shalt thou be discharged of † mine oath, when thou comest to my kindred: and if they give thee not one, thou shalt be free from mine oath.

42 So I came this day to the well, and said, O Lord, the God of my master Abraham, if thou now prosper my † journey which I go,

43 Behold, † I stand by the well of water: † Or, way. Ver. 13. when a virgin cometh forth to draw water, and I say to her, Give me, I pray thee, † a little water of thy pitcher to drink,

44 And she say to me, Drink thou, and I will also draw for thy camels, let her be the wife which † the Lord hath prepared for my master's son. † Or, shewed.

45 And before I had made an end of speaking in mine † heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew water. Then I said unto her, Give me drink, I pray thee.

46 And she made haste, and took down her pitcher from her † shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she gave the camels drink also.

47 Then I asked her, and said, Whose daughter † art thou? And she answered, The daughter of Bethuel Nahor's son, whom Milcah bare unto him. Then I put the abillement upon her face, and the bracelets upon her hands:

48 † And I bowed down, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the † right way to take my master's brother's daughter unto his son. † Heb. in the way of truth.

49 Now

† Here is declared that God ever heareth the prayers of his, and granteth their requests.

† God permitted many things both in apparel and other things which are now forbid: specially when they appertain not to our mortification.

† The golden shekel is here meant, and not that of silver.

† He boasted not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with † his master in keeping promise.

† For he waited on God's hand, who had † heard † his prayer.

† To wit, Laban.

† The gentle entertainment of strangers used among the

godly fathers.

† The fidelity that servants † to their masters, causeth them to prefer their master's business † to their own necessity.

† To bless, signifieth here † to enrich, or increase with substance, as the text in the same verse declareth.

† The Canaanites were accursed, and therefore the godly could not join with them in marriage.

† Meaning among his kinsfolks, † ver. 40.

† Which by mine authority I caused thee † to make.

† Signifying that this prayer was † spoken by the mouth, but only meditated in his heart.

† He sheweth what is † his duty, when we have received any benefit of the Lord.

Ben. Chr. 1857. 20 Now therefore, if ye will deal ^o mercifully and truly with my master, tell me: and if not, tell me, that I may turn me to the right hand or to the left.

21 Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we cannot therefore say unto thee, *neither* evil nor good.

22 Behold, Rebekah is [†] before thee, take her and go, that she may be thy master's son's wife, even as the Lord hath [†] said.

23 And when Abraham's servant heard their words, he bowed himself toward the earth unto the Lord.

24 Then the servant took forth jewels of silver, and jewels of gold, and raiment, and gave to Rebekah: also unto her brother, and to her mother he gave gifts.

25 Afterward they did eat and drink, both he, and the men that were with him, and tarried all night, and when they rose up in the morning, he said, Let me depart unto my master.

26 Then her brother and her mother answered, Let the maid abide with us, at the least [†] ten days: then shall she go.

27 But he said unto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may go to my master.

28 Then they said, We will call the maid, and ask [†] her [†] consent.

29 And they called Rebekah, and said unto her, Wilt thou go with this man? And she answered, I will go.

30 So they let Rebekah their sister go, and her nurie, with Abraham's servant, and his men.

31 And they blessed Rebekah, and said unto her, Thou art our sister, grow into thousand thousands, and thy seed possess the [†] gate of his enemies.

32 ¶ Then Rebekah arose, and her maids, and rode upon the camels, and followed the man: And the servant took Rebekah, and departed.

Ch. 14. 24. 25. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

33 And Isaac went out to [†] pray in the field toward the evening: who lift up his eyes and looked, and behold, the camels came.

34 Also Rebekah lift up her eyes, and when she saw Isaac, she lighted down from the camel.

35 (For she had said to the servant, Who is yonder man, that cometh in the field to meet us? and the servant had said, It is my master) So she took a [†] veil, and covered her.

36 And the servant told Isaac all things that he had done.

37 Afterward Isaac brought her into the tent

of Sarah his mother, and he took Rebekah, and she was his wife, and he loved her. So Isaac was [†] comforted after his mother's death.

Ben. Chr. 1853. [†] Or, had left mourning for his mother.

C H A P. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giveth all his goods to Isaac. 8 He dieth. 12 The genealogy of Ishmael. 25 The birth of Jacob and Esau. 30 Esau selleth his birthright for a mess of pottage.

NOW Abraham had taken him another ^o wife called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan: ^o And the sons of Dedan were Ashurim, and Letushim, and Leummini. ^{1 Chron. 1. 32.}

4 Also the sons of Midian were Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: and these were the sons of Keturah.

5 ¶ And Abraham gave [†] all his goods to Isaac. ^{† Heb. all that he had.}

6 But unto the ^o sons of the ^o concubines, which Abraham had, Abraham ^o gave gifts, and sent them away from Isaac his son (while he yet lived) eastward to the east country.

7 And this is the age of Abraham's life, which he lived, an hundred seventy and five years.

8 Then Abraham yielded the spirit, and died in a good age, an old man, and of great years, and was ^o gathered to his people.

9 And his sons, Isaac and Ishmael, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, before Mamre.

10 Which ^o field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife. ^{Ch. 23. 16.}

11 ¶ And after the death of Abraham God blessed Isaac his son, ^o and Isaac dwelt by Beerlahai-roi. ^{Ch. 26. 14. and 24. 62.}

12 ¶ Now these are the generations of Ishmael Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 ^o And these are the names of the sons of Ishmael, name by name, according to their kindreds: the [†] eldest son of Ishmael was Nebajoth, then Kedar, and Adbeel, and Mibsam, ^{1 Chron. 1. 29. † Heb. si. b. bera.}

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names by their towns, and by their castles: *to wit*, twelve princes of their nations.

17 (And these are the years of the life of Ishmael, ^o hundred thirty and seven years, and he yielded the spirit, and died, and was gathered unto his ^o people.)

18 And

^o If you will freely and faithfully give your daughter to my master's son.

[†] That is, that I may provide elsewhere.

^o So soon as they perceive that it is God's ordinance, they yield.

This sheweth that parents have not authority to marry their children without consent of the parties.

[†] That is, let it be victorious over his enemies: which blessing is fully accomplished in Jesus Christ.

^o This was the exercise of the godly fathers, to meditate God's promises, and to pray for the accomplishment thereof.

^o The custom was, that the spouse was brought to her husband,

band, her head being covered in token of shame facedness and chastity.

^o When Sarah was dead.

^o For by the virtue of God's word he had not only Isaac, but begat many more.

^o Read chap. 22. 24.

^o To avoid the dissension that else might have come because of the heritage.

^o Hereby the ancients signified, that ^o by death perished not wholly: but as the souls of the godly lived after in perpetual joy, so the souls of the wicked in perpetual pain.

^o Which dwelt among the Arabians, and were separate from the blessed seed.

18 And they dwelt from Havilah unto Shur, that is towards Egypt as thou goest to Ashur. *† Or, his lot fell.* *† Or, his lot fell.*

19 ¶ Likewise these are the generations of Isaac, Abraham's son. Abraham begat Isaac.

20 And Isaac was forty years old, when he took Rebekah to wife, the daughter of Bethuel the *†* Aramite of Padan-aram, and sister to Laban the Aramite.

21 And Isaac prayed unto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children *†* strove together within her: therefore she said, Seeing it is so, why am I thus? wherefore she went to ask the Lord.

23 And the Lord said to her, Two nations are in thy womb, and two manner of people shall be divided out of thy bowels, and the one people shall be mightier than the other, and the *†* elder shall serve the younger.

24 ¶ Therefore when her time of deliverance was fulfilled, behold twins were in her womb.

25 So he that came out first was red, and he was all over *■* a rough garment, and they called his name Esau.

26 And afterward came his brother out, and his hand held Esau by the heel: therefore his name was called Jacob. Now Isaac was threescore years old when Rebekah bare them.

27 And the boys grew, and Esau was a cunning hunter, and *†* lived in the fields: but Jacob was a *†* plain man and dwelt in tents.

28 And Isaac loved Esau, for *†* venison was his meat, but Rebekah loved Jacob.

29 Now Jacob sod pottage, and Esau came from the field and was weary.

30 Then Esau said to Jacob, *†* Let *■* eat, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.

31 And Jacob said, Sell *■* even now thy birthright.

32 And Esau said, Lo, I *■* almost dead, what is then this *■* birthright to me?

33 Jacob then said, Swear to *■* even now. And he sware to him, *■* and *■* sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles: and he did eat and drink, and rose up, and went his way. So Esau contemned his birthright.

C H A P. XXVI.

1 God provideth for Isaac in the famine. 3 He reneweth his promise. 9 The king blameth him for denying his wife. 14 The Philistines hate him for his riches. 15 Stop his wells, 16 And drive

him away. 24 God comforteth him. 31 He maketh alliance with Abimelech. *† Or, his lot fell.*

AND there was a famine in the *†* land besides the first famine that was in the days of Abraham. Wherefore Isaac went to Abimelech king of the Philistines unto Gerar:

2 For the Lord appeared unto him, and said, Go not down into Egypt, but abide in the land which I shall shew unto thee.

3 Dwell in this land, and I will be with thee, and will bless thee: for to thee, and to thy seed I will give all these *■* countries: and I will perform the oath which I sware unto Abraham thy father.

4 Also I will cause thy seed to multiply *■* the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be *■* blessed.

5 Because that Abraham *■* obeyed my voice and kept mine *†* ordinance, my commandments, my statutes, and my laws.

6 ¶ So Isaac dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for he *†* feared to say, She is my wife, lest, said he, the men of the place should kill me, because of Rebekah: for she was beautiful to the eye.

8 So after he had been there a long time, Abimelech king of the Philistines looked out of *■* window, and lo, he saw Isaac *■* sporting with Rebekah his wife.

9 Then Abimelech called Isaac, and said, Lo, she is of a surety thy wife, and why saidst thou, She is my sister? To whom Isaac answered, Because I thought *†* this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this unto us? one of the people had almost lien by thy wife, so shouldest thou have brought *†* sin upon us.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Isaac sowed in that land, and found in the same year an *†* hundred-fold by estimation: and so the Lord blessed him.

13 And the man waxed mighty, and still *†* increased, till he was exceeding great.

14 For he had flocks of sheep, and herds of cattle, and a mighty household: therefore the Philistines had *■* envy at him,

15 Inasmuch that the Philistines stopped and filled up with earth all the wells, which his father's servants digged in his father Abraham's time.

16 Then Abimelech said unto Isaac, Get thee from us, for thou art mightier than we *■* great deal.

17 ¶ Therefore Isaac departed thence, and pitched

■ He meaneth, that his lot fell *■* dwell among his brethren, as the angel promised, chap. 16. 12.

† That is, with child, seeing *■* shall destroy another.

■ For that is the only refuge in all our miseries.

■ The reprobate esteem not God's benefits except they feel them presently, and therefore they prefer present pleasures.

■ Thus the wicked prefer their worldly commodities *■* God's spiritual graces: but the children of God do *■* contrary.

† In the land of Canaan.

z God's providence always watcheth *■* direct the ways of his children.

■ *■* commendeth Abraham's obedience, because Isaac should be the more ready to follow the like *†* for as God made this promise of his free mercy, so doth the confirmation thereof proceed of the same fountain.

† Whereby we see that fear and distrust is found in the most faithful.

† Or, shewing some familiar sign of love, whereby *■* might be known that she *■* his wife.

† In *■* ages *■* *■* persuaded that God's vengeance *■* light upon wedlock-breakers.

■ The malicious envy always *■* graces of God in others.

Ref. Chr. 1838.

† Or, Syrian or N. Sopotamia.

† Or, hurt one another.

• Rom. 9. 12. • Hosea 12. 3. Matt. 2. 2.

† Heb. a man of the field. † Or, simple and innocent. † Heb. venison in his mouth. † Or, feed me quickly.

• Heb. 12. 16.

Ref. Chr. 1804.

• Ch. 13. 15. and 15. 13.

• Ch. 12. 3. and 15. 18. and 18. 18. and 22. 18. and 28. 14. † Heb. my keeping.

† Or, and hundred measures.

† Heb. he went forth going and increasing.

1804 pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac returning, digged the wells of water, which they had digged in the days of Abraham his Father: for the Philistines had stopped them after the death of Abraham, and he gave them the same names, which his father gave them.

19 Isaac's servants then digged in the valley, and found there a well of living water.

20 But the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: therefore called he the name of the well \ddagger Esek, because they were at strife with him.

21 Afterward they digged another well, and strove for that also, and he called the name of it \ddagger Sitah.

22 Then he removed thence, and digged another well, for the which they strove not: therefore called he the name of it \ddagger Rehoboth, and said, Because the Lord hath now made us room, we shall increase upon the earth.

23 So he went up thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and will multiply thy seed for my servant Abraham's sake.

25 Then he built an altar there, and there called upon the name of the Lord, and there spread his tent: where also Isaac's servants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captain of his army.

27 To whom Isaac said, Wherefore come ye to me, seeing ye hate me and have put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, and we thought thus, Let there be now an oath between us, even between us and thee, and let us make a covenant with thee.

29 If thou shalt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, do this.

30 Then he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: then Isaac let them go, and they departed from him in peace.

32 And that same day Isaac's servants came and told him of a well which they had digged, and said unto him, We have found water.

33 So he called it \ddagger Shibah: therefore the name of the city is called \ddagger Beer-sheba unto this day.

34 ¶ Now when Esau was forty years old, he took to wife Judith the daughter of Beeri an Hittite, and Basemath the daughter of Elon an Hittite also.

35 And they were a grief of mind to Isaac and to Rebekah.

The Hebrew word signifieth a flood, or valley, where water at any time runneth.

God assureth Isaac against all fear by rehearsing the promise made to Abraham.

To signify that he would serve no other God, but the God of his father Abraham.

The Hebrews in swearing begin commonly with If, and understand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that

CHAP. XXVII.

8 Jacob getteth the blessing from Esau by his mother's counsel. 38 Esau by weeping moveth his father to pity him. 41 Esau hateth Jacob and threateneth his death. 43 Rebekah sendeth Jacob away.

AND when Isaac was old, and his eyes were dim (so that he could not see) he called Esau his eldest son, and said unto him, My son. And he answered him, \ddagger I am here.

2 Then he said, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee, take thine instruments, thy quiver and thy bow, and get thee to the field, that thou mayest take me some venison.

4 Then make me savoury meat, such as I love, and bring it me that I may eat, and that my soul may bless thee, before I die.

5 (Now Rebekah heard, when Isaac spake to Esau his son) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake unto Jacob her son, saying, Behold, I have heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat and bless thee before the Lord, before my death.

8 Now therefore, my son, hear my voice in that which I command thee.

9 Get thee now to the flock, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth.

10 Then thou shalt bring it to thy father, and he shall eat, to the intent that he may bless thee before his death.

11 But Jacob said to Rebekah his mother, Behold, Esau my brother is rough, and I am smooth.

12 My father may possibly feel me, and I shall seem to him to be \blacksquare \ddagger mocker: so shall I bring a curse upon me, and not a blessing.

13 But his mother said unto him, \ddagger Upon me be thy curse, my son: only hear my voice, and go and bring me them.

14 So he went and fetched them, and brought them to his mother: and his mother made pleasant meat, such as his father loved.

15 And Rebekah took fair clothes of her elder son Esau, which were in her house, and clothed Jacob her younger son:

16 And she covered his hands and the smooth of his neck with the skins of the kids of the goats.

17 Afterward she put the pleasant meat and bread, which she had prepared, in the hand of her son Jacob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my son?

19 And Jacob said to his father, I am Esau thy

they are afraid lest that come to them which they would do to others.

The carnal affection which he bare to his son, made him forget that which God spake to his wife, chap. 25. 23.

This subtlety is blame-worthy, because she should have tarried till God had performed his promise.

The assurance of God's decree made her bold.

Although Jacob was assured of this blessing by faith: yet he did evil to seek it by lyes, and the more because he abuseth God's name thereunto.

Bef. Chr. 1760.

† H. L. L. I.

† H. L. L. I.

† Heb. he-fore his eyes. † Or, as though I would deceive him. † Or, I will take the danger on me.

thy first-born, I have done as thou badest me, arise, I pray thee: sit up and eat of my venison, that thy soul may bless me.

20 Then Isaac said unto his son, How hast thou found it so quickly, my son? Who said, Because the Lord thy God brought it to mine hand.

21 Again said Isaac unto Jacob, Come near now, that I may feel thee, my son, whether thou be that my son Esau or not.

22 Then Jacob came near to Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 (For he knew him not, because his hands were rough as his brother Esau's hands: wherefore he blessed him)

24 Again he said, Art thou that my son Esau? Who answered, Yea.

25 Then said he, Bring it me hither, and I will eat of my son's venison, that my soul may bless thee. And he brought it to him, and he ate; also he brought him wine, and he drank.

26 Afterward his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him. Then he smelled the savour of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of a field, which the Lord hath blessed.

28 * God give thee therefore of the dew of heaven, and the fatness of the earth, and plenty of wheat and wine.

29 Let people be thy servants, and nations bow unto thee: be lord over thy brethren, and let thy mother's children honour thee: cursed be he that curseth thee, and blessed be he that blesteth thee.

30 ¶ And when Isaac had made an end of blessing Jacob, and Jacob was scarce gone out from the presence of Isaac his father, then came Esau his brother from his hunting.

31 And he also prepared savoury meat, and brought it to his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 But his father Isaac said unto him, Who art thou? And he answered, I am thy son, thy first-born Esau.

33 Then Isaac was stricken with a marvelous great fear, and said, Who and where is he that hunted venison, and brought it me, and I have eaten of all before thou camest? and I have blessed him, therefore he shall be blessed.

34 When Esau heard the words of his father, he cried out with a great cry and bitter out of measure, and said unto his father, Bless me, me also, my father.

35 Who answered, Thy brother came with subtlety, and hath taken away thy blessing.

36 Then he said, Was not he justly called Jacob? for he hath deceived me these two

times: he took my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?

37 Then Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I made his servants: also with wheat and wine have I furnished him, and unto thee now what shall I do, my son?

38 Then Esau said unto his father, Hast thou but one blessing, my father? bless me, me also, my father: and Esau lifted up his voice, and wept.

39 Then Isaac his father answered, and said unto him, Behold, the fatness of the earth shall be thy dwelling place, and thou shalt have of the dew of heaven from above.

40 And by thy sword shalt thou live, and shalt be thy brother's servant. But it shall come to pass, when thou shalt get the mastery, that thou shalt break his yoke from thy neck.

41 ¶ Therefore Esau hated Jacob, because of the blessing, wherewith his father blessed him. And Esau thought in his mind, The days of mourning for my father will come shortly, then I will slay my brother Jacob.

42 And it was told to Rebekah of the words of Esau her elder son, and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee:

43 Now therefore my son, hear my voice: arise, and flee thou to Haran to my brother Laban.

44 And tarry with him a while until thy brother's fierceness be assuaged,

45 And till thy brother's wrath turn away from thee, and he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be deprived of you both in one day?

46 Also Rebekah said to Isaac, I am weary of my life, for the daughters of Heth. If Jacob taketh wife of the daughters of Heth like these of the daughters of the land, what availeth it to me to live?

CHAP. XXVIII.

1. Isaac forbiddeth Jacob to take a wife of the Canaanites. 9 Esau taketh wife of the daughters of Ishmael against his father's will. 12 Jacob in the way to Haran seeth a ladder reaching to heaven. 14 Christ is promised. 20 Jacob asketh of God only meat and clothing.

THEN Isaac called Jacob and blessed him, and charged him, and said unto him, Take not a wife of the daughters of Canaan.

2 Arise, get thee to Padan-aram to the house of Bethuel thy mother's father, and thence

* This declareth that he suspected something, yet God would not have his decree altered.

† In perceiving his error, by appointing his heir against God's sentence pronounced before.

‡ In the 25th chapter he was so called, because he killed his brother by the heel, as though he would overthrow him; and therefore he is here called an overthrower or deceiver.

§ For Isaac did this as he was the minister and prophet of God.

¶ Because thine enemies shall be round about thee.

‡ Which was fulfilled in his posterity, the Idumeans; who were tributaries for a time to Israel; and after to

liberty.

¶ Hypocrites only abstain from doing evil for fear of

‡ He hath good hope to recover his birth-right by killing thee.

§ For the wicked son will kill the godly, and the plague of God will afterward light on the wicked one.

¶ Which were Esau's wives.

‡ Hereby she persuaded Isaac to agree to Jacob's departing.

§ This second blessing was to confirm Jacob's faith, lest he should think that his father had given it without God's motion.

Bel. Chr. 1760.

Bel. Chr. 1760.

† Or, I also (thy son.)

‡ Heb. 12. 17.

* Obad. 7. 10.

* Heb. 11. 20.

* Ch. 26. 35.

† Or, sufficiently.

* Hosea 12. 12.

‡ Ch. 24. 10.

thence take thee a wife of the daughters of Laban thy mother's brother.

3 And God † all-sufficient bleſs thee, and make thee to increaſe, and multiply thee, that thou mayeſt be a multitude of people.

4 And give thee the bleſſing of Abraham, even to thee, and to thy ſeed with thee, that thou mayeſt inherit the land (wherein thou art a ſtranger) which God gave unto Abraham.

5 Thus Iſaac ſent forth Jacob, and he went to Padan-aram unto Laban ſon of Bethuel the Aramite, brother to Rebekah, Jacob's and Eſau's mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him to Padan-aram, to fetch him a wife thence, and given him charge when he bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan,

7 And that Jacob had obeyed his father and his mother, and was gone to Padan-aram :

8 Alſo Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father,

9 Then went Eſau to Iſhmael, and took † unto the wives which he had, Mahalath the daughter of Iſhmael Abraham's ſon, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Jacob departed from Beersheba, and went to Haran,

11 And he came unto a certain place, and tarried there all night, becauſe the ſun was down, and took of the ſtones of the place, and laid under his head, and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a ladder upon the earth, and the top of it reached up to heaven : and lo, the angels of God went up and down by it.

13 ¶ And behold, the Lord ſtood above it, and ſaid, I am the Lord God of Abraham thy father, and the God of Iſaac : the land, upon the which thou ſleepeſt, will I give thee and thy ſeed.

14 And thy ſeed ſhall be the duſt of the earth, and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth, and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And lo, I am with thee, and will keep thee whitherſoever thou goeſt, and will bring thee again into this land : for I will not forſake thee until I have performed that that I have promiſed thee.

16 ¶ Then Jacob awoke out of his ſleep, and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was afraid, and ſaid, How fearful is this place ! this is none other but the houſe of God, and this is the gate of heaven.

18 Then Jacob roſe up early in the morning, and took the ſtone that he had laid under his head, and ſet it up as a pillar, and poured oil upon the top of it.

19 And he called the name of that place † Beth-el : notwithstanding the name of the city was at the firſt called Luz.

20 Then Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this journey which I go, and will give me bread to eat, and clothes to put on :

21 So that I come again unto my father's houſe in ſafety, then ſhall the Lord be my God.

22 And this ſtone, which I have ſet up as a pillar, ſhall be God's houſe : and of all that thou ſhalt give me, will I give the tenth unto thee.

C H A P. XXIX.

13 Jacob cometh to Laban, and ſerveth ſeven years for Rachel. 23 Leah brought to his bed inſtead of Rachel. 27 He ſerveth ſeven years more for Rachel. 32 Leah conceiveth and beareth four ſons.

THEN Jacob lift up his feet and came into the eaſt country.

2 And he looked about, behold, there was a well in the field, and lo, three flocks of ſheep lay thereby (for that well were the flocks watered) and there was a great ſtone upon the well's mouth.

3 And thither were all the flocks gathered, and they rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth in his place.

4 And Jacob ſaid unto them, My brethren, whence be ye ? And they answered, We are of Haran.

5 Then he ſaid unto them, Know ye Laban the ſon of Nahor ? Who ſaid, We know him.

6 Again he ſaid unto them, Is he in good health ? And they answered, He is in good health, and behold, his daughter Rachel cometh with the ſheep.

7 Then he ſaid, Lo, it is yet high day, neither is it time that the cattle ſhould be gathered together : water ye the ſheep, and go feed them.

8 But they ſaid, We may not until all the flocks be brought together, and till men roll the ſtone from the well's mouth, that we may water the ſheep.

9 ¶ While he talked with them, Rachel alſo came with her father's ſheep, for ſhe kept them.

10 And as ſoon as Jacob ſaw Rachel the daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother, then came Jacob near, and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kiſſed Rachel, and liſted up his voice, and wept.

12 (For

Or, beſide

Ch. 35. 1. and 45. 3.

Deut. 12. 22. 23. 14. Ch. 12. 5. and 17. 15. and 22. 18. and 26. 4.

Ch. 31. 13.

Bef. Chr. 1760. † Or, houſe of God.

† Heb. to the land of the children of the eaſt.

¶ The godly fathers were put in mind continually, that they were but ſtrangers in this world ; in the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

† Thinking hereby he had reconciled himſelf to his father : but all in vain, for he taketh not away the cauſe of the evil.

‡ Chriſt is the ladder whereby God and man are joined together, and by whom the angels miniſter unto us : all graces by him are given unto us, and by him aſcend into heaven.

§ He felt the force of this promiſe only by faith : for in his life time he was a ſtranger in this land.

¶ He was touched with a godly fear and reverence.

† To be a remembrance only of the viſion ſhewed him.

‡ He bindeth God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankful.

§ That is, he went forth on his journey.

¶ Thus he was directed by the only providence of God, who brought him alſo to Laban's houſe.

‡ It ſeemeth that in ſome days the cuſtom was to receive even ſtrangers brethren.

§ Or, is he in peace ? by the which word the Hebrews ſignify proſperity.

Bef. Chr. 12 (For Jacob told Rachel, that he was her
1760. father's † brother, and that he was Rebekah's
† Or, ne- son) then she ran and told her father.

13 And when Laban heard tell of Jacob his
sister's son, he ran to meet him, and embraced
him, and kissed him, and brought him to his
house: and he told Laban ^{all} these things.

14 To whom Laban said, Well, thou art my
bone and my flesh: and he abode with him the
space of [■] month.

15 ¶ For Laban said unto Jacob, Though
thou be my brother, shouldest thou therefore
serve me for nought? tell me, what *shall be* thy
wages?

16 Now Laban had two daughters, the elder
called Leah, and the younger called Rachel.

† Or, blear-
eyed. 17 And Leah was † tender-eyed, but Rachel
was beautiful and fair.

18 And Jacob loved Rachel, and said, I will
serve thee seven years for Rachel thy younger
daughter.

19 Then Laban answered, It is better that I
give her thee, than that I should give her to
another man: abide with me.

20 And Jacob served seven years for Ra-
chel, and they seemed unto him but a few [■] days,
because he loved her.

† Heb. my
days are full. 21 ¶ Then Jacob said to Laban, Give me
my wife, that I may go in to her: for my [■] term
is ended.

22 Wherefore Laban gathered together all
the men of the place, and made [■] feast.

23 But [■] when the evening was come, he
took Leah his daughter, and brought her to
him, and he went in unto her.

24 And Laban gave his maid Zilpah to his
daughter Leah, *to be* her servant.

25 But when the morning was come, behold,
it was Leah. Then said he to Laban, Wherefore
hast thou done thus to me? did I not serve thee
for Rachel? wherefore then hast thou beguiled
me?

26 And Laban answered, It is not the [■] man-
ner of this place, to give the younger before
the elder.

27 Fulfil seven years for her, and [■] will
also give thee this for the service which thou
shalt serve [■] yet seven years more.

28 Then Jacob did so, and fulfilled her seven
years, so he gave him Rachel his daughter *to be*
his wife.

29 Laban also gave [■] Rachel his daughter,
Bilhah his maid *to be* her servant.

30 So entered he in [■] Rachel also, and loved
also Rachel [■] than Leah, and served him
yet seven years more.

† Heb. opened
her womb. 31 ¶ When the Lord saw that Leah was
despised, he † made her [■] fruitful: but Rachel
was barren.

32 And Leah conceived and bare a son, and
she called his [■] Reuben: for she said, Be-

cause the [■] Lord hath looked upon my tribu- Bef. Chr.
lation, now therefore mine husband will [■] love 1749.
me.

33 And she conceived again, and bare a son,
and said, Because the Lord heard that I was
hated, he therefore hath given me this *son* also,
and she called his name Simeon.

34 And she conceived again, and bare a son,
and said, Now [■] this time will my husband
keep me company, because I have borne him
three sons: therefore was his name called Levi.

35 Moreover she conceived again, and bare [■]
son, saying, Now will I † praise the Lord: [■] † Or, [■]
therefore she called his name Judah, and † left self.
bearing. [■] † Matt. 1. 2.
† Heb. stood
from bearing.

C H A P. XXX.

4. 9 Rachel and Leah being both barren, give their
maids unto their husband, and they bear him chil-
dren. 15 Leah giveth mandrakes to Rachel, that
Jacob might lie with her. 27 Laban is enriched
for Jacob's sake. 43 Jacob is made very rich.

AND when Rachel saw that she bare Jacob
no children, Rachel envied her sister, and
said unto Jacob, Give [■] children, or else I
die.

2 Then Jacob's anger was kindled against
Rachel, and he said, Am I in [■] God's stead,
which hath with-holden from thee the fruit of the
womb?

3 And she said, Behold my maid Bilhah, go
in to her, and she shall bear upon my [■] knees, † Heb. I shall
and † I shall have children also by her. be builded.

4 Then she gave him Bilhah her maid to wife,
and Jacob went in to her.

5 So Bilhah conceived, and bare Jacob a
son.

6 Then said Rachel, God hath given sentence
[■] my side, and hath also heard my voice, and
hath given me a son: therefore called she his
name Dan.

7 And Bilhah Rachel's maid conceived again,
and bare Jacob the second son.

8 Then Rachel said, With † [■] excellent † Heb. wrest-
wrestlings have I wrestled with my sister, and lings of God
and have gotten the upper hand: and she called his
name, Naphtali.

9 And when Leah saw that she had left bear-
ing, she took Zilpah her maid, and gave her
Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a
son.

11 Then said Leah, [■] A company cometh:
and she called his name Gad.

12 Again Zilpah Leah's maid bare Jacob
another son.

13 Then said Leah, Ah blessed am I, for the
daughters will bless me, and she called his name
Asher.

K 14 ¶ Now

■ That is, the cause why he departed from his father's
house, and what he saw in [■] way.

○ That [■] of my blood and kindred.

■ Meaning, after that the years were accomplished.

■ The cause why Jacob was deceived, was, that in old
time the wife [■] covered with [■] vail, when she was
brought [■] her husband, in sign of chastity and shame-
facedness.

■ He esteemed [■] the profit that he had of Jacob's ser-
vice, than either his promise, or the manner of the [■]
try, though he alledged custom for his excuse.

■ This declareth that oft-times they which are despised
of men, are favoured of God.

■ Hereby appeareth that she had recourse to God in her
affliction.

■ For children are a great cause of mutual love between
man and wife.

■ It [■] only God that maketh barren and fruitful, and
therefore I am not in fault.

■ I will receive her children on my lap, as though they
were mine own.

■ The arrogancy of man's nature appeareth, in that she
contemneth her sister, after she hath received this benefit of
God to bear children.

■ That is, God doth increase me with a multitude of
children, for so Jacob doth expound this name Gad, chap.
49. 19.

Ref. Chr.
1743.

14 ¶ Now Reuben went in the days of the wheat-harvest, and found ^a mandrakes in the field, and brought them unto his mother Leah. Then said Rachel to Leah, Give me, I pray thee, of thy son's mandrakes.

15 But she answered her, Is it a small matter to thee to take mine husband, except thou take my son's mandrakes also? Then said Rachel, Therefore he shall sleep with thee this night for thy son's mandrakes. ■

† Heb. 22.
22. 1. 22. 2.

16 And Jacob came from the field in the evening, and Leah went out to meet him, and said, Come in to me, for I have ^b bought and paid for thee with my son's mandrakes: and he slept with her that night.

17 And God heard Leah, and she conceived, and bare unto Jacob the fifth son.

18 Then said Leah, God hath given ^c me my reward, because I gave my ^b maid to my husband, and she called his name Issachar.

19 Then Leah conceived again, and bare Jacob the sixth son.

20 Then Leah said, God hath endued ^d me with a good dowry: now will mine husband dwell with me, because I have borne him six sons: and she called his name Zebulon.

21 After that, she bare ^e daughter, and she called her name Dinah.

† Or, made her fruitful.

22 ¶ And God remembered Rachel, and God heard her, and ^f opened her womb.

23 So she conceived and bare a son, and said, God hath taken away my ^g rebuke.

24 And she called his name Joseph, saying, The Lord will give me yet another son.

25 ¶ And as soon as Rachel had borne Joseph, Jacob said to Laban, Send me away that I may go unto my place and to my country.

26 Give ^h me my wives and my children, for whom I have served thee, and let me go: for thou knowest what service I have done thee.

† Or, tried by experience.

27 To whom Laban answered, If I have now found favour in thy sight, ⁱ tarry: I have ^f perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint unto ^j me thy wages, and I will give it ^k thee.

† Or, with me.

29 But he said unto him, Thou knowest what service I have done thee, and in what taking thy cattle hath been ^f under me.

† Heb. 22. 22. 2.

30 For the little, that thou hadst before ^l me, is increased into ^m multitude: and the Lord hath blessed thee ⁿ by my coming: but now when shall ^o I travel for mine own house also?

31 Then he said, What shall I give thee? And Jacob answered, Thou shalt give me nothing at all: If thou wilt do this thing for me, I will return, feed, ^p and keep thy sheep.

† Or, separate them.

32 I will pass through all thy flocks this day, ^q and separate from them all the sheep with little spots and great spots, and all black ^r lambs among the sheep, and the great spotted

■ Which is a kind of herb whose root hath ^a certain likeness of the figure of a ■■■■.

^b Instead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

^c Because fruitfulness ■■■■ of God's blessing, who said, "Increase and multiply," barrenness was counted ■ a curse.

■ The order of nature requireth that every one provide for his ■■■■ family.

■ That which shall hereafter be thus spotted.

and little spotted among the goats: and ^s it shall be my wages. Ref. Chr. 1745-

33 So shall my ^t righteousness answer for me hereafter, when it shall come for my reward before thy face, ^u and every one that hath not little or great spots among the goats, and black among the sheep, the same shall be ^v theft with me. † Or, counted theft.

34 Then Laban said, Go to, would God it might be according to thy saying.

35 Therefore he ^w took out the same day the he-goats that were party-coloured and with great spots, and all the she-goats with little and great spots, ^x and all that had white in them, and all the ^y black among the sheep, and put them in the keeping of his sons. † Or, Laban. † Or, red, or brown.

36 And he set three days journey between himself and Jacob. And Jacob kept the rest of Laban's sheep.

37 ¶ Then Jacob took ^z rods of green poplar, and of hazel, and of the chesnut-tree, and pilled white strakes in them, and made the white appear in the rods.

38 Then he put the rods which he had pilled, in the gutters ^{aa} and watering troughs, when the sheep came to drink, before the sheep (for they were in heat when they came to drink):

39 And the sheep ^{ab} were in heat before the rods, and ^{ac} afterward brought forth young of party-colour, and with small and great spots. † Or, conceived.

40 And Jacob parted these lambs, and turned the faces of the flock toward ^{ad} these lambs party-coloured and all manner of black, among the sheep of Laban: so he put his own flocks by themselves, and put them not with Laban's flock.

41 And in every ramming time of the ^{ae} stronger sheep, Jacob laid the rods before the eyes of the sheep in the gutters, that they might conceive before the rods.

42 But when the sheep were feeble, he put them not in: and so the feebler were Laban's, and the stronger Jacob's.

43 So the man increased exceedingly, and had many flocks, and maid-servants, and men-servants, and camels, and asses.

C H A P. XXXI.

1 *Laban's children murmur against Jacob.* 13 *God commandeth him to return to his country.* 13, 24 *The care of God for Jacob.* 19 *Rachel stealeth her father's idols.* 23 *Laban followeth Jacob.* 44 *The covenant between Laban and Jacob.*

NOW he heard the ¹ words of Laban's sons, saying, Jacob hath taken away all that was our father's, and of our father's goods hath he gotten all his honour.

2 Also Jacob beheld the countenance of Laban, ² that it was not towards him ³ in times past.

3 And the Lord had said unto Jacob, Turn again into the land of thy fathers, and to thy kindred, and I will be with thee. † Heb. and he, not be with him, as yesterday, and yesterday.

4 There-

■ God shall testify for my righteous dealing by rewarding my labours.

■ Jacob herein used no deceit, for it ■■■■ God's commandment, ■ he declareth in the next chapter, ver. 9 and 11.

■ As they which took the ram about September, and brought forth about March: ■ the feeble took the ram in March, and lamb'd in September.

■ The children uttered in words that which the father dissembled in heart, for the covetous think, that whatsoever they cannot snatch, is plucked from them.

1739. ^{Bef. Chr.} 4 Therefore Jacob sent and called Rachel and Leah to the field unto his flock.

^{† Heb. es} 5 Then said he unto them, I see your father's countenance, that it is not towards me † as it was wont, and the * God of my father hath been with me.

6 And ye know that I have served your Father with all my might.

^{† Or, many} 7 But your father hath deceived me, and changed my wages ten † times: but God suffered him not to hurt me.

¶ If he thus said, The spotted shall be thy wages, then all the sheep bare spotted: and if he said thus, The party-coloured shall be thy reward, then bare all the sheep party-coloured.

^{† Or, cattle.} 9 Thus hath † God taken away your father's † substance, and given it me.

10 ¶ For in ramming time I lifted up mine eyes and saw in a dream, and behold, the he-goats leaped upon the she-goats that were party-coloured with little and great spots spotted.

11 And the angel of God said to **me** in a dream, Jacob. And I answered, Lo I am here.

12 And he said, Lift up now thine eyes, and see all the he-goats leaping upon the she-goats that are party-coloured, spotted with little and great spots: for I have seen all that Laban doth unto thee.

^{• Ch. 28. 18.} 13 ^m I am the God of Beth-el where thou * anointedst the pillar, where thou vowedst a vow unto me. Now arise, get thee out of this country, and return unto the land where thou wast born.

14 Then answered Rachel and Leah, and said unto him, Have we any more portion and inheritance in our father's house?

15 Doth not he count us as strangers? for he hath ⁿ sold us, and hath eaten up and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours; and our childrens: now then whatsoever God hath said unto thee, do it.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels.

18 And he carried away all his flocks, and all his substance which he had gotten, ^{to wit,} his riches which he had gotten in Padan-aram, to go to Haac his father unto the land of Canaan.

19 When Laban was gone to shear his sheep, then Rachel stole her father's ^o idols.

^{† Or, went away privately from} 20 Thus Jacob † stole away the heart of Laban the Aramite: for he told him not that he fled.

^{† Or, Euphrates.} 21 So fled ^{he} with all that he had, and he rose up, and passed the † river, and set his face toward mount Gilead.

22 And the third day after was it told Laban, that Jacob fled.

^{† Or, kins-fella and friends.} 23 Then he took his † brethren with him, and followed after him seven days journey, and † overtook him at mount Gilead.

^{† Or, joined with him.} 24 And God came **me** Laban the Aramite in a dream by night, and said unto him, Take

heed that thou speak not **me** Jacob † aught save good. ^{Bef. Chr. 1739.}

^{† Heb. from good to evil.} 25 ¶ Then Laban overtook Jacob; and Jacob had pitched his tent in the mount: and Laban ^{also,} with his brethren, pitched upon mount Gilead.

26 Then Laban said to Jacob; What hast thou done? † thou hast even stolen away mine ^{† Or, conveyed thyself away privately.} heart, and carried away my daughters, as though they had been taken captives with the sword.

27 Wherefore didst thou flee so secretly and steal away from me, and didst not tell me, that I might have sent thee forth with mirth and with songs, with timbrel and with harp?

28 But thou hast not suffered me to kiss my sons and my daughters: now thou hast done foolishly in doing ^{so.}

29 I am † able to do you evil: but the ^{† Heb. power is in mine hand.} ^p God of your father spake unto me yesternight, saying, Take heed that thou speak not **me** Jacob aught save good.

30 Now though thou wentest thy way because thou greatly longest after thy father's house, yet wherefore hast thou stolen my gods?

31 Then Jacob answered; and said to Laban; Because I was afraid; and thought that thou wouldest have taken thy daughters from me.

32 ^{But} with whom thou findest thy gods, † let him not live. Search thou before our brethren what I have ^{of thine} and take it to thee; (but Jacob wist not that Rachel had stolen them).

33 Then came Laban into Jacob's tent, and into Leah's tent, and into the two maids tents, but found ^{them} not. So he went out of Leah's tent, and entered into Rachel's tent.

34 (Now Rachel had taken the idols, and put them in the camels † litter, and sat down ^{† Or, straw; or saddle.} upon them) and Laban searched all the tent, but found ^{them} not.

35 Then said she to her father, † My lord, ^{† Heb. let not anger be in the eyes of my lord.} be not angry that I cannot rise up before thee: for the custom of women is upon me: so he searched, but found not the idols.

36 ¶ Then Jacob was wroth, and chode with Laban: Jacob also answered and said to Laban, What have I trespassed? what have I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuff, what hast thou found of all thine household-stuff? put it here before my brethren, and thy brethren, that they may judge between us both.

38 This twenty years I have been with thee: thine ewes and thy goats have not † cast their ^{† Or, keep barren.} young: and the rams of thy flock ^{have} I not eaten.

39 † Whatsoever was torn ^{of beasts,} I brought it not unto thee, ^{but} made **me** good myself: ^{† Heb. me torn, or taken by prey.} of mine hand didst thou require it, ^{Exod. 22. 12.} ^{me} it stolen by day ^{me} stolen by night.

40 I ^{was} in the day consumed with heat, and with frost in the night, and my † sleep departed from mine eyes. ^{† Or, I slept not.}

41 Thus have I been twenty years in thine house,

¶ The God whom my father worshipped.

† This declareth that the thing, which Jacob did before, was by God's commandment, and not through deceit.

¶ This angel **me** Christ, which appeared **me** Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh **me** though they knew this thing.

¶ For they **me** given to Jacob in recompence of his service, which was a kind of sale.

¶ For **me** the word here signifieth, because Laban calleth them gods, ver. 30.

¶ He **me** an idolater, and therefore would not acknowledge the God of Jacob for his God.

1739. house, and served thee fourteen years for thy two daughters, and six years for thy sheep, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the ¹ fear of Isaac had been with me, surely thou hadst sent me away now empty: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yesternight.

43 Then Laban answered, and said unto Jacob, These daughters are my daughters, and these sons are my sons, and these sheep are my sheep, and all that thou seest is mine, and what can I do this day unto these my daughters, or to their sons which they have borne?

44 Now therefore ² come and let us make a covenant, I and thou, which may be ³ witness between me and thee.

45 Then took Jacob a stone, and set it up *as* a pillar:

46 And Jacob said unto his brethren, Gather stones: who brought stones and made an heap, and they did eat there upon the heap.

47 And Laban called it ⁴ Jegar-sahadutha, and Jacob called it ⁵ Galeed.

48 For Laban said, This heap is witness between me and thee this day: therefore he called the name of it Galeed.

49 Also *he* called it ⁶ Mizpah, because he said, The Lord ⁷ look between me and thee, when we shall be ⁸ departed one from another.

50 If thou shalt vex my daughters, or ⁹ shalt take ¹⁰ wives besides my daughters: *there is* no man with us, behold, God is witness between ¹¹ and thee.

51 Moreover Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee,

52 This heap *shall be* witness, and the pillar *shall be* witness, that I will not come over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for evil.

53 The God of Abraham, and the God of ¹² Nahor, *and* the God of their father be judge between us: But Jacob sware by the ¹³ fear of his father Isaac.

54 Then Jacob did offer a sacrifice upon the mount, and called his brethren to eat ¹⁴ bread, and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up and kissed his sons and his ¹⁵ daughters, and blessed them, and Laban departing, went unto his place again.

C H A P. XXXII.

¹ God comforteth Jacob by his angels. 9, 10 He prayeth unto God, confessing his unworthiness. 13 He sendeth presents unto Esau. 24, 28 He wrestleth with the angel, who nameth him Israel.

NOW Jacob went forth on his journey, and the ² angels of God met him.

2 And when Jacob saw them, he said, ³ This is God's host, and called the name of the same place ⁴ Mahanaim.

3 Then Jacob sent messengers before him to Esau his brother, unto the land of Seir into the country of Edom:

4 To whom he gave commandment, saying, Thus shall ye speak to my ⁵ lord Esau: Thy servant Jacob saith thus, I have been ⁶ stranger with Laban, and tarried unto this time.

5 I have beeves also and asses, sheep, and men servants, and women servants, and have sent to shew my lord, that I may find grace in thy sight.

6 ¶ So the messengers came again to Jacob, saying, We came unto thy brother Esau, and he also cometh against thee and four hundred men with him.

7 Then Jacob ⁷ was greatly ⁸ afraid, and was fore troubled, and divided the people that was with him, and the sheep and the beeves, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreover Jacob said, O God of my father Abraham, and God of my father Isaac: Lord, which ⁹ saidst unto me, Return unto thy ¹⁰ country, and to thy kindred, and I will do thee good,

10 I ¹¹ am not ¹² worthy of the least of all the mercies, and all the truth, which thou hast shewed unto thy servant: for with my ¹³ staff came I over this Jordan, and now have I gotten two bands.

11 I pray thee, deliver me from the hand of my brother, from the hand of Esau, for I fear him, lest he will ¹⁴ smite me, *and* the ¹⁵ mother upon the children.

12 For thou saidst, I will surely do thee good, and make thy seed as the sand upon the sea, which cannot be numbered for multitude.

13 ¶ And he tarried there the same night, and took of that which came to hand, a ¹⁶ present for Esau his brother:

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams:

15 Thirty milch camels with their colts, forty kine, and ten bullocks, twenty she-asses, and ten foles.

16 So he delivered them into the hand of his servants: every drove by themselves, and said unto his servants, Pass before me, and put a space between drove and drove.

17 And he commanded the foremost, saying, If Esau my brother meet thee, and ask thee, saying, Whose *servant* art thou? And whither goest thou? And whose ¹⁸ are these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's: it is ¹⁹ present sent unto my lord Esau: and behold, he himself also is behind us.

19 So

¹ That is, the God whom Isaac did fear and reverence.

² His conscience reproved him of his misbehaviour toward Jacob, and therefore moved him to seek peace.

³ The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

⁴ To punish the trespasser.

⁵ Nature compelleth him ⁶ condemn that vice, wherunto through covetousness he forced Jacob.

⁷ Behold, how the idolaters mingle the true God with their feigned gods.

⁸ Meaning, by the true God, whom Isaac worshipped.

⁹ We see that there is ever some seed of the knowledge of God in the hearts of the wicked.

¹⁰ He acknowledgeth God's benefits: who for the preservation of his, sendeth hosts of angels.

¹¹ He revered his brother in worldly things, because he chiefly looked to be preferred ¹² in the spiritual promise.

¹³ Albeit he was comforted by the angels, yet the infirmity of the flesh doth appear.

¹⁴ That is, poor, and without all provision.

¹⁵ Meaning, he will put all to death: this proverb cometh of them which kill the bird together with her young ones.

¹⁶ Not distrusting God's assistance, but using such means as God had given him.

Bef. Chr. 1739.

† Or, tents.

Ch. 32. 13.

† Heb. I am less than all thy mercies.

1739.
1739.
1739.
1739.

1739.

1739.

Bef. Chr. 1739. 19 So likewise commanded he the second and the third, and all that followed the droves, saying, After this manner ye shall speak unto Esau, when ye find him.

20 And ye shall say moreover, Behold, thy servant Jacob *cometh* after **■** (for he thought, **■** will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will **†** accept me.)

† *Hb. 12. 4. every face.* 21 So went the present before him: but he tarried that night with the company.

22 And he rose up the same night, and took his two wives, and his two maids, and his eleven children, and went over the ford Jabbok.

23 And he took them, and sent them over the river, and sent over that he had.

24 ¶ Now when Jacob was left himself alone, there wrestled **■** man with him unto the breaking of the day.

25 And he saw that he could not **²** prevail against him, therefore he touched the hollow of his thigh, and the hollow of Jacob's thigh was loosed, as he wrestled with him.

⁴ *Hof. 12. 4.* 26 And he said, Let me go; for the morning appeareth. Who answered, **⁵** I will not let thee go, except thou bless me.

27 Then said he unto him, What is thy name? And he said, Jacob.

⁶ *Ch. 35. 10.* 28 Then said he, **⁷** Thy name shall be called Jacob no more, but Israel: because thou hast had **⁸** power with God, thou shalt also prevail with men.

29 Then Jacob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now dost thou ask my name? and he blessed him there.

30 And Jacob called the name of the place Peniel: for, *said he*, I have seen God face to face, and **†** my life is preserved.

† *Or, my soul is delivered.* 31 And the sun rose to him **■** he passed Peniel, and he **¹** halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew that shrank in the hollow of the thigh, unto this day: because he touched the sinew that shrank in the hollow of Jacob's thigh.

CHAP. XXXIII.

⁴ *Esau and Jacob meet and are agreed. 11 Esau receiveth his gifts. 19 Jacob buyeth a possession, 20 and buildeth an altar.*

AND as Jacob lift up his eyes, and looked, behold, Esau came: and with him four hundred men: and he **²** divided the children to Leah, and to Rachel, and to the two maids.

■ And he put the maids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

³ So he went before them, and **¹** bowed himself to the ground seven times, until he came near to his brother.

⁴ He thought it no loss to depart with these goods, **■** the intent he might follow the vocation whereunto God called him.

⁵ That is, God in form of man.

⁶ For God assaileth his with the one hand, and upholdeth them with the other.

⁷ God gave Jacob both power to overcome, and also the praise of the victory.

⁸ The faithful so overcome their temptations, that they feel the smart thereof, to the intent that they should not glory, but in their humility.

⁹ That if one part were assailed, the other might escape.

4 Then Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

5 And he lift up his eyes, and saw the women, and the children, and said, Who are these with thee? And he answered, *They are* the children whom God of his grace hath given thy servant.

6 Then came the maids near, they and their children; and **²** bowed themselves.

7 Leah also with her children came near and made obeisance: and after Joseph and Rachel drew near, and did reverence.

■ Then he said, What meanest thou by all this drove, which I met? Who answered, *I have sent it*, that **■** may find favour in the sight of my lord.

9 And Esau said, I have enough, my brother: keep that thou hast to thyself.

10 But Jacob answered, Nay, I pray thee, if **■** have found grace now in thy sight, then receive my present at mine hand: for **⁸** I have seen thy face, **■** though I had seen the face of God, because thou hast accepted me.

11 I pray thee, take my **†** blessing, that is **†** *Or, gift* brought thee: for God hath had mercy on me, and therefore I have all things: so he **⁹** compelled him, and he took it.

12 And he said, Let us take our journey and go, and **■** will go before thee.

13 Then he answered him, My lord knoweth that the children *are* tender, and the ewes and kine with young under mine hand: and if they should overdrive them one day, all the flock would die.

14 Let now my lord go before his servant, and I will drive softly, according to the pace of the cattle which is before me, and **■** the children be able to endure, until I **²** come to my lord unto Seir.

15 Then Esau said, I will leave then some of my folk with thee. And he answered, What *needeth* this? let **■** find grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day unto Seir.

17 And Jacob went forward toward Succoth, and built him **■** house, and made booths for his cattle: therefore he called the name of the place **†** Succoth.

18 ¶ Afterward Jacob came safe to Shechem, **■** city which is in the land of Canaan, when he came from **†** Padan-aram, and pitched before the city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the sons of Hamor, Shechem's father, for an hundred **†** pieces of money.

20 And he set up there an altar, and called **⁴** it, The mighty God of Israel.

L CHAP.

¹ By this gesture, he partly did reverence to his brother, and partly prayed God to mitigate Esau's wrath.

² Jacob and his family are the image of the church under the yoke of tyrants, which for fear **■** brought to subjection.

³ In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it **■** plain sign of God's presence.

⁴ By earnest intreaty.

⁵ He promised that, which (as seemeth) his mind was not to perform.

⁶ He calleth the sign, the thing which it signifieth, in token that God had mightily delivered him.

Ben. Chr.
1732.

C H A P. XXXIV.

2 *Dinah is ravished. Hamor asketh her in marriage for his son. 22 The Shechemites are circumcised at the request of Jacob's sons, and the persuasion of Hamor. 25 The reboredom is re-versed. 28 Jacob reproveth his sons.*

THEN Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of that country.

2 Whom when Shechem the son of Hamor the Hivite lord of that country saw, he took her, and lay with her, and † defiled her.

3 So his heart clave unto Dinah the daughter of Jacob: and he loved the maid, and † spake kindly unto the maid.

4 Then said Shechem to his father Hamor, saying, Get me this maid to wife.

5 (Now Jacob heard that he had defiled Dinah his daughter, and his sons were with his cattle in the field: therefore Jacob held his peace until they were come.)

6 ¶ Then Hamor the father of Shechem went out unto Jacob to commune with him.

7 And when the sons of Jacob were come out of the field, and heard it, it grieved the men, and they were very angry, because he had wrought † villainy in Israel, in that he had lien with Jacob's daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: give her him to wife, I pray you.

9 So make † affinity with us: give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us, and the land shall be before you: dwell, and do your business in it, and have your possessions therein.

11 Shechem also said unto her father, and unto her brethren, † Let me find favour in your eyes, and I will give whatsoever ye shall appoint me.

12 † Ask of me abundantly both dowry and gifts, and I will give ■ ye appoint me, so that ye give me the maid to wife.

13 Then the sons of Jacob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said unto them, We cannot do this thing, to give our sister to an uncircumcised man: for that were a ° reproof unto us:

15 But in this we will consent unto you, if ye will be as we are, that every man child among you be ° circumcised:

16 Then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughter and depart. Bef. Chr. 1732.

18 Now their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he loved Jacob's daughter: he was also the † most set by of all his father's house. † Or, most honourable;

20 ¶ Then Hamor and Shechem his son went unto the ° gate of their city, and communed with the men of their city, saying,

21 These men are ° peaceable with us: and that they may dwell in the land, and do their affairs therein (for behold; the land hath room enough for them) let ■ take their daughters to wives, and give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, and to be one people, if all the men children among us be circumcised as they are circumcised.

23 Shall not ° their flocks and their substance, and all their cattle, be ours? only let us consent herein unto them, and they will dwell with us.

24 And unto Hamor, and Shechem his son, hearkened all that went out of the gate of his city: and all the men children were circumcised, even all that went out of the gate of his city.

25 And on the third day (when they were fore) two of the sons of Jacob, ° Simeon and Levi, Dinah's brethren, took either of them his sword, and went into the city boldly, and ° slew ° every male.

26 They slew also Hamor and Shechem his son with the † edge of the sword, and took Dinah out of Shechem's house, and went their way. † Ch. 49. 6.
† Heb. mouth of the sword.

27 Again the other sons of Jacob came upon the dead, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their beeves, and their asses, and whatsoever was in the city, and in the fields.

29 Also they carried away captive and spoiled all their goods, and all their children, and their wives, and all that was in the houses.

30 Then Jacob said to Simeon and Levi, Ye have troubled me, and made me † stink among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me, and so shall I and my house be destroyed. † Or, to the abhorred.

31 And they answered, Should he abuse our sister as a whore?

C H A P. XXXV.

1 *Jacob at God's commandment goeth up to Beth-el, to build an altar. He reformeth his household.*

5 *God*

° This example teacheth, that too much liberty is not ■ be given to youth.

° This proveth that the consent of parents is requisite in marriage, seeing the very infidels did also observe it as a thing necessary.

° They made the holy ordinance of God a means ■ compass their wicked purpose.

° As it is abomination for them that are baptized ■ join with infidels.

° Their fault is the greater, in that they make religion

■ cloak for their craft.

° For the people used ■ assemble there, and justice was also administered.

° Thus many pretend to speak for ■ public profit, when they only speak for their ■ private gain and commodity.

° Thus they lack no kind of persuasion, which prefer their own commodities before the commonwealth.

° For they were the chief of the company.

° The people ■ punished with their wicked princes.

Bef. Chr. 1732. 5 God maketh the enemies of Jacob afraid. 8 Deborah dietb. 12 The land of Canaan is promised him. 18 Rachel dietb in labour. 22 Reuben lieth with his father's concubine. 23 The sons of Jacob. 29 The death of Isaac.

THEN God said to Jacob; Arise, go up to Beth-el, and dwell there, and make there an altar unto God, that appeared unto thee; when thou fleddest from Esau thy brother.

2 Then said Jacob unto his household, and to all that were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments:

3 For we will rise and go up to Beth-el, and I will make an altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods, which were in their hands, and all their ear-rings which were in their ears, and Jacob hid them under an oak, which was by Shechem:

5 Then they went on their journey, and the fear of God was upon the cities that were round about them; so that they did not follow after the sons of Jacob:

6 ¶ So came Jacob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him:

7 And he built there an altar, and called the place, The God of Beth-el, because that God appeared unto him there, when he fled from his brother.

¶ Then Deborah Rebekah's nurse died, and was buried beneath Beth-el under an oak: and he called the name of it † Allon Bachuth.

9 ¶ Again God appeared unto Jacob after he came out of Padan-aram, and blessed him.

10 Moreover God said unto him, Thy name is Jacob: thy name shall be no more called Jacob, but Israel shall be thy name: and he called his name Israel.

11 Again God said unto him, I am God † all-sufficient: grow, and multiply, a nation and multitude of nations shall spring out of thee, and kings shall come out of thy loins.

12 Also I will give the land, which I gave to Abraham and Isaac, unto thee: and unto thy seed after thee will I give that land.

13 So God ascended from him in the place where he had talked with him.

14 And Jacob set up a pillar in the place where he talked with him, a pillar of stone, and poured drink-offering thereon: also he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was about half a day's journey of

ground to come to Ephrath, Rachel travailed; and in travailing she was in peril.

17 And when she was in pains of her labour; the midwife said unto her; Fear not: for thou shalt have this son also.

18 Then she was about to yield up the ghost (for she died) she called his name Benoni, but his father called him Benjamin.

19 Thus died Rachel, and was buried in the way to Ephrath, which is Bethlehem: * Ch. 47. 7.

20 And Jacob set a pillar upon her grave: This is the pillar of Rachel's grave unto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder:

22 Now, when Israel dwelt in that land, Reuben went, and lay with Bilhah his father's concubine; and it came to Israel's ear. And Jacob had twelve sons. * Ch. 49. 4.

23 The sons of Leah: Reuben, Jacob's eldest son, and Simeon; and Levi; and Judah, and Issachar, and Zebulun.

24 The sons of Rachel: Joseph and Benjamin.

25 And the sons of Bilhah Rachel's maid: Dan and Naphtali.

26 And the sons of Zilpah Leah's maid: Gad and Asher. These are the sons of Jacob; which were born him in Padan-aram.

27 ¶ Then Jacob came unto Isaac his father to Mamre a city of Arbah: This is Hebron; where Abraham and Isaac were strangers.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him: * Ch. 25. 8.

C H A P. XXXVI.

2 The wives of Esau. 7 Jacob and Esau are rich.

9 The genealogy of Esau. 24 The finding of mules.

NOW these are the generations of Esau, which is Edom.

2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon an Hittite; and Aholibamah the daughter of Anah, the daughter of Zibeon an Hivite;

3 And took Basemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare unto Esau, Eliphaz: and Basemath bare Reuel. * 1 Chron. 1. 35.

5 Also Aholibamah bare Jeush, and Jaalam; and Korah: these are the sons of Esau, which were born to him in the land of Canaan.

6 So Esau took his wives, and his sons; and his daughters, and all the souls of his house, and his flocks, and all his cattle, and all his substance;

¶ God is ever at hand succour his in their troubles.

¶ That by this outward act they should shew their inward repentance.

¶ For therein was some sign of superstition, in tablets and Agnus Dei's.

¶ Thus notwithstanding the inconvenience that before, God delivered Jacob.

¶ As God is said descend, when he sheweth some sign of his presence: so he is said ascend when the vision is ended.

¶ The Hebrew word signifieth much ground as

may go from bait to bait, which is taken for half a day's journey.

¶ The ancient fathers used this ceremony; to testify their hope of the resurrection come, which was not generally revealed.

¶ This teacheth that the fathers were not chosen for their merits, but by God's only mercies, whose election by their faults not changed.

¶ This genealogy declareth that Esau was blessed temporally, and that his father's blessing took place in worldly things.

¶ Besides those wives whereof is spoken, chap. 26. 34.

26 Also these are the sons of Dishon ¹ Hemdan, and Esban, and Ithran, and Cheran.

26 Also these are the sons of Dishon ¹ Hemdan, and Esban, and Ithran, and Cheran. Bef. Chr. 1780.

27 The sons of Ezer are these: Bilhan, and Zaavan, and Achan.

27 The sons of Ezer are these: Bilhan, and Zaavan, and Achan.

28 The sons of Dishan are these: Uz, and Aran.

28 The sons of Dishan are these: Uz, and Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these be the dukes of the Horites, after their dukedoms in the land of Seir.

30 Duke Dishon, duke Ezer, duke Dishan: these be the dukes of the Horites, after their dukedoms in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 Then Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

32 Then Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his stead.

33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his stead.

34 When Jobab also was dead, Husham of the land of Temani reigned in his stead.

34 When Jobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the son of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

35 And after the death of Husham, Hadad the son of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Saul of Rehoboth by the river reigned in his stead.

37 When Samlah was dead, Saul of Rehoboth by the river reigned in his stead.

38 When Saul died, Baal-hanan the son of Achbor reigned in his stead.

38 When Saul died, Baal-hanan the son of Achbor reigned in his stead.

39 And after the death of Baal-hanan the son of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wife's name Mehetabel, the daughter of Metred, the daughter of Mezahab.

39 And after the death of Baal-hanan the son of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wife's name Mehetabel, the daughter of Metred, the daughter of Mezahab.

40 Then these are the names of the dukes of Esau, according to their families, their places, and by their names: duke Timna, duke Alvah, duke Jetheth,

40 Then these are the names of the dukes of Esau, according to their families, their places, and by their names: duke Timna, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mebzar.

42 Duke Kenaz, duke Teman, duke Mebzar.

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their inheritance. This Esau is the father of Edom.

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their inheritance. This Esau is the father of Edom.

C H A P. XXXVII.

2 Joseph accuseth his brethren. 5 He dreameth, and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Jacob bewaileth Joseph.

JACOB now dwelt in the land, wherein his father was a stranger in the land of Canaan.

2 These are the generations of Jacob: when Joseph was seventeen years old, he kept sheep with his brethren, and the child was with the sons of Bilhah, and with the sons of Zilpah his father's

Herein appeareth God's providence, which causeth the wicked to give place to the godly, that Jacob might enjoy Canaan according to God's promise.

If God's promise be so sure towards them, which not of his household, how much will he perform the same to us?

Before that Esau did there inhabit. Who not contented with those kinds of beasts which God had created, found out the monstrous generation of

mules between the ass and the mare.

The wicked rise up suddenly in honours, and perish as quickly: but the inheritance of the children of God continueth ever, Psalm 102. 28.

Which city is by the river Euphrates.

Of Edom came the Idumeans.

That is, the story of such things as came to him and his family, as chap. 5. 1.

Bef. Chr. father's wives. And Joseph brought unto their
1729. father their † evil saying.

† Or, slan-
der.
3 Now Israel loved Joseph more than all his
sons, because he begat him in his old age, and
† Or, pieces.
he made him ■ coat of many † colours.

4 So when his brethren saw that their father
loved him more than all his brethren, then they
hated him, and could not speak peaceably unto
him.

5 ¶ And Joseph ■ dreamed a dream, and
told his brethren, who hated him so much the
more.

6 For he said unto them, Hear, I pray you,
this dream which I have dreamed.

7 Behold now, we were binding sheaves in
the midst of the field: and lo, my sheaf arose,
and also stood upright, and behold, your sheaves
compassed round about, and did reverence to
my sheaf.

8 Then his brethren said to him, What, shalt
thou reign over us, and rule us? or shalt thou
have altogether dominion over us? And they
hated him so much the more, for his dreams,
and for his words.

9 ¶ Again he dreamed another dream, and
told it his brethren, and said, Behold, I have
had one dream more, and behold, the sun and
the moon, and eleven stars did reverence to me.

10 Then he told it unto his father, and to his
brethren, and his father ■ rebuked him, and said
unto him, What is this dream, which thou hast
dreamed? Shall I, and thy mother, and thy bre-
thren come indeed, and fall on the ground be-
fore thee?

11 And his brethren envied him, but his
father † ■ noted the saying.

† Or, kept
diligently.
12 ¶ Then his brethren went to keep their
father's sheep in Shechem.

13 And Israel said unto Joseph, Do not thy
brethren keep in Shechem? come, and I will
send thee to them.

14 And he answered him, I ■ here. Then
he said unto him, Go now, see whether it be
well with thy brethren, and how the flocks
prosper, and bring me word again: so he sent
him from the vale of Hebron, and he came to
Shechem.

15 ¶ Then a man found him: for lo, he
was wandering in the field, and the man asked
him, saying, What seekest thou?

16 And he answered, I seek my brethren:
tell me, I pray thee, where they keep sheep.

17 And the man said, They are departed
hence: for I heard them say, Let us go unto
Dothan. Then went Joseph after his brethren,
and found them in Dothan.

18 And when they saw him afar off, even
before he came at them, they ■ conspired against
him for to slay him.

19 For they said one to another, Behold,
this † dreamer cometh.

† Or, master
of dreams.
20 Come now therefore, and let ■ slay him,

and cast him into some pit, and we will say, A
wicked beast hath devoured him: then we shall
see what will come of his dreams.

21 * But when Reuben heard that, he de-
livered him out of their hands, and said, † Let
us not kill him:

22 Also Reuben said unto them, Shed not
blood, but cast him into this pit that is in the
wilderness, and lay no hand upon him. Thus he
said, that he might deliver him out of their
hand, and restore him to his father again.

23 ¶ Now when Joseph was come unto his
brethren, they stript Joseph out of his coat, his
party-coloured coat that was upon him.

24 And they took him, and cast ■ him into
a pit, and the pit was empty without water in it.

25 Then they sat them down to eat bread:
and they lift up their eyes and looked, and be-
hold, there came ■ company of Ishmaelites from
Gilead, and their camels laden with spicery, and
† balm, and myrrh, and were going to carry it
down into Egypt.

26 Then Judah said unto his brethren, What
availeth it, if we slay our brother, though we
keep his blood secret?

27 Come and let us sell him to the Ishmae-
lites, and let not our hands be upon him: for
he is our brother, and our flesh: and his bre-
thren obeyed.

28 Then the ■ Midianites merchant-men ■
passed by, and they drew forth and lift Joseph
out of the pit, and sold Joseph unto the^d Ishmae-
lites for twenty pieces of silver: who brought
Joseph into Egypt.

29 ¶ Afterward Reuben returned to the
pit, and behold, Joseph was not in the pit: then
he rent his clothes,

30 And returned to his brethren, and said,
The child is not yonder, and I, whither shall I
go?

31 And they took Joseph's coat, and killed
a kid of the goats, and dipped the coat in the
blood.

32 So they sent that party-coloured coat,
and they brought it unto their father, and
said, This have we found: see now whether it
be thy son's coat, or no.

33 Then he knew it, and said, It is my son's
coat: ■ wicked beast hath ■ devoured him:
Joseph is surely torn in pieces.

34 And Jacob rent his clothes, and put sack-
cloth about his loins, and sorrowed for his son
a long season.

35 Then all his sons, and all his daughters
rose up to comfort him, but he would not be
comforted, but said, † Surely I will go down
into the grave unto my son mourning: so his
father wept for him.

36 And the Midianites sold him into Egypt
unto Potiphar ■ eunuch of Pharaoh's, and
his † chief Steward.

M

CHAP.

■ He complained of the evil words and injuries which
they spake and did against him.

* God revealed ■ him by ■ dream what should ■ ■ ■
pass.

† The more that God sheweth himself favourable ■ his,
the ■ doth the malice of the wicked rage against them.

■ Not despising the vision, but seeking ■ appease his
brethren.

■ He knew that God was author of the dream, but he
understood not the meaning.

† The Holy Ghost covereth not men's faults, as do ■ ■
writers, which make vice virtue.

■ Their hypocrisy appeareth in this, that they feared
man more than God, and thought it ■ not murder, if
they shed not his blood: or else had an excuse ■ ■ ■
their fault.

† Moses writing according ■ the opinion of them which
took the Midianites and Ishmaelites to be both one, doth
here confound their names: as also appeareth, ver. 36.
and chap. 39. 1. for else he was ■ offered ■ the Midia-
nites, but sold to the Ishmaelites.

■ To wit, the messengers which ■ sent.

† Which word doth not alway signify him that is geld-
ed, but also him that is in some high dignity.

* Ch. 42. 22.

† Heb. let us
not smite his
life.† Or, rosin,
turpentine,
or treacle.

Pl. 105.

17.

* Ch. 44. 28.

† Or, I will
mourn for
him so long
■ I live.† Or, cap-
tain of the
guard.

Ref. Chr. 1729.

C H A P. XXXVIII.

2 The marriage of Judah. 7, 9 The trespass of Er and Onan, and the vengeance of God that came thereupon. 18 Judah lieth with his daughter-in-law Tamar. 24 Tamar is judged to be burnt for whoredom. 29, 30 The birth of Pharez and Zarah.

AND at that time Judah went down from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Judah saw there the daughter of a man called Shuah a Canaanite: and he took her to wife, and went in unto her.

3 So she conceived and bare a son, and he called his name Er.

4 And she conceived again, and bare a son, and she called his name Onan.

5 Moreover she bare yet a son, whom she called Shelah: and Judah was at Chezib when she bare him.

6 Then Judah took a wife to Er his first-born son, whose name was Tamar.

7 Now Er the first-born of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Onan, Go in unto thy brother's wife, and do the office of a kinman unto her, and raise up seed unto thy brother.

9 And Onan knew that the seed should not be his: therefore when he went in unto his brother's wife, he spilled it on the ground, lest he should give seed unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son grow up (for he thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her father's house.

12 And in process of time also, the daughter of Shuah Judah's wife died. Then Judah, when he had left mourning, went up to his sheep-shearers to Timnath, he and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath, to shear his sheep.

14 Then she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat down in Pethah-enaim, which is by the way to Timnath, because she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he judged her a whore: for she had covered her face.

16 And he turned the way towards her, and said, Come, I pray thee, let me lie with thee: (for he knew not that she was his

daughter-in-law.) And she answered, What wilt thou give me for to lie with me? Ref. Chr. 1727.

17 Then said he, I will send thee a kid of the goats from the flock: and she said, Well, if thou wilt give me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall give thee? And she answered, Thy signet, and thy staff, and thy cloak, and thy staff that is in thine hand. So he gave it her, and lay by her, and she was with child by him.

19 Then she rose, and went and put her veil from her, and put on her widow's raiment.

20 Afterward Judah sent a kid of the goats by the hand of his neighbour the Adullamite, for to receive his pledge from the woman's hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore that sat in Enaim, by the way-side? And they answered, There was no whore here.

22 He came therefore to Judah again, and said, I cannot find her: and also the men of the place said, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.

24 Now after three months, one told Judah, saying, Tamar thy daughter-in-law hath played the whore, and lo, with playing the whore, she is great with child. Then Judah said, Bring ye her forth, and let her be burnt.

25 When she was brought forth, she sent to her father-in-law, saying, By the man unto whom these things pertain, am I with child: and said also, Look, I pray thee, whose these are, the seal, and the cloak, and the staff.

26 Then Judah knew them, and said, She is more righteous than I: for she hath done it because I gave her not to Shelah my son. So he lay with her no more.

27 Now when the time was come that she should be delivered, behold, there were twins in her womb.

28 And when she was in travail, she put out his hand: and the midwife took and bound a red thread about his hand, saying, This is come out first.

29 But when he plucked his hand back again, lo, his brother came out, and the midwife said, How hast thou broken the breach upon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red thread about his hand, and his name was called Zarah.

CHAP.

2 Moses describeth the genealogy of Judah, because the Messiah should be of him.

4 Which affinity notwithstanding was condemned of God.

6 This order was for the preservation of the stock, that the child begotten by the second brother should have the inheritance of the first, which is in the New Testament abolished.

8 For she could not marry in any other family, so long as Judah would retain her in his.

9 God had wonderfully blinded him, that he could not

know her by her talk.

11 That his wickedness might not be known to others.

12 He feareth more than God.

13 We see that the law, which was written in man's heart, taught them that whoredom should be punished with death, albeit the law was not yet given.

14 That is, she ought rather to accuse me, than I her.

15 For the horror of the sin condemned him.

16 Their heinous sin was signified by this monstrous birth.

17 Or the separation between thee and thy brother.

1 Chron. 2. 3.

Num. 26. 19.

1 Chron. 2. 13.

1 Chron. 2. 13.

1 Chron. 2. 13.

Or, tyre of thine head.

Heb. in contempt.

1 Chron. 2. 4. Matt. 1. 3.

Bef. Chr.
1729.

C H A P. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potiphar's wife tempteth him. 13, 20 He is accused and cast into prison. 21 God sheweth him favour.

NOW Joseph was brought down into Egypt: and Potiphar ^a eunuch of Pharaoh's (and his chief steward, an Egyptian) bought him at the hand of the Ishmaelites, which had brought him thither.

2 And the ^b Lord was with Joseph; and he was ^c man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 So Joseph found favour in his sight, and served him: and he made him ^d ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler over his house, and over all that he had, the Lord ^e blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had in the house, and in the field.

6 Therefore he left all that he had in Joseph's hand, and took account of nothing *that was* with him, save only of the bread which he did eat. And Joseph was ^f fair person, and well favoured.

7 ¶ Now therefore after these things, his master's wife cast her eyes upon Joseph, and said, ^g Lie with me.

8 But he refused, and said to his master's wife, Behold, my master knoweth not what *he hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house than I: neither hath he kept any thing from me; but only thee, because thou art his wife: how then can I do this great wickedness, and *so* sin against ^h God?

10 And albeit she spake to Joseph day by day, yet he hearkened not unto her to lie with her, *or* to be in her company.

11 Then on a certain day Joseph entered into the house to do his business: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleep with me: but he left his garment in her hand, and fled, and gat him out.

13 Now when she saw that he had left his garment in her hand and ⁱ fled out.

14 She called unto the men of her house, and told them, saying, Behold, he hath brought in an Hebrew unto us ^j to mock us: who came in to me for to have slept with me: but I ^k cried with ^l loud voice.

15 And when he heard that I lift up my voice and cried, he left his garment with me, and fled away, and gat him out.

^a Read chap. 37. 36.

^b The favour of God is the fountain of all prosperity:

^c Because God prospered him; and so he made religion to serve his profit.

^d The wicked ^e blessed by the ^f company of the godly.

^e For he was assured that all things should prosper well: therefore he ate and drank, and took no care.

^f In this word, he declareth the sum whereunto all her flatteries did tend.

^g The fear of God preserved him against her continual temptations.

16 So she laid up his garment by her, until her lord came home.

17 Then she told him [†] according [‡] these words, saying, The Hebrew servant, which thou hast brought unto us, came in to me, to mock me.

18 But [¶] soon [¶] I lift up my voice and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this manner did thy servant to me, his anger ^{¶¶} kindled.

20 And Joseph's master took him and put him in [†] prison, in the place where the king's prisoners lay bound: and there he was in prison. ^{† Heb. in the prison-house.}

21 ¶ But the Lord was with Joseph, and [†] shewed him mercy, and gat him favour in the sight of the [†] master of the prison. ^{† Heb. inclined mercy unto him.}

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and ^d whatsoever they did there, that did he.

23 And the keeper of the prison looked unto nothing that was under his hand, seeing that the Lord *was* with him: for whatsoever he did, the Lord made it [¶] prosper. ^{† Or. lord.}

C H A P. XL.

¶ The interpretation of dreams is of God. 12, 19 Joseph expoundeth the dreams of the two prisoners: 23 The ingratitude of the butler.

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two [†] officers, against the chief butler, and against the chief baker. ^{† Or, eunuchs, the word signifieth them that were in high estate, or them that were gelded.}

3 Therefore he put them in ward in his chief steward's house, in the prison *and* place where Joseph was bound.

4 And the chief steward gave Joseph charge over them, and he served them: and they continued a season in ward.

5 ¶ And they both dreamed a dream, either of them his dream in one night, [†] each one according to the interpretation of his dream, *both* the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Joseph came in unto them in the morning, and looked upon them, behold, they were sad.

7 And he asked Pharaoh's officers, that were with him in his master's ward, saying, Wherefore [†] look ye so sadly to-day?

8 Who answered him, We have dreamed *each one* a dream, and there is none to interpret the same. ^{† Heb. why are your faces evil?} Then Joseph said unto [¶] them, Are not interpretations of God? tell them ^{¶¶} now.

9 So the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine *was* before me.

10 And

^b This declareth, that where incontinency is, thereunto is joined extreme impudence and craft.

^c His evil treatment in the prison may be gathered of

105. 18.

^d That is, nothing was done without his commandment.

^e God worketh many wonderful ^{¶¶¶} deliver his.

^f That is, every dream had his interpretation, as the thing afterward declared.

^g Cannot God raise up such as shall interpret such things?

† Or, to do us villainy and shame.

10 And in the vine ~~were~~ three branches, and as it budded, her flower came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaoh's cup in mine hand, and I took the grapes, and wrung them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 Then Joseph said unto him, This ^b is the interpretation of it: The three branches are three days.

13 Within three days shall Pharaoh lift up thine head, and restore thee unto thine [†] office, and thou shalt give Pharaoh's cup into his hand after the old manner, when thou wast his butler.

14 But have me in remembrance with thee, when thou art in good case, and shew mercy, I pray thee, unto me, and [†] make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Hebrews, and here also have I done nothing, wherefore they should put me [†] in the dungeon.

16 And when the chief baker saw that the interpretation was good, he said unto Joseph, Also methought in my dream, that I had three [†] white baskets on mine head.

17 And in the uppermost basket there ~~was~~ of all manner baken meats for Pharaoh: and the birds did eat them out of the basket upon mine head.

18 Then Joseph answered, and said, [†] This is the interpretation thereof: The three baskets are three days.

19 Within three days shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

20 [†] And so the third day, ~~which was~~ Pharaoh's [†] birth-day, he made a feast unto all his servants: and he lifted up the head of the chief butler, and the head of the chief baker among his servants.

21 And he restored the chief butler unto his butlership, who gave the cup into Pharaoh's hand,

22 But he hanged the chief baker, as Joseph had interpreted unto them.

23 Yet the chief butler did not remember Joseph, but forgot him.

C H A P. XLI.

24 Pharaoh's dreams are expounded by Joseph. 40 He is made ruler over all Egypt. 43 Joseph's name is changed. 50 He hath two sons, Manasseh and Ephraim. 54 The famine beginneth throughout the world.

1 AND [†] two years after, Pharaoh also dreamed, and behold, he stood by a river,

2 And lo, there came out of the river seven

[†] goodly kine and fat fleshed, and they fed in [†] meadow:

3 And lo, seven other kine came up after them out of the river, evil favoured and lean fleshed, and stood by the ~~other~~ kine upon the brink of the river.

4 And the evil favoured and lean fleshed kine did eat up the seven well favoured and fat kine: so Pharaoh awoke.

5 Again he slept, and dreamed the ^o second time: and behold, seven ears of corn grew upon one stalk, rank and goodly.

6 And lo, seven thin ears, and blasted with the East wind, sprang up after them.

7 And the thin ears devoured the seven rank and full ears: then Pharaoh awaked, and lo, ~~it was~~ a dream.

8 Now when the morning came, his spirit was [†] troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreams: but ^o none could interpret them to Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, I [†] call to mind my faults this day.

10 Pharaoh being angry with his servants, put me in ward in the chief steward's house, ~~both~~ me and the chief baker.

11 Then we dreamed [†] a dream in one night, ~~both~~ I, and he: we dreamed each man according to the interpretation of his dream.

12 And there ~~was~~ with us a young man, an Hebrew, servant unto the chief steward, whom when we told, he declared our dreams to ^o us, to every one he declared according to his dream.

13 And [†] he declared unto us, so it came to pass: ~~for~~ he restored me to mine office, and hanged him.

14 [†] Then sent Pharaoh, and [†] called Joseph, and they brought him hastily out of prison, and he shaved him, and changed his raiment, and came to Pharaoh. ^o Pf. 135.

15 Then Pharaoh said to Joseph, I have dreamed [†] a dream, and no man can interpret it, and I have heard say of thee, ~~that when~~ thou hearest a dream thou canst interpret it.

16 And Joseph answered Pharaoh, saying, Without me God shall [†] answer for the wealth of Pharaoh. [†] Heb. ^o fear peac.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood by the bank of the river:

18 And lo, there came up out of the river seven fat fleshed and well favoured kine, and they fed in the meadow.

19 Also lo, seven other kine came up after them, poor and very [†] evil favoured, and lean fleshed: I never saw the like in all the land of Egypt, for evil favoured. [†] Heb. ^o naught.

20 And the lean and evil favoured kine did eat up the first seven fat kine.

21 And

^b He was assured by the Spirit of God, that his interpretation was true.

[†] He refused not the means [†] be delivered, which he thought God had appointed.

[†] That is, made of white twigs, or, as some read, baskets full of holes.

[†] He sheweth that the ministers of God ought [†] conceal that which God revealeth unto them.

^o Which was [†] occasion [†] appoint his officers, and so to examine them that were in prison.

^o This dream was not so much for Pharaoh, as [†] be [†] means [†] deliver Joseph, and [†] provide for God's church.

[†] All these means God useth [†] deliver his servant, and to bring him into favour and authority.

^o This fear was enough to teach him, that this vision was sent of God.

[†] The wife of the world understand [†] God's secrets, but [†] his servants his will is revealed.

[†] He confesseth his fault against the king, before he spake of Joseph.

[†] The wicked seek [†] the prophets of God in their necessity, whom in their prosperity they abhor.

[†] As though he would say, If I interpret thy dream, it cometh of God, and not of me.

C H A P. XLII.

3 Joseph's brethren come into Egypt to buy corn.
7 He knoweth them and trieth them. 24 Simeon is put in prison. 26 The others return to their father to fetch Benjamin.

10. 1. **T**HEN Jacob saw that there was † food in Egypt, and Jacob said unto his sons, Why gaze ye one upon another?

2 And he said, Behold, I have heard that there is food in Egypt, ■ Get you down thither, and buy us food thence, that we may live and not die.

3 ¶ So went Joseph's ten brethren down to buy corn of the Egyptians.

4 But Benjamin Joseph's brother, would not Jacob send with his brethren: for he said, Left death should befall † him.

5 And the sons of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Joseph was governor of the land, who sold to all the people of the land: then Joseph's brethren came, and bowed their face to the ground before him.

7 And when Joseph saw his brethren, he knew them, and made † himself strange toward them, and spake to them roughly, and said unto them, Whence come ye? Who answered, Out of the land of Canaan, to buy victuals.

8 (Now Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the * dreams which he dreamed of them) And he said unto them, Ye are spies, and are come to see the † weakness of the land.

10 But they said unto him, Nay, my lord, but to buy victuals thy servants are come.

11 We are all one man's sons: we mean truly, and thy servants are no spies.

12 But he said unto them, Nay, but ye are come to see the weakness of the land.

13 And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest is this day with our father, and one † is not.

14 Again Joseph said unto them, This is it that I spake unto you, saying, Ye are spies.

15 Hereby ye shall be proved: ■ by the life of Pharaoh, ye shall not go hence, except your youngest brother come hither.

16 Send one of you which may fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh ye are but spies.

17 So he put them in ward three days.

18 Then Joseph said unto them the third day, This do, and live: for I † fear God.

19 If ye be true men, let one of your brethren be bound in your prison-house, and go ye carry food for the famine of your houses:

20 * But bring your younger brother unto me, that your words may be tried, and that ye die not: and they did so.

21 ¶ And they said one to another, † We have verily sinned against our brother, in that we saw the anguish of his soul when he besought us, and we would not hear him: therefore is this trouble come upon us.

22 And Reuben answered them, saying, Warned I not you, saying, ■ Sin not against the child, and ye would not hear? and lo, † his blood is now required. * Ch. 37. 22.

23 (And they were not aware that Joseph understood them: for he † spake unto them by an interpreter.) † Heb. an interpreter between them.

24 Then he turned from them, and † wept, and turned to them again, and communed with them, and took Simeon from among them, and bound him before their eyes.

25 ¶ So Joseph commanded that they should fill their sacks with wheat, and put every man's money again in his sack, and give them victuals for the journey: and thus did he unto them.

26 And they laid their victuals upon their asses, and departed thence.

27 And ■ one of them opened his sack for to give his ass provender in the inn, he espied his money: for lo, it was in the sack's mouth.

28 Then he said unto his brethren, My money is restored: for lo, it is even in my sack. And their heart failed † them, and they were † astonished, and said one to another, What is this † that God hath done unto us? † Heb. were

29 And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to us, and put us in prison ■ spies of the country.

31 And we said unto him, We are true men, and no spies.

32 We be twelve brethren, sons of our father: one † is not, and the youngest is this day with our father in the land of Canaan. † Or, cannot be found.

33 Then the lord of the country said unto us, Hereby shall I know if ye be true men: Leave one of your brethren with me, and take food for the famine of your houses, and depart,

34 And bring your youngest brother unto me, that I may know that ye are no spies, but true men: so will I deliver you your brother, and ye shall occupy in the land.

35 ¶ And as they emptied their sacks, behold, every man's bundle of money was in his sack: and when they and their father saw the bundles of their money, they were afraid.

36 Then Jacob their father said to them, Ye have robbed ■ of my children: Joseph is not, and Simeon is not, and ye will take Benjamin: all these things † are against † me. † Or, take upon me.

37 Then Reuben answered his father, saying, Slay

* This story sheweth plainly, that all things are governed by God's providence for the profit of his church.

† As men destitute of counsel.

† This dissembling is not to be followed, ■ any particular faults of the fathers, not approved by God's word.

† The Egyptians which were idolaters, used to swear by their king's life but God forbiddeth to swear by any but him: yet Joseph dwelling among the wicked, smelleth of their corruptions.

† And therefore ■ true and just.

† Affliction maketh ■ to acknowledge their faults,

which otherwise they would dissemble.

† God will take vengeance upon us, and measure us with our own measure.

† Though he shewed himself rigorous, yet his brotherly affection remained.

† Because their conscience accused them of their sin, they thought God would have brought them to trouble by this money.

† For they seemed not to be touched with any love toward their brethren, which increased his sorrow: and partly, as appeareth, he suspected them for Joseph.

1707. **Bef. Chr.** Slay my two sons, if I bring him not to thee again: deliver him to mine hand, and I will bring him to thee again.

38 But he said, My son shall not go down with you: for his brother is dead, and he is left alone: if death come unto him by the way which ye go, then ye shall bring my grey head with sorrow unto the grave.

CHAP. XLIII.

13 *Jacob suffereth Benjamin to depart with his children.* 23 *Simeon is delivered out of prison.* 30 *Joseph goeth aside and weepeth.* 32 *They feast together.*

NOW great ^o famine was in the land.

2 And when they had eaten up the victuals, which they had brought from Egypt, their father said unto them, Turn again, and buy us ^o little food:

^o Ch. 42. 20. 3 And Judah answered him, saying, The man charged us by an oath, saying, ^o Never see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down, and buy thee food.

^o Ch. 42. 20. 5 But if thou wilt not send *him*, we will not go down: for the man said unto us, ^o Look me not in the face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so evil with me, as to tell the man whether ye had yet ^o brother or no?

[†] Or, of our estate and condition. [†] Heb. to the mouth of these words: that is, that thing which he asked us. 7 And they answered, The man asked straitly [†] of ourselves, and of our kindred, saying, Is your father yet alive? have ye *any* brother? And we told him [†] according to these words: could we know certainly that he would say, Bring your brother down?

8 Then said Judah to Israel his father, Send the boy with me, that we may rise and go, and that we may live and not die, both we, and thou and our children.

^o Ch. 44. 32. 9 I will be surety for him: of mine hand shalt thou require him. ^o If I bring him not to thee, and set him before thee, [†] then let me bear the blame for ever.

10 For except we had made this tarrying, doubtless by this we had returned the second time.

11 Then their father Israel said unto them, If *it must needs be* so now, do thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosin, and a little honey, [†] spices and myrrh, nuts and almonds:

^o Or sweet smells. 12 And take ^o double money in your hand, and the money that was brought again in your sacks mouths: carry it again in your hand, lest it were some oversight.

13 Take also your brother, and arise, and go again to the man.

14 And ^o God Almighty give you mercy in the sight of the man, that he may deliver you your other brother, and Benjamin: but I shall be ^o robbed of my child, as I have been.

15 Thus the men took this present, and took ^{Bef. Chr.} twice so much money in their hand with Benjamin, and rose up, and went down to Egypt, and stood before Joseph. 1707.

16 And when Joseph saw Benjamin with them, he said [†] to his steward, Bring these ^o home and kill meat, and make ready: for the men shall eat with me at noon. [†] Or, to the ruler of his house.

17 And the man did ^o Joseph bade, and brought the men unto Joseph's house.

18 Now when the men were brought into Joseph's house, they were ^o afraid, and said, Because of the money that came in our sacks mouths at the first time, are we brought, that he may [†] pick ^o quarrel against us, and [†] lay something to our charge, and bring us in bondage and our asses. [†] Heb. roll himself upon us. [†] Heb. cast himself upon us.

19 Therefore came they to Joseph's steward, and communed with him at the door of the house,

20 And said, Oh Sir, ^o we came indeed down ^o Ch. 42. 3. hither, at the first time, to buy food.

21 And ^o we came to an inn, and opened our sacks, behold, every man's money was in his sack's mouth, *even* our money in full weight, but we have brought it again in our hands.

22 Also other money have we brought in our hands to buy food, *but* we cannot tell who put our money in our sacks.

23 And he said, [†] Peace be unto you, fear [†] Or, you are well: not: ^o your God, and the God of your father, hath given you that treasure in your sacks, I had your money: and he brought forth Simeon to them.

24 So the man led them into Joseph's house, and gave them water to wash their feet, and gave their asses provender.

25 And they made ready their present against Joseph came at noon (for they heard say, that they should eat bread there.)

26 When Joseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him.

27 And he asked them of *their* [†] prosperity, and said, Is your father, the old man, of whom ye told me, in good health? is he yet alive? [†] Heb. peace's

28 Who answered, Thy servant our father is in good health, he is yet alive: and they bowed down, and made obeisance.

29 And he lifting up his eyes, beheld his brother Benjamin, his ^o mother's son, and said, Is this your younger brother, of whom ye told me? And he said, God be merciful unto thee, my son.

30 And Joseph made haste (for his [†] affection was inflamed toward his brother, and sought [†] Heb. bows else where to weep) and entered into his chamber, and wept there.

31 Afterward he washed his face, and came out, and refrained himself, and said, Set on [†] meat.

32 And they ^o prepared for him by himself, and for them by themselves, and for the Egyptians, [†] Heb. bread's

^o This was a great temptation to Jacob to suffer so great famine in that land where God had promised to bless him.

^o When we are in necessity or danger, God forbiddeth not to use all honest means to better our estate and condition.

^o Our chief trust ought to be in God, and not in worldly means.

^o He speaketh these words not so much of despair, ^o to make his sons more careful ^o bring again their brother.

^o So the judgment of God pressed their conscience.

^o Notwithstanding the corruptions of Egypt, yet Joseph taught his family to fear God.

^o For they two only were born of Rachel.

^o To signify his dignity.

12. Chr. 1707. trans, which did eat with him, by themselves, because the Egyptians might not eat bread with the Hebrews: for that was an ^a abomination unto the Egyptians.

33 So they sat before him: the eldest according unto his age, and the youngest according unto his youth: and the men marvelled among themselves.

34 And they took messes from before him, and sent to them: but Benjamin's mess was five times so much as any of theirs: and they drank, ^b and had of the best drink with him.

C H A P. XLIV.

15 Joseph accuseth his brethren of theft. 33 Judah offereth himself to be servant for Benjamin.

Afterward he commanded his steward, saying, Fill the mens sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put ^c my cup, *I mean*, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the commandment that Joseph gave him.

3 And in ^d the morning the men were sent away, they, and their asses.

4 And when they went out of the city not far off, Joseph said to his steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is that not *the cup*, wherein my Lord drinketh? ^e and in the which he doth divine and prophecy? ye have done evil in so doing.

6 **C** And when he overtook them, he said those words unto them.

7 And they answered him, Wherefore saith my lord such words? God forbid that thy servants should do such a thing.

8 Behold, the money which we found in our sacks mouths, we brought again to thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen.

10 And he said, Now then let it be according unto your words: he with whom it is found shall be my servant, and ye shall be ^f blameless.

11 Then at once every man took down his sack to the ground, and every one opened his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they ^g rent their clothes, and laded every man his ass, and went again into the city.

14 **C** So Judah and his brethren came to Joseph's house (for he was yet there): and they fell before him on the ground.

15 Then Joseph said unto them, What act is this which ye have done? know ye not that such a man as I can divine and prophecy?

16 Then said Judah, What shall we say unto my lord? what shall we speak? and how can we justify ourselves? ^h God hath found out the wickedness of thy servants: behold, we are servants to my lord both we, and he with whom the cup is found.

17 But he answered, God forbid that I should do so, *but* the man with whom the cup is found, he shall be my servant, and go ye in peace unto your father.

18 **C** Then Judah drew near unto him, and said, O my lord, let thy servant now speak a word in my lord's ears, and let not thy wrath be kindled against thy servant: for thou art even ⁱ as Pharaoh.

19 My lord asked his servants, saying, ^k Have ye a father, or a brother? ^l Ch. 42. 13, 16.

20 And we answered my lord, We have a father that is old, and a young ^m child, *which he begat* in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him. ⁿ Heb. still of his mother.

21 Now thou saidst unto thy servants, Bring him unto me, that I may ^o set mine eye upon him. ^p Or, that may see him.

22 And we answered my lord, The child cannot depart from his father: for if he leave his father, *his father* would die.

23 Then saidst thou unto thy servants, ^q Except your younger brother come down with you, look in my face no more. ^r Ch. 45. 1.

24 So when we came unto thy servant our father, and shewed him what my lord had said,

25 And our father said unto us, Go again, buy us a little food,

26 Then we answered, We cannot go down: *but* if our youngest brother ^s go with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. ^t Heb. he with us.

27 Then thy servant my father said unto us, Ye know that my ^u wife bare me two sons,

28 And the one went out from me, and I said, Of a surety he is torn in ^v pieces, and I saw him not since. ^w Ch. 37. 35.

29 Now ye take this also away from me: if death take him, then ^x ye shall bring my grey head in sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the child *be* not with us (seeing that his ^y life dependeth on the child's life) ^z Heb. his soul is tied to his life.

31 Then when he shall see that the child is not *come*, he will die: so shall thy servants bring the grey head of thy servant our father with sorrow to the grave.

32 Doubtless thy servant became surety for the child to my father, and said, ^{aa} If I bring him ^{ab} Ch. 43. 9.

^a The nature of the superstitious is to condemn all other in respect of themselves.

^b Sometime this word signifieth to be drunken, but here it is meant that they had enough, and drank of the best wine.

^c We may not by this example use any unlawful practices, seeing God hath commanded us to walk in simplicity.

^d Because the people thought he could divine, he attributeth to himself that knowledge: or else he feigneth that

he consulted with soothsayers for it; which simulation is worthy to be reprov'd.

^e To signify how greatly the thing displeas'd them, and how sorry they were for it.

^f If we see no evident cause of our affliction, let us look in the secret counsel of God, who punisheth us justly for our sins.

^g Equal in authority: or next unto the king.

^h Rachel bare to Jacob, Joseph and Benjamin.

ⁱ Ye shall cause me to die for sorrow.

1707. Bef. Chr. him not unto thee again, then I will bear the blame unto my father for ever.

33 Now therefore I pray thee, let me thy servant bide for the child, *as* a servant to my lord, and let the child go up with his brethren.

34 For ^h how can I go up to my father, if the child *be* not with me, unless I would see the evil that shall come on my father?

C H A P. XLV.

■ *Joseph maketh himself known to his brethren.*
 ■ *He sheweth that all was done by God's providence.* 18 Pharaoh commandeth him to send for his father. 24 Joseph exhorteth his brethren to concord. 27 Jacob rejoiceth.

THEN Joseph could not refrain himself before all that stood by him, but he cried, ^h Have forth every man from me. And there tarried not one with him, while Joseph uttered himself unto his brethren.

2 And he wept, and cried, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Joseph said unto his brethren, I am Joseph: doth my father yet live? But his brethren could not answer him, for they were astonished at his presence.

4 Again, Joseph said to his brethren, Come near, I pray you, to me. And they came near. 13. 7. 13. And he said, * I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not ⁱ sad, neither grieved with yourselves, that ye sold me hither: ■ for God did send me before you for *your* preservation. 50. 20.

6 For now two years of famine *have been* through the land, and five years *are* behind, wherein neither *shall be* earing nor harvest.

7 Wherefore God sent me before you to preserve your posterity in this land, and to save you alive by a great deliverance.

8 Now then you sent not me hither, but ^h God, who hath made me a father unto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Hasten you and go up to my father, and tell him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down to me, tarry not.

10 And thou shalt dwell in the land of Goshen, and shalt be near me, thou and thy children, and thy childrens children, and thy sheep, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remain five years of famine) lest thou perish through poverty, thou and thy household, and all that thou hast.

12 And behold, your eyes do see, and the eyes of my brother Benjamin, that ⁱ my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye have seen, and make haste, and bring my father hither.

■ Meaning, he had rather remain there prisoner, than return and see his father in heaviness.

^h Not that he was ashamed of his kindred, but that he would cover his brethren's fault.

ⁱ This example teacheth, that we must by all means comfort them which are truly humbled, and wounded for their sins.

■ Albeit God detesteth sin, yet he turneth man's wickedness to serve to his glory.

14 Then he fell on his brother Benjamin's neck, and wept, and Benjamin wept on his neck. 1707. ^{Bef. Chr.}

15 Moreover, he kissed all his brethren, and wept upon them: and afterward his brethren talked with him.

16 ¶ And the [†] tidings came unto Pharaoh's house; so that they said, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. † Heb. *sciet*.

17 Then Pharaoh said unto Joseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, and come to me, and I will give you the ^m best of the land of Egypt; and ye shall eat of the ⁿ fat of the land.

19 And I command thee, Thus do ye, take you chariots out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Also [†] regard not your stuff: for the best of all the land of Egypt is yours. † Heb. *let not your eyes spare your vessels*.

21 And the children of Israel did so: and Joseph gave them chariots according to the commandment of Pharaoh: he gave them victuals also for the journey.

22 He gave them all, none except, change of raiment: but unto Benjamin he gave three hundred pieces of silver, and five suits of raiment.

23 And unto his father [†] likewise he sent ten he-asses laden with the best things of Egypt, and ten she-asses laden with wheat, and bread and meat for his father by the way. † Or, he sent much, to wit, silver, as verse 22, and ten asses.

24 So sent he his brethren away, and they departed: and he said unto them, ^o Fall not out by the way.

25 ¶ Then they went up from Egypt, and came unto the land of Canaan, unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he also is governor over all the land of Egypt, and Jacob's heart ^p failed: for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: but when he saw the chariots which Joseph had sent to carry him, then the spirit of Jacob their father revived.

28 And Israel said, *I have* enough: Joseph my son is yet alive: I will go and see him ere I die.

C H A P. XLVI.

■ *God assureth Jacob of his journey into Egypt.*

27 *The number of his family when he went into Egypt.* 29 *Joseph meeteth his father.* 34 *He teacheth his brethren what to answer to Pharaoh.*

THEN Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifice unto the God of his father Isaac.

O

2 And

¹ That is, that I speak in your own language, and have an interpreter.

^m The most plentiful ground.

ⁿ The chiefest fruits and commodities.

^o Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

■ As one between hope and fear.

■ Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessity drove him.

1706. B. Chr. 1706. ¶ And God spake unto Israel in a vision by night, saying, Jacob, Jacob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, fear not to go down into Egypt: for I will there make of thee a great nation.

4 I will go down with thee into Egypt, and I will also bring thee up again, and Joseph shall put his hand upon thine eyes.

5 Then Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their children, and their wives, in the chariots which Pharaoh had sent to carry him.

6 And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, both Jacob and all his seed with him.

7 His sons and his sons sons with him, his daughters and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, even Jacob and his sons: Reuben, Jacob's first-born.

9 And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ Also the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ Also the sons of Levi: Gershon, Kohath, and Merari.

12 ¶ Also the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan). And the sons of Pharez were Hezron and Hamul.

13 ¶ Also the sons of Issachar: Tola, and Phuvah, and Job, and Shimron.

14 ¶ Also the sons of Zebulun: Seread, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty and three.

16 ¶ Also the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah: Heber, and Malchiel,

18 These are the children of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, even sixteen souls.

19 The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

20 ¶ And unto Joseph, in the land of Egypt, were born Manasseh, and Ephraim, which Asenath the daughter of Poti-pherah prince of On bare unto him.

21 ¶ Also the sons of Benjamin: Belah, and Becher, and Ashbeel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sons of Rachel, which were born unto Jacob, fourteen souls in all.

23 ¶ Also the sons of Dan: Hushim.

24 ¶ Also the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem. B. Chr. 1706.

25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these to Jacob, in all, seven souls.

26 All the souls, that came with Jacob into Egypt, which came out of his loins (besides Jacob's sons wives) were, in the whole, three score and six souls. * Deut. 10. † Heb. thigla.

27 Also the sons of Joseph, which were borne him in Egypt, were two souls: so that all the souls of the house of Jacob, which came into Egypt, are seventy.

28 ¶ Then he sent Judah before him unto Joseph to direct his way unto Goshen, and they came into the land of Goshen. † Or, to prepare him a place. † Heb. barad his ebarut.

29 Then Joseph made ready his chariot, and went up to Goshen to meet Israel his father, and presented himself unto him, and fell on his neck, and wept upon his neck a good while. † Heb. or still.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, and that thou art yet alive.

31 Then Joseph said to his brethren, and his father's house, I will go up and shew Pharaoh, and tell him, My brethren and my father's house, which were in the land of Canaan, are come unto me.

32 And the men were shepherds, and because they were shepherds, they have brought their sheep and their cattle, and all that they have.

33 And if Pharaoh call you, and ask you, What is your trade?

34 Then ye shall say, Thy servants are men occupied about cattle, from our childhood even unto this time, both we and our fathers: that ye may dwell in the land of Goshen: for every sheep-keeper is an abomination unto the Egyptians.

C H A P. XLVII.

7 Jacob cometh before Pharaoh, and telleth him his age. 11 The land of Goshen is given him. 22 The idolatrous priests have living of the king. 28 Jacob's age when he dieth. 30 Joseph sweareth to bury him with his fathers.

THEN came Joseph and told Pharaoh, and said, My father, and my brethren, and their sheep, and their cattle, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Joseph took part of his brethren, even five men, and presented them unto Pharaoh.

3 Then Pharaoh said unto his brethren, What is your trade? And they answered Pharaoh, Thy servants are shepherds, both we and our fathers.

4 They said moreover unto Pharaoh, For sojourn in the land are we come: for thy servants have no pasture for their sheep, so fore is the famine in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 Then

1 Conducting thee by my power.

2 In thy posterity.

3 Shall shut thine eyes when thou diest: which appertained to him that was most dearest, chief of the kindred.

4 He was not ashamed of his father and kindred, though they were of base condition.

5 God suffereth the world to hate his, that they may forsake the filth of the world, and cleave to him.

6 That the king might be assured they were come, and see what manner of people they were.

5 Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come unto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activity among them, make them rulers over my cattle.

7 Joseph also brought Jacob his father, and set him before Pharaoh. And Jacob [†] saluted Pharaoh.

Then Pharaoh said unto Jacob, [†] How old art thou?

9 And Jacob said unto Pharaoh, The whole time of my ^{*} pilgrimage is an hundred and thirty years: few and evil have the days of my life been, and I have not attained unto the years of the life of my fathers, in the days of their pilgrimages.

10 And Jacob [†] took leave of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Joseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, *even* in the land of [†] Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household with [†] bread, even to the young children.

13 ¶ Now there *was* no bread in all the land: for the famine *was* exceeding sore: so that the land of Egypt, and the land of Canaan, were [†] famished by reason of the famine.

14 And Joseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and [†] Joseph laid up the money in Pharaoh's house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Joseph, and said, Give us bread: for why should we die before thee? for *our* money is spent.

16 Then said Joseph, Bring your cattle, and I will give you for your cattle, if *your* money be spent.

17 So they brought their cattle unto Joseph, and Joseph gave them bread for the horses, and for the flocks of sheep, and for the herds of cattle, and for the asses: so he fed them with bread for all their cattle that year.

18 But when the year was ended, they came unto him the next year, and said unto him, We will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattle, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we and our [†] land? buy us and our land for bread, and we and our land will be bound [†] Pharaoh: therefore give us seed, that *we* may live and *our* die, and that the land go not to waste.

20 So Joseph bought all the land of Egypt [†] for Pharaoh: for the Egyptians sold every man his ground, because the famine was sore upon them: so the land became Pharaoh's.

21 And he removed [†] the people unto the cities, from one [†] side of Egypt even to the [†] other.

22 Only the land of the priests bought he not: for the priests had an ordinary of Pharaoh, and they did eat their ordinary, which Pharaoh gave them: wherefore they sold not their ground.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you: sow therefore the ground.

24 And of the increase ye shall give the fifth part unto Pharaoh, and four parts shall be yours for the seed of the field, and for your meat, and for them of your households, and for your children [†] eat.

25 Then they answered, Thou hast saved our lives: let [†] us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 Then Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth *part*, [†] except the land of the priests only, which was not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Jacob lived in the land of Egypt seventeen years, so that the whole age of Jacob *was* an hundred forty and seven years.

29 Now when the time drew near that Israel must die, he called his son Joseph, and said unto him, If [†] I have now found grace in thy sight, [†] put thine hand now under my thigh, [†] and deal mercifully and truly with me: bury me not, I pray thee, in Egypt. [†] Ch. 24. 2.

30 But when I [†] shall sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burial. And he answered, I will do as thou hast said.

31 Then he said, Swear unto me. And he sware unto him [†]. And Israel worshipped towards the bed's head.

C H A P. XLVIII.

1 Joseph with his two sons visiteth his sick father. 3 Jacob rehearseth God's promise. 5 He receiveth Joseph's sons as his. 19 He preferreth the younger. 21 He prophesieth their return [†] Canaan.

A GAIN after this, *one* said to Joseph, Lo, thy father is sick: then he took with him his two [†] sons, Manasseh and Ephraim.

¶ Also *one* told Jacob, and said, Behold, thy son

[†] Joseph's great modesty appeareth, in that he would enterprize nothing without the king's commandment.

^{*} Which was [†] city in the country of Goshen, Exod. 1. 11.

¶ Some read, that he fed them as little babes, because they could not provide for themselves against that famine.

[†] Wherein he both declareth his fidelity toward the king, and his mind free from covetousness.

¶ For except the ground be tilled and sowed, it perisheth, and is [†] it were dead.

[†] By this changing, they signified that they had nothing of their own, but received all of the king's liberality.

[†] Pharaoh in providing for idolatrous priests, shall be [†] condemnation to all them which neglect the true ministers of God's word.

¶ Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

[†] He rejoiced that Joseph had promised him, and setting himself up upon his pillow, praised God. Read 1 Chron. 29. 10.

¶ Joseph more esteemeth that his children should be received into Jacob's family, which was the church of God, than [†] enjoy all the treasures of Egypt.

son Joſeph is come to thee, and Iſrael took his ſtrength unto him, and ſat upon the bed.

3 Then Jacob ſaid unto Joſeph, God † Al-
mighty appeared unto me at * Luz in the land
of Canaan, and bleſſed me.

4 And he ſaid unto me, Behold, I will make
thee fruitful, and will multiply thee, and will
make a great number of people of thee, and
will give this land unto thy ſeed after thee for
an^r everlaſting poſſeſſion.

5 ¶ And now = thy two ſons, Manaſſeh and
Ephraim, which are born unto thee in the land
of Egypt, before I came to thee into Egypt,
ſhall be mine, as Reuben and Simeon are
mine.

6 But thy lineage, which thou haſt begotten
after them, ſhall be thine: they ſhall be called
after the names of their brethren in their inher-
itance.

7 Now when I came from Padan, Rachel
* died upon mine hand in the land of Canaan,
by the way, when *there was* but half a day's
journey of ground to come to Ephrath: and I
buried her there in the way to Ephrath: the
ſame is Beth-lehem.

8 Then Iſrael beheld Joſeph's ſons, and ſaid,
Whoſe are theſe?

9 And Joſeph ſaid unto his father, They are
my ſons, which = God hath given me here. Then
he ſaid, I pray thee, bring them to me, that I
may bleſs them:

10 (For the eyes of Iſrael were dim for age,
ſo that he could not *well* ſee). Then he cauſed
them to come to him, and he kiſſed them, and
embraced them.

11 And Iſrael ſaid unto Joſeph, I had not
thought to have ſeen thy face: yet lo, God hath
ſhewed me alſo thy ſeed.

12 And Joſeph took them away from his
knees, and did reverence † down to the ground.

13 Then took Joſeph them both, Ephraim
in his right hand towards Iſrael's left hand, and
Manaſſeh in his left hand towards Iſrael's right
hand, ſo he brought *them* unto him.

14 But Iſrael ſtretched out his right hand,
and laid it on Ephraim's head, which was the
younger, and his left hand upon Manaſſeh's head,
(directing his hands of purpoſe) for Manaſſeh
was the elder.

15 ¶ * Alſo he bleſſed Joſeph, and ſaid, The
God, before whom my fathers, Abraham and
Iſaac, did walk, the God, which hath fed me all
my life long unto this day, *bleſs thee*.

16 The = Angel, which hath delivered me
from all evil, bleſs the children, and let my
= name be named upon them, and the name
of my fathers Abraham and Iſaac, that they may
grow as fiſh into a multitude in the miſt of the
earth.

17 But when Joſeph ſaw that his father laid
his right hand upon the head of Ephraim, it

displeaſed him: and he ſtayed his father's
hand to remove it from Ephraim's head to Ma-
naſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo,
my father, for this is the eldeſt: put thy right
hand upon his head.

19 But his father refuſed; and ſaid, I know
well, my ſon, I know well: he ſhall be alſo a
people, and he ſhall be great likewiſe: but his
younger brother ſhall be greater than he, and
his ſeed ſhall be full of nations.

20 So he bleſſed them that day, and ſaid, In
thee Iſrael ſhall bleſs, and ſay, God make thee
as = Ephraim, and as Manaſſeh: and he ſet
Ephraim before Manaſſeh.

21 Then Iſrael ſaid unto Joſeph, Behold, I
die, and God ſhall be with you, and bring you
again unto the land of = your fathers.

22 Moreover, I have given unto thee one
portion above thy brethren, which = I gat out
of the hand of the Amorite by my * ſword and
by my bow.

C H A P. XLIX.

¶ *Jacob bleſſeth all his ſons by name, and ſheweth
them what is to come. 10 He telleth them that
Chriſt ſhall come out of Judah. 29 He will be
buried with his fathers. 33 He dieth.*

THEN Jacob called his ſons, and ſaid,
Gather yourſelves together, that I may
tell you what ſhall come to you in the = laſt
days.

2 Gather yourſelves together, and hear, ye
ſons of Jacob, and hearken unto Iſrael your
father.

3 ¶ Reuben, mine eldeſt ſon, thou art my
= might, and the beginning of my ſtrength, = the
excellency of dignity, and the excellency of
power.

4 *Thou waſt* light as water: thou ſhalt not be
excellent, becauſe thou * wenteſt up to thy fa-
ther's bed: † then didſt thou deſile my bed, *thy*
dignity is gone.

5 ¶ Simeon and Levi, brethren *in evil*, the
† instruments of cruelty are in their habita-
tions.

6 Into their ſecret let not my ſoul come: my
= glory, be not thou joined with their aſſembly:
for in their wrath they ſlew a * man; and in
their ſelf-will they digged down a wall.

7 Curſed be their wrath, for it was fierce, and
their rage, for it was cruel: I will = divide them
in Jacob, and ſcatter them in Iſrael.

8 ¶ Thou Judah, thy brethren ſhall praiſe
thee: thine hand *ſhall be* in the neck of thine
enemies: thy father's ſons ſhall = bow down un-
to thee.

9 Judah, *as a lion's whelp* ſhalt thou come
up from the ſpoil, my ſon. He ſhall lie down
and

= Which is true in the carnal Iſrael unto the coming of
Chriſt, and in the ſpiritual for ever.

* The faithful acknowledge all benefits to come of God's
free mercies.

† God's judgment is oft-times contrary to man's, and
he preferreth that which man deſpiſeth.

= This angel muſt be underſtood of Chriſt, as chap.
31. 13. and 52. 1.

= Let them be taken as my children.

¶ Joſeph faileth in binding God's grace to the order of
nature.

* In whom God's graces ſhould manifeſtly appear.

= Which they had by faith in the promiſe.

* By my children whom God ſpared for my ſake.

¶ When God ſhall bring you out of Egypt: and becauſe
that he ſpeaketh of the Meſſias, he nameth it the laſt days.

= Begotten in my youth.

¶ If thou hadſt not loſt thy birthright by thine offence.

= Or tongue: meaning that he neither conſented to them
in word = thought.

* The Shechemites, ch. 34. 26.

† For Levi had no part, and Simeon was under Judah,
Joſh. 19. 1. till God gave them the place of the Amalekites,
1 Chron. 4. 43.

= As was verified in David and Chriſt.

† Heb. 1. 1.

* Heb. 11.

Bef. Chr. 1689.

* Ch. 34. 25.

* Ch. 35. 22.
† Chr. 6. 1.
† Or, it
ceaſed to be
my bed.

† Or, their
ſwords were
instruments
of violence.

Bef. Chr. 1689. *and couch as a lion, and as a lioness: Who shall stir him up?*

† Cr. King. 10 The sceptre shall depart from Judah, (nor shall the lawgiver be from between his feet, until Shiloh come, and the people shall be gathered unto him.

11 He shall bind his ass-sole unto the vine, and his asses colt unto the best vine: he shall wash his garment in wine, and his cloak in the blood of grapes.

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell by the sea-side, and he shall be a haven for ships: and his border shall be unto Zidon.

† Heb. as a sign of great love. 14 ¶ Issachar shall be a strong ass, couching down between two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to bear, and shall be subject unto tribute.

16 ¶ Dan shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder by the path, biting the horse heels, so that his rider shall fall backward.

18 O Lord, I have waited for thy salvation.

19 ¶ Gad, an host of men, shall overcome him, but he shall overcome at the last.

20 ¶ Concerning Asher, his bread shall be fat, and he shall give pleasures for a king.

21 ¶ Naphtali shall be a hind let go, giving goodly words.

† Heb. a sign of increase. † Heb. daughters. 22 Joseph shall be a fruitful bough, a fruitful bough by the well side: the small boughs shall run upon the wall.

23 And the archers grieved him, and shot against him, and hated him.

24 But his bow abode strong, and the hands of his arms were strengthened by the hands of the mighty God of Jacob, of whom was the feeder appointed by the stone of Israel.

25 Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with heavenly blessings from above, with blessings of the deep that lieth beneath, with blessings of the breasts, and of the womb.

26 The blessings of thy father shall be stronger than the blessings of mine elders: unto the end of the hills of the world they shall be on the head of Joseph, and on the top of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel, and thus their father spake unto them, and blessed them: every one of them blessed he with several blessing.

^a His enemies shall so fear him,
^b Which is Christ the Messias, the giver of all prosperity: who shall call the Gentiles to salvation.
^c A country most abundant with vines and pastures is promised him.
^d His force shall be great, but he shall want courage to resist his enemies.
^e Shall have the honour of a tribe.
^f That is, full of subtilty.
^g Seeing the miseries that his posterity should fall into, he breaketh out in prayer to God to remedy it.
^h He shall abound in corn and pleasant fruits.
ⁱ Overcoming more by fair words than by force.

29 And he charged them, and said unto them, I am ready to be gathered unto my people: 1689.

* bury me with my fathers in the cave that is in the field of Ephron the Hittite, † Ch. 47. 30.

30 In the cave that is in the field of Machpelah, besides Mamre, in the land of Canaan: which cave Abraham bought with the field of Ephron the Hittite for possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Isaac and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the cave that is therein, was bought of the children of Heth.

33 Thus Jacob made an end of giving charge unto his sons, and plucked up his feet into the bed, and gave up the ghost, and was gathered to his people.

CHAP. I.

13 Jacob is buried. 19 Joseph forgiveth his brethren. 23 He seeth his children's children. 25 He dieth.

THEN Joseph fell upon his father's face and wept upon him, and kissed him.

¶ And Joseph commanded his servants the physicians, to embalm his father, and the physicians embalmed Israel.

3 So forty days were accomplished (for so long did the days of them that were embalmed last) and the Egyptians bewailed him seventy days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, and say,

5 My father made me swear, saying, Lo, I die, bury me in my grave, which I have made in the land of Canaan: now therefore let me go, I pray thee, and bury my father, and I will come again. † Ch. 47. 29.

6 Then Pharaoh said, Go up and bury thy father, as he made thee to swear.

7 ¶ So Joseph went up to bury his father, and with him went all the servants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Joseph, and his brethren, and his father's house: only their children, and their sheep, and their cattle left they in the land of Goshen.

9 And there went up with him both chariots and horsemen: and they were exceeding great company.

10 And they came to Goren Atad, which is beyond Jordan, and there they made great and exceeding

^a As his brethren when they saw his enemies, Potiphar, and others.
^b That is, God.
^c Inasmuch as he was more near to the accomplishment of the promise, and it had been often confirmed.
^d Either in dignity, or when he was from his brethren.
^e Whereby is signified how quietly he died.
^f They meaneth them that embalmed the dead, and buried them.
^g They were more excessive in lamenting than the faithful.
^h The very infidels would have oaths performed.

10. *Gen.* exceeding sore lamentation: and he mourned for his father seven days.

11 And when the Canaanites the inhabitants of the land saw the mourning in Goren Atad, they said, This is a great mourning unto the Egyptians: wherefore the name thereof was called † Abel Mizraim, which is beyond Jordan.

12 So his sons did unto him according as he had commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which cave Abraham bought with the field, to be † a place to bury in, of Ephron the Hittite besides Mamre.

14 Then Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, * It may be that Joseph will hate us, and will pay us again all the evil which we did unto him.

16 Therefore they sent unto Joseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say unto Joseph, Forgive now, I pray thee, the trespass of thy brethren, and their sin: for they rewarded thee evil. And now we pray thee, forgive the trespass of the servants of thy father's God. And Joseph wept

when they † spake unto him. *Bef. Chr.*

18 Also his brethren came unto him, and fell down before his face, and said, Behold, We be thy servants. *1689. † Or, the messenger.*

19 To whom Joseph said, * Fear not: for † am not I under God? ** Ch. 45. 5. † Or, am I in God's stead, meaning to take vengeance.*

20 When ye thought evil against me, God disposed it to good, that he might bring to pass, it is this day, and save much people alive.

21 Fear not now therefore, I will nourish you, and your children: and he comforted them, and spake † kindly unto them. *† Heb. 15. their heart.*

22 So Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, even unto the third generation: also the sons of Machir the son of Manasseh were brought up on Joseph's knees. ** Num. 32. 29.*

24 And Joseph said unto his brethren, * I am ready to die, and God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, unto Isaac, and unto Jacob. ** Heb. 11. 22.*

25 And Joseph took an oath of the children of Israel, saying, * God will surely visit you, and ye shall carry my bones hence. ** Exod. 13. 19.*

26 So Joseph died, when he was an hundred and ten years old: and they embalmed him, and put him in a chest in Egypt.

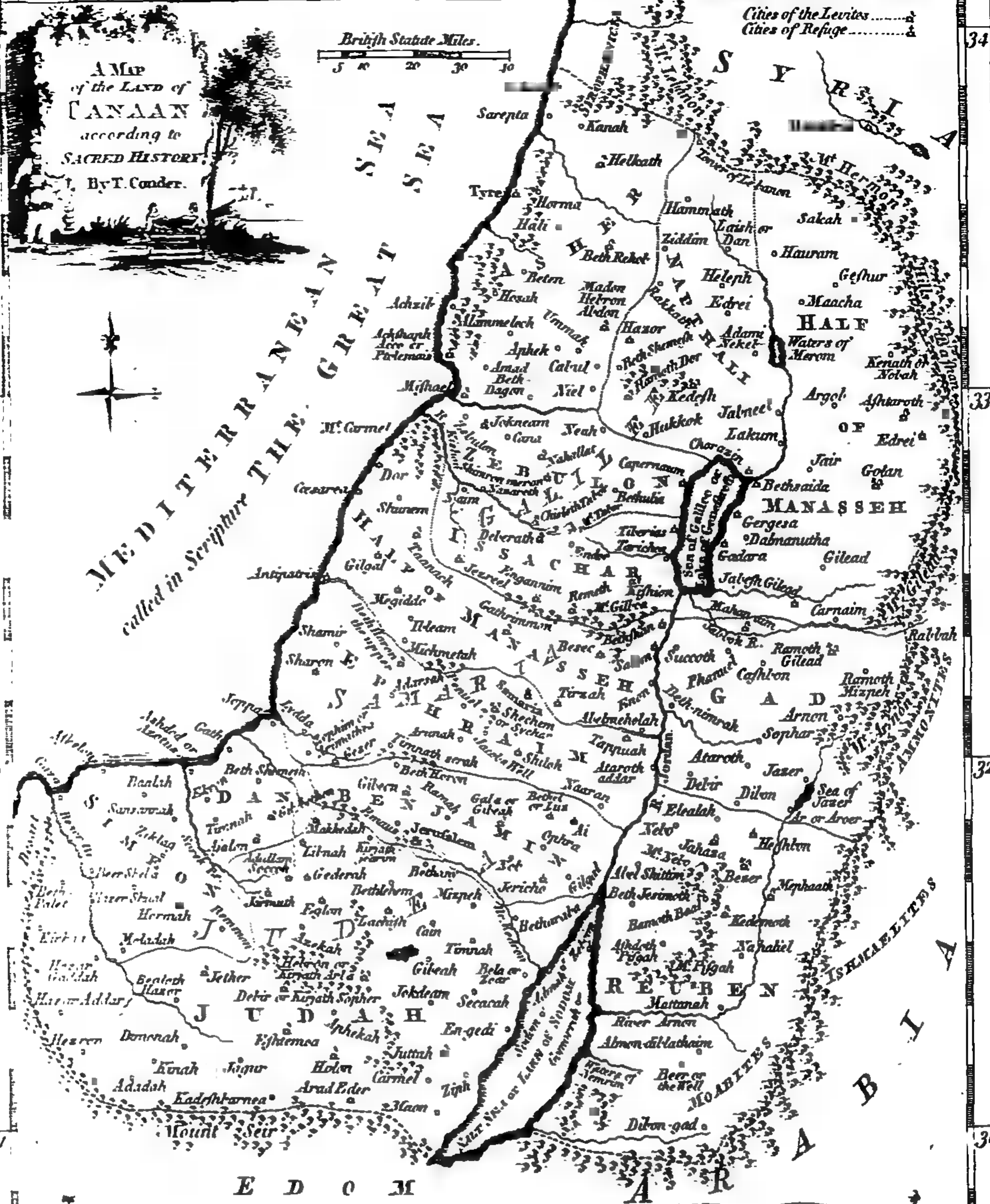
* An evil conscience is never fully at rest.
 * Meaning, that they which have one God, should be joined in most sure love.
 * Who by the good success, seemeth to remit it, and therefore it ought not to be revenged by me.

* Who notwithstanding he bare rule in Egypt about fourscore years, yet was joined with the church of God in faith and religion.
 * He speaketh this by the spirit of prophecy, exhorting his brethren to have full trust in God's promise for their deliverance.

The Second Book of MOSES, called EXODUS.

THE ARGUMENT.

After that Jacob, by God's commandment, Gen. 46. 3. had brought his family into Egypt, where they remained for the space of four hundred years, and of seventy persons grew to an infinite number, so that the king and the country grudged and endeavoured both by tyranny and cruel slavery to suppress them: the Lord, according to his promise, Gen. 15. 14. had compassion of his church, and delivered them; but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his church, the more did his heavy judgments increase against them, till Pharaoh and his army were drowned in the red Sea, which gave entry and passage to the children of God: But as the ingratitude of man is great, so did they immediately forget God's wonderful benefits: and albeit he had given them the passover to be a sign and memorial of the same, yet they fell to distrust, and tempted God with frowdy murmurings and grudgings against him and his ministers: sometimes moved with ambition, sometimes for lack of drink or meat to content their lusts, sometimes by idolatry, or such like. Wherefore God visited them with sharp rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickedness. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his word and law, both concerning the manner of serving him, and also the form of judgments and civil policy: to the intent that they should not serve God after their own inventions, but according to that order which his heavenly wisdom had appointed.



Bef. Chr. 1706.

CHAP. I.

2 The children of Jacob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The providence of God toward them. 15 The king's commandment to the midwives. 22 The sons of the Hebrews are commanded to be cast into the river.

Gen. 46. 11. NOW these are the names of the children of Israel, which came into Egypt (every man and his household came thither with Jacob): 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Asher. 5 So all the souls that came out of the loins of Jacob, were seventy souls: Joseph was in Egypt already.

6 Now Joseph died, and all his brethren, and that whole generation. 7 And the children of Israel brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the land was full of them.

8 Then there rose up a new king in Egypt, who knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are greater and mightier than we.

10 Come, let us work wisely with them, lest they multiply, and it come to pass, that if there be war, they join themselves also unto our enemies, and fight against us, and get them out of the land.

11 Therefore did they set taskmasters over them, to keep them under with burdens: and they built the cities Pithom and Raamses, for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel. 13 Wherefore the Egyptians by cruelty caused the children of Israel to serve.

14 Thus they made them weary of their lives by sore labour in clay and in brick, and in all work in the field, with all manner of bondage, which they laid upon them most cruelly.

15 Moreover the king of Egypt commanded the midwives of the Hebrew women (of which the one's name was Shiphrah, and the name of the other Puah)

16 And said, When ye do the office of a midwife to the women of the Hebrews, and see them on their stools, if it be a son, then ye shall kill him: but if it be a daughter, then let her live.

17 Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them, but preserved alive the men children.

18 Then the king of Egypt called for the midwives, and said unto them, Why have ye done thus, and have preserved alive the men children?

19 And the midwives answered Pharaoh, Because the Hebrew women are not as the women of Egypt: for they are lively, and are delivered ere the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mighty.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man-child that is born, cast ye into the river, but reserve every maid-child alive.

CHAP. II.

2 Moses is born, and cast into the flags. 5 He is taken up of Pharaoh's daughter, and kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites cry unto the Lord.

THEN there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived and bare a son: and when she saw that he was fair, she hid him three months.

3 But when she could no longer hide him, she took for him an ark made of reed, and daubed it with slime and with pitch, and laid the child therein, and put it among the bulrushes by the river's brink.

4 Now his sister stood afar off, to wit what would come of him.

5 Then the daughter of Pharaoh came down to wash her in the river, and her maidens walked by the river's side: and when she saw the ark among the bulrushes, she sent her maid to fetch it.

6 Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Hebrews children.

7 Then said his sister unto Pharaoh's daughter, Shall I go and call unto thee a nurse of the Hebrew women to nurse the child?

8 And Pharaoh's daughter said to her, Go. So the maid went and called the child's mother.

9 To whom Pharaoh's daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman took the child and nursed him.

10 Now the child grew, and she brought him unto Pharaoh's daughter, and he was as her son, and she called his name Moses, because, said she, I drew him out of the water.

11 And in those days, when Moses was grown, he went forth unto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Hebrew, one of his brethren.

12 And

Or, per-
Gen. 46.
Dut. 10. 22.
Ad. 7. 17.
Or, did

Or, go up
out of the
land.

Or, corn
and provi-
sion.

It is
written
that they
did
them by
virtue

Or, seats
whereupon
they sat in
travel.

Bef. Chr. 1571.

Num. 26.
59.
1 Chron. 23.
13.
Acts 7. 20
Heb. 11. 23.

^a Moses describeth the wonderful order that God observeth in performing his promise to Abraham. Gen. 15. 14.
^b He meaneth the country of Goshen.
^c He considered not how God had preserved Egypt for Joseph's sake.
^d Into Canaan, and so we shall lose our commodity.
^e The more that God blesteth his, the more doth the wicked envy them.
^f These seem to have been the chief of the rest.
^g Their disobedience herein was lawful, but their dissembling evil.

^h That is, God increased the families of the Israelites by their means.
ⁱ When tyrants cannot prevail by craft, they break forth into open rage.
^k This Levite was called Amram, who married Jochabed, chap. 6. 20.
^l Committing him to the providence of God, whom she could not keep from the rage of the tyrant.
^m Man's counsel cannot hinder that which God hath determined shall come to pass.
ⁿ That is, was forty years old, Acts 7. 23.

Ref. Chr. 12 And he looked ⁺ round about, and when he saw no man, he ^{*} slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and behold, two Hebrews strove: and he said unto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authority, and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses [†] feared and said, Certainly this thing is known.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sat down by [‡] well.

16 And the [†] priest of Midian had seven daughters, which came and drew water, and filled the troughs for to water their father's sheep.

17 Then the shepherds came and drove them away: but Moses rose up, and [†] defended them, and watered their sheep.

18 And when they came to Reuel their [†] father, he said, How are ye come so soon to-day?

19 And they said, A man of Egypt delivered us from the hands of the shepherds, and also drew us water enough, and watered the sheep.

20 Then he said unto his daughters, And where is he? why have ye so left the man? [‡] Call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gave unto Moses Zipporah his daughter.

22 And she bare [‡] son, ^{*} whose name he called Gershom: for he said, I have been a stranger in a strange land.

23 ¶ Then in process of [time the king of Egypt died, and the children of Israel sighed for the bondage, and [†] cried, and their cry for the bondage came up unto God.

24 Then God heard their moan, and God remembered his covenant with Abraham, Isaac, and Jacob.

25 So God looked upon the children of Israel, and God [†] had respect unto them.

C H A P. III.

¶ Moses keepeth sheep, and God appeareth unto him in a bush. 10 He sendeth him to deliver the children of Israel. 14 The name of God. 16 God teacheth him what to do.

WHEN Moses kept the sheep of Jethro his father-in-law, priest of Midian, and drove the flock to the [†] backside of the desert, and came to the [†] mountain of God, ^{*} Horeb,

2 Then the angel of the Lord appeared unto him in a ^{*} flame of fire, out of the midst of a ^{*} bush: and he looked, and behold, the bush

burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turn aside now, and see this great sight, why the bush burneth not.

4 And when the ^{*} Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither, [†] put thy shoes off thy feet: for the place whereon thou standest is ^{*} holy ground.

6 Moreover he said, [‡] I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses hid his face: for he was ^{*} afraid to look upon God.

7 ¶ Then the Lord said, I have surely seen the trouble of my people, which are in Egypt, and have heard their cry, because of their [†] task-masters: for I know their sorrows.

¶ Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into [‡] good land and [‡] large, into [‡] land that [†] floweth with milk and honey, even into the [†] place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 [†] And now lo, the cry of the children of Israel is come unto me, and I have also seen the oppression, wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt?

11 But Moses said unto God, Who [‡] am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt.

12 And he answered, [‡] Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee, After that thou hast brought the people out of Egypt, ye shall serve God upon this mountain.

13 Then Moses said unto God, Behold, when I shall come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: if they say unto me, What is his name? what shall I say unto them?

14 Then God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God spake further unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent [‡] me unto you: this is my name for ever, and this is my memorial unto all ages.

16 Go and gather the elders of Israel together, and thou shalt say unto them, The Lord God of your

[†] Being assured that God had appointed him to deliver the Israelites, Acts 7. 25.

[‡] Though by his fear he shewed his infirmity, yet faith covered it, Heb. 11. 27.

[†] Wherein he declareth a thankful mind, which would recompence the benefit done unto his.

^{*} God humbleth his by afflictions, that they should cry unto him, and receive the fruit of his promise.

[†] He judged their cause: or, acknowledged them to be liars.

[‡] It was so called after the law [‡] given.

Called also Sinai.

^{*} This signifieth that the church is [‡] consumed by the fire of afflictions, because God is in the midst thereof.

[‡] Whom he calleth the angel, ver. 2.

[†] Resign thyself up [‡] me, Ruth 4. 7. Josh. 5. 15.

[‡] Because of my presence.

[†] For sin causeth man [‡] fear God's justice.

[†] Whose cruelty [‡] intolerable.

[†] Most plentiful of all things.

[†] He heard before, but now he would revenge it.

[†] He doth not fully disobey God, but acknowledgeth his [‡] weakness.

[†] Neither fear thine own weakness, nor Pharaoh's tyranny.

[†] The God which ever have been, am, and shall be: the God Almighty, by whom all things have their being, and the God of mercy, mindful of my promise, Rev. 1. 4.

Bef. Chr. 1491. ^{† Heb. in visiting have visited.} your fathers, the God of Abraham, Isaac and Jacob, appeared unto me, and said, † I have surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land that floweth with milk and honey.

18 Then shall they obey thy voice, and thou, and the elders of Israel shall go unto the king of Egypt, and say unto him, The Lord God of the Hebrews hath † met with us: we pray thee now therefore, let us go three days journey in the wilderness, that we may ^h sacrifice unto the Lord our God.

19 ¶ But I know, that the king of Egypt will not let you go, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will do in the midst thereof: and after that shall he let you go.

21 And I will make this people to be favoured of the Egyptians: so that when ye go, ye shall not go empty.

22 * [†] For every woman shall ask of her neighbour, and of her † that sojourneth in her house, jewels of silver and jewels of gold and raiment, and ye shall put them on your sons, and on your daughters, and shall spoil the Egyptians.

C H A P. IV.

1 Moses's rod is turned into a serpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is given to help Moses. 21 God bardeneth Pharaoh. 25 Moses's wife circumciseth her son. 27 Aaron meeteth with Moses, and they come to the Israelites, and are believed.

THEN Moses answered, and said, ^k But lo, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

¶ And the Lord said unto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said unto Moses, Put forth thine hand, and take it by the tail. Then he put forth his hand, and caught it, and it was turned into a rod in his hand.

5 Do this, ^l that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Thrust now thine hand into thy bosom. And he thrust his hand into his bosom, and when he took it out again, behold, his hand was † leprous as snow.

1 Or, white & snow.

¶ Because Egypt was full of idolatry, God would appoint them a place where they should serve him purely.

^l This example may not be followed generally; though at God's commandment they did it justly, receiving some recompence of their labours.

^k God beareth with Moses's doubting, because he ^h not altogether without faith.

^l This power to work miracles was ^h confirm his doctrine, and ^h assure him of his vocation.

^m Because these three signs should be sufficient witnesses to prove that Moses should deliver God's people.

7 Moreover he said, Put thine hand into thy bosom again. So he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his *other* flesh.

8 So shall it be, if they will not believe thee; neither obey † the voice of the first sign, yet shall they believe for the voice of the second sign.

9 But if they will not yet believe these two signs, neither obey unto thy voice, then shalt thou take of the ^h water of the river, and pour it upon the dry land: so the water which thou shalt take out of the river, shall be turned to blood upon the dry land.

10 ¶ But Moses said unto the Lord, Oh my Lord, I am not eloquent, † neither at any time have been, nor yet since thou hast spoken unto thy servant: but I am † slow of speech and slow of tongue.

11 Then the Lord said unto him, Who hath given the mouth to man? or who hath made the dumb, or the deaf, or him that seeth, or the blind? have not I the Lord?

12 Therefore go now, and ^h I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the † hand of him whom thou ^h shouldst send.

14 Then the Lord was ^h very angry with Moses, and said, Do not I know Aaron thy brother the Levite, that he himself shall speak? for lo, he cometh also forth to meet thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speak unto him, and ^h put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be ^h thy mouth, and thou shalt be to him ^h as God.

17 Moreover thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Jethro his father-in-law, and said unto him, I pray thee, let me go, and return to my brethren which are in Egypt, and see whether they be yet alive. Then Jethro said to Moses, Go in peace.

19 (For the Lord had said unto Moses in Midian, Go, return to Egypt: for they are all dead which † went about to kill thee).

20 Then Moses took his wife, and his sons, and † put them on an ass, and returned toward the land of Egypt, and Moses took the ^h rod of God in his hand.

21 And the Lord said unto Moses, When thou art entered and come into Egypt again, see that thou do all the wonders before Pharaoh, which I have put in thine hand: but I will ^h harden his heart, and he shall not let the people go.

Q

22 Then

^h That is, of the Messias; or some other that is meet than I.

^o Though we provoke God justly to anger, yet he will never reject his.

^p Thou shalt instruct him what to say.

^h Meaning, as ^h wise counsellor and full of God's Spirit.

^h Whereby he wrought the miracles.

^h By retaining my Spirit, and delivering him unto Satan ^h increase his malice.

Bef. Chr. 1491.

† Or, the words confirmed by the first sign.

† Or, appointed us.

† Heb. from yesterday, and ere yesterday. † Heb. besoy of mouth.

† Matt. 7. 10. and 12. 22.

* Ch. 11. 2. and 12. 35. † Or, in whose house she sojourneth.

† Or, ministry.

† Ch. 7. 26

† Or, kindred, and lineage.

† Heb. sought thy soul.

† Heb. caused them to ride.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my son, even my first-born.

23 Wherefore I say to thee, Let my son go, that he may serve me: if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

24 And as he was by the way in the inn, the Lord met him, and would have killed him.

25 Then Zipporah took a sharp knife, and cut away the fore skin of her son, and cast it at his feet, and said, Thou art indeed a bloody husband unto me.

26 So he departed from him. Then she said, O bloody husband (because of the circumcision).

27 Then the Lord said unto Aaron, Go meet Moses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moses told Aaron all the words of the Lord, who had sent him, and all the signs wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken unto Moses, and he did the miracles in the sight of the people.

31 And the people believed, and when they heard that the Lord had visited the children of Israel, and had looked upon their tribulation, they bowed down and worshipped.

CHAP. V.

1 Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They cry out upon Moses and Aaron therefore, and Moses complaineth to God.

THEN afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast unto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said, We worship the God of the Hebrews: we pray thee, let us go three days journey in the desert, and sacrifice unto the Lord our God, lest he bring upon us the pestilence or sword.

4 Then said the king of Egypt unto them, Moses and Aaron, why cause ye the people to cease from their works? get you to your burthens.

5 Pharaoh said furthermore, Behold, much people is now in the land, and ye make them leave their burthens.

6 Therefore Pharaoh gave commandment the

same day unto the task-masters of the people, and to their officers, saying,

7 Ye shall give the people no more straw, to make brick (in time past) but let them go and gather them straw themselves:

8 Notwithstanding lay upon them the number of brick which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let us go to offer sacrifice unto our God.

9 Lay more work upon the men, and cause them to do it, and let them not regard vain words.

10 Then went the task-masters of the people and their officers out, and told the people, saying, Thus saith Pharaoh, I will give you no more straw.

11 Go yourselves, get you straw where ye can find it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of straw.

13 And the task-masters hasted them, saying, Finish your day's work every day's task, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick yesterday and to-day, as in times past?

15 Then the officers of the children of Israel came, and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given to thy servants, and they say unto us, Make brick: and lo, thy servants are beaten, and thy people is blamed.

17 But he said, Ye are too much idle: therefore ye say, Let us go to offer sacrifice to the Lord.

18 Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the whole tale of brick.

19 Then the officers of the children of Israel saw themselves in an evil case, because it was said, Ye shall diminish nothing of your brick, nor of every day's task.

20 And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whom they said, The Lord look upon you and judge: for ye have made our savour to stink before Pharaoh, and before his servants, in that ye have put sword in their hand to slay us.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speak in thy name, he hath vexed this people, and yet thou hast not delivered thy people.

CHAP.

1 Meaning, most dear unto him.
 2 God punished him with sickness, for neglecting his sacrament.
 3 This act was extraordinary; for Moses was sore sick, and God even then required it.
 4 So that Moses had now experience of God's promise, that he should have good success.
 5 Faith overcometh fear, and maketh men bold in their vocation.
 6 And offer sacrifice.

7 As though ye would rebel.
 8 Which were of the Israelites, and had charge to see them do their work.
 9 The more cruelly that tyrants rage, the nearer is God's help.
 10 Of Moses and Aaron:
 11 It is a grievous thing to the servants of God, to be accused of evil, especially of their brethren, when they do as their duty requireth.

Ref. Chr. 1491.
 100.
 100.

Ref. Chr. 1491.
 † Heb. yesterday, and are yesterday.

† Heb. as ye did when ye had straw.

† Or, thy people the Egyptians are in the fault.
 † Heb. idle, ye are idle.

† Or, looked upon them, which said.

* Read Gen. 34-30.

Bef. Chr. 1491.

CHAP. VI.

3 God reneweth his promise of the deliverance of the Israelites. 9 Moses speaketh to the Israelites, but they believe him not. 10 Moses and Aaron are sent again to Pharaoh. 14 The genealogy of Reuben, Simeon, and Levi, of whom came Moses and Aaron.

THEN the Lord said unto Moses, Now shalt thou see what I will do unto Pharaoh: for by a strong hand shall he let them go, and even † be constrained to drive them out of his land.

2 Moreover, God spake unto Moses, and said unto him, I am the Lord,

3 And I appeared unto Abraham, to Isaac, and to Jacob, by the name of † Almighty God: but by my name † JEHOVAH was I not known unto them.

4 Furthermore as I made my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and have remembered my covenant.

6 Wherefore say thou unto the children of Israel, I am the Lord, and I will bring you out from the burthens of the Egyptians, and will deliver you out of their bondage, and will redeem you in a stretched-out arm, and in great † judgments.

7 Also I will * take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burthens of the Egyptians.

8 And I will bring you into the land which I †sware that I would give to Abraham, to Isaac, and to Jacob, and I will give it unto you for possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened ^h not unto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lord spake unto Moses, saying,

11 Go speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not unto me, how then shall Pharaoh hear me, which am of ¹ uncircumcised lips?

13 Then the Lord spake unto Moses and unto Aaron, and charged them to go to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the * heads of their fathers houses: the * sons of Reuben the first-born of Israel are Hanoth and Pallu, Hezron, and Carmi: these are the families of Reuben.

^f Whereby he signifieth that he will perform in deed that which he promised to their fathers: for this name declareth, that he is constant and will perform his promise.

¶ He meaneth, as touching the outward vocation; the dignity whereof they lost afterward by their rebellion: but as for election to life everlasting, it is immutable.

^h So hard a thing it is to shew true obedience under the cross.

¶ Or barbarous and rude in speech: and by this word (uncircumcised) is signified, the whole corruption of man's nature.

* This genealogy sheweth of whom Moses and Aaron came.

15 ¶ Also the sons of Simeon: Jemuel and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sons of Levi in their generations: Gershon and Kohath, and Merari (and the years of the life of Levi were an hundred ¹ thirty and seven years)

17 The sons of Gershon were Libni and Shimi by their families.

18 * And the sons of Kohath: Amram and Izhar, and Hebron, and Uzziel, (and Kohath lived an hundred thirty and three years)

19 Also the sons of Merari were Mahali and Musi: these are the families of Levi by their kindreds.

20 ¶ And Amram took Jochebed his ^m father's sister to his wife, and she bare him Aaron and Moses (and Amram lived an hundred thirty and seven years.

21 ¶ Also the sons of Izhar: * Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel: Mishael, and Elzaphan, and Zithri.

23 And Aaron took Elisheba daughter of Amminadab, sister of Naashon to his wife, which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sons of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principal fathers of the Levites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their ^p armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake unto Moses in the land of Egypt:

29 When the Lord, I say, spake unto Moses, saying, I am the Lord, speak thou unto Pharaoh the king of Egypt all that I say unto thee,

30 Then Moses said before the Lord, Behold, I am of ^q uncircumcised lips, and how shall Pharaoh hear me?

CHAP. VII.

3 God hardeneth Pharaoh's heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaoh's sorcerers do the like.

THEN the Lord said to Moses, Behold, I have made thee † Pharaoh's ^r God, and Aaron thy brother shall † be thy prophet.

2 Thou

¹ For he was forty-two years old when he came into Egypt, and there lived ninety-four.

^m Which kind of marriage was after in the law forbidden, Levit. 18. 12.

¶ Moses and he were brothers children, whose rebellion was punished, Num. 16. 1.

¶ Who was prince of Judah, Num. 2. 3.

^p For their families were so great that they might be compared to armies.

^q The disobedience both of Moses and of the people, sheweth that their deliverance came only of God's free mercy.

¶ I have given thee power and authority to speak in my name, and to execute my judgments upon him.

† Or, a God to Pharaoh. † Or, shall speak for thee (before Pharaoh).

† Il. b. in a strong hand.

† Or, all sufficient.

† Or, plagues.

† Ho. 1st of nine bands.

Gen. 16. 9. Gen. 20. 5. Chron. 5.

Bef. Chr. 1491. 1 Chron. 4. 24.

Num. 3. 17. 1 Chron. 6. 1. & 23. 6.

Num. 26. 57. 1 Chron. 6. 1. & 23. 6.

Ch. 2. 2. Num. 26. 59.

Num. 25. 11.

2 Thou shalt speak all that I commanded thee: and Aaron thy brother shall speak unto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaoh's heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, even my people, the children of Israel, out of the land of Egypt, by great judgments.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, even so did they.

7 Now Moses was fourscore years old, and Aaron fourscore and three, when they spake unto Pharaoh.

8 ¶ And the Lord had spoken unto Moses and Aaron, saying,

9 If Pharaoh speak unto you, saying, Shew a miracle for you, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ¶ serpent.

10 ¶ Then went Moses and Aaron unto Pharaoh, and did even as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his servants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and forcerers: and those charmers also of Egypt did in like manner with their enchantments,

12 For they cast down every man his rod, and they were turned into serpents: but Aaron's rod devoured their rods.

13 So Pharaoh's heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then said unto Moses, Pharaoh's heart is ¶ obstinate, he refuseth to let the people go.

15 Go unto Pharaoh in the morning (lo, he will come forth unto the water) and thou shalt stand and meet him by ¶ the river's brink, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the water that is in the river, and it shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink, and it shall ¶ grieve the Egyptians to drink of the water of the river.

19 ¶ The Lord then spake to Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their streams, over their rivers, and over their ponds, and over all pools of their waters, and they shall be ¶ blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did even as the Lord commanded: and he lift up the rod, and smote the water that was in the river in the sight of Pharaoh, and in the sight of his servants: and ¶ all the water that was in the river was turned into blood.

21 And the ¶ fish that was in the river died, and the river stank; so that the Egyptians could not drink of the river: and there was blood throughout all the land of Egypt.

22 And the enchanters of Egypt did ¶ likewise with their forceries: and the heart of Pharaoh was ¶ hardened: so that he did not hearken unto them, as the Lord had said.

23 Then Pharaoh returned, and went again into his house, ¶ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river for waters to drink: for they could not drink of the water of the river.

25 And ¶ this ¶ continued fully seven days after the Lord had smitten the river.

C H A P. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge God's power. 24 Egypt is plagued with noisome flies. 30 Moses prayeth again. 32 But Pharaoh's heart is hardened.

Afterward the Lord said unto Moses, Go unto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serve me:

2 And if thou wilt not let them go, behold, I will smite all thy country with ¶ frogs:

3 And the river shall be full of frogs; which shall go up and come into thine house, and into thy chamber, where thou sleepest, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and ¶ into thy kneading troughs.

4 Yea, the frogs shall climb up upon thee, and on thy people, and upon all thy servants.

5 ¶ Also the Lord said unto Moses, Say thou unto Aaron, Stretch out thine hand with thy rod upon the streams, upon the rivers, and upon the ponds, and cause frogs to come up upon the land of Egypt.

6 Then Aaron stretched out his hand upon the waters of Egypt, and the ¶ frogs came up, and covered the land of ¶ Egypt.

7 And the forcerers did likewise with their forceries, and brought frogs up upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron,

To strengthen Moses's faith, God promiseth again to punish most sharply the oppression of his church.

Moses lived in affliction and banishment forty years before he enjoyed his office to deliver God's people.

It seemeth that these were Jannes and Jambres, read 2 Tim. 3. 8. and so, ever the wicked maliciously resist the will of God.

To wit, the river Nile.

¶ To signify that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

¶ In outward appearance, and after that the seven days were ended.

¶ There is nothing so weak, that God cannot cause to overcome the greatest power of man.

¶ But Goshen, where God's people dwelt, was excepted.

Def. Chr. 1491.
2 Or, sea.
3 Or, sea.
4 Or, sea.

Def. Chr. 1491.
¶ The first plague.
¶ Ch. 17. 5.
¶ Pl. 78. 44.
¶ Heb. made strong.
¶ Heb. he is not his heart at all therefore.
¶ Or, seven days were accomplished.

¶ Or, upon thy dough, or into thine ambries.

¶ The second plague.

Bef. Chr. 1491. ron, and said, ^b Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifice unto the Lord.

† *Hib. have his voice as if he were speaking plain unto me.*
9 And Moses said unto Pharaoh, † Concerning me, *even* † command when I shall pray for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and from thine houses, that they may remain in the river only.

‡ *Hib. according to thy*
10 Then he said, To-morrow. And he answered, Be it † as thou hast said, that thou mayest know, that there is none like unto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy servants, and from thy people: only they shall remain in the river.

† *Or, said*
12 Then Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord concerning the frogs, which he had † sent unto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs ^c died in the houses, in the towns, and in the fields.

14 And they gathered them together by heaps, and the land stank *of them*.

† *Or, made his heart heavy.*
15 But when Pharaoh saw that he had rest *given him*, he † hardened his heart, and hearkened not unto them, as the Lord had said.

† *The third plague.*
16 ¶ Again the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be *turned* to † lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came upon man and upon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they ^d could not. So the lice were upon man and upon beast.

19 Then said the enchanters unto Pharaoh, This is ^e the finger of God. But Pharaoh's heart remained obstinate, and he hearkened not unto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh (lo, he will come forth unto the water) and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

† *Or, a multitude of venomous beasts, as serpents, &c.*
21 Else, if thou wilt not let my people go, behold, I will send † swarms of flies both upon thee, and upon thy servants, and upon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarms of flies, and the ground also whereon they are.

† *Or, I will separate.*
22 But the land of Goshen, where my people are, will I cause to be † wonderful in that day, so that no swarms of flies shall be there, that thou mayest know that I am the Lord in the midst of the † earth.

† *Or, land of Egypt.*
23 And I will make a deliverance of my

people from thy people: to-morrow shall this miracle be. Bef. Chr. 1491.

24 And the Lord did so: for there came † great swarms of flies into the house of Pharaoh, and into his servants houses, so that through all the land of Egypt the earth was corrupt by the swarms of flies. † *The fourth plague.*

25 Then Pharaoh called for Moses and Aaron, and said, Go, do sacrifice unto your God in this land.

26 But Moses answered, It is not meet to do so: for *then* we should offer unto the Lord our God *that which is* an ^f abomination unto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone us?

27 Let us go three days journey in the desert, and sacrifice unto the Lord our God, ^g as he *hath* commanded us. Ch. 3.

28 And Pharaoh said, I will let you go, that ye may sacrifice unto the Lord your God in the wilderness: but ^h go not far away, pray for me.

29 And Moses said, Behold, I will go out from thee, and pray unto the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people to-morrow: but let Pharaoh from henceforth ⁱ deceive no more, in not suffering the people to sacrifice unto the Lord.

30 So Moses went out from Pharaoh, and prayed unto the Lord.

31 And the Lord did according to the saying of Moses, and the swarms of flies departed from Pharaoh, from his servants, and from his people, *and* there remained not one.

32 Yet Pharaoh ^j hardened his heart *■* this time also, and did not let the people go.

CHAP. IX.

3 *The murrain of beasts.* 10 *The plague of botches and sores.* 23 *The horrible hail, thunder, and the lightning.* 26 *The land of Goshen is ever excepted.* 27 *Pharaoh confesseth his wickedness.* 33 *Moses prayeth for him.* 35 *Yet he is obstinate.*

THEN the Lord said unto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

2 But if thou refuse to let *them* go, and wilt yet hold them still,

3 Behold, the hand of the Lord is upon thy flock which is in the field: *for* upon the horses, upon the asses, upon the camels, upon the cattle, and upon the sheep *shall be* *■* † mighty great murrain. † *The fifth plague.*

4 And the Lord shall do *■* wonderfully between the beasts of Israel, and the beasts of Egypt: so that there shall nothing die, of all that *pertaineth* to the children of Israel.

5 And the Lord appointed *■* time, saying, **R**
To-morrow

■ Not love, but fear causeth the very infidels to seek unto God.
■ In things of this life God oft-times heareth the prayers of the just for the ungodly.
■ God confounded their wisdom and authority in *■* thing most vile.
■ They acknowledged that this was done by God's power, and not by sorcery, Luke 11. 20.
■ For the Egyptians worshipped divers beasts, as the

ox, the sheep, and such-like, which the Israelites offered in sacrifice; which thing the Egyptians abhorred *■* see.
■ So the wicked prescribe unto God's messengers how far they shall go.
■ He could not judge his heart, but yet he chargeth him to do this unfeignedly.
■ Where God giveth not faith, no miracles can prevail.
■ He shall declare his heavy judgment against his *■* enemies, and his favour toward his children.

Bef. Chr. 1491. To-morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

† Or, =-
† Or, =-
8 ¶ And the Lord said to Moses, and to Aaron, take your hand full of † ashes of the furnace, and Moses shall sprinkle them toward the heaven in the sight of Pharaoh,

9 And they shall be turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters upon man, and upon beast, throughout all the land of Egypt.

† The sixth
† Or, =-
10 Then they took ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heaven, and there came † a scab breaking out into blisters upon man, and upon beast.

11 And the forcerers could not stand before Moses, because of the scab: for the scab was upon the enchanters, and upon all the Egyptians.

• Ch. 4. 21.
12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, * as the Lord had said unto Moses.

13 ¶ Also the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

• Rom. 9. 17.
† Or, let
† Or, let
† Or, let
16 And indeed, * for this cause have † I appointed thee, to † shew my power in thee, and to declare my name throughout all the world.

17 Yet thou exaltest thyself against my people, and lettest them not go.

18 Behold, to-morrow this time I will cause to rain a mighty great hail, such as was not in Egypt, since the foundation thereof was laid, unto this time.

19 Send therefore now, and ° gather thy cattle, and all that thou hast in the field: for upon all the men, and the beasts, which are found in the field, and not brought home, the hail shall fall upon them, and they shall die.

20 Such then ■ feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses:

† Or, =-
† Or, =-
† Or, =-
21 But such as † regarded not the ■ word of the Lord, left his servants and his cattle in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon all the herbs of the field in the land of Egypt.

1 Into the land of Goshen, where the Israelites dwelled.
2 So that thine own conscience shall condemn thee of ingratitude and malice.
3 That is, that all the world may magnify my power in overcoming thee.
4 Here we see, though God's wrath be kindled, yet there is ■ certain mercy shewed ■ his enemies.
5 The word of the minister is called the word of God.

23 Then Moses stretched out his rod toward heaven, and the Lord sent thunder and † hail, and † lightning upon the ground: and the Lord caused hail to rain upon the land of Egypt.

Bef. Chr. 1491.
† The 7th
plague.
† Heb. for
scattered.

24 So there was hail, and fire mingled with the hail, so grievous, ■ there was none throughout all the land of Egypt, † since it was ■ nation.

† Or, since
it was in-
habited.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast: also the hail smote all the herbs of the field, and broke to pieces all the trees of the field.

26 Only in the land of Goshen (where the children of Israel were) was no hail.

27 Then Pharaoh sent and called for Moses and Aaron, and said unto them, I have now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye unto the Lord (for it is enough) that there be no more † mighty thunders and hail, and I will let you go, and ye shall tarry no longer.

† Heb. calling
of God.

29 Then Moses said unto him, As soon as I ■ out of the city, I will spread mine hands unto the Lord, and the thunder shall cease, neither shall there be any more hail, that thou mayest know that * the earth is the Lord's.

* Pl. 24. 1.

30 As for thee and thy servants, I know: a-fore I pray, ye will not fear before the face of the Lord God.

31 (And the flax, and the barley were smitten: for the barley was eared, and the flax was balled.

32 But the wheat and the rye were not smitten: for they were † hid in the ground)

† Or, late
sown.

33 Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the hail ceased, neither rained it upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunder were ceased, he sinned again, and hardened his heart, both he and his servants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said † by Moses.

† Heb. by
the hand of
Moses.

C H A P. X.

7 Pharaoh's servants counsel him to let the Israelites depart. 13 Grasshoppers destroy the country. 16 Pharaoh confesseth his sin. 22 Darkness is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

A G A I N the Lord said unto Moses, Go to Pharaoh: for * I have hardened his heart, and the heart of his servants, that I might work these my miracles † in the midst of his realm,

* Ch. 4. 21.

2 And that thou mayest declare in the ears of thy son, and of thy son's son, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord.

† Or, in his
presence, or
among
them.

3 Then

■ The wicked confess their sins to their condemnation, but they cannot believe to obtain remission.
* Meaning, that when they have their request, they never the better, though they make many fair promises: wherein ■ see the practices of the wicked.
† The miracles should be ■ great, that they should be spoken of for ever; where also we see the duty of parents toward their children.

Bef. Chr. 1491. 3 Then came Moses and Aaron unto Pharaoh, and they said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

† Or, locust. 4 But if thou refuse to let my people go, behold, to-morrow will I bring † grasshoppers into thy coasts.

5 And they shall cover the face of the earth, that man cannot see the earth: and they shall eat the residue which remaineth unto you, and hath escaped from the hail: and they shall eat all your trees that bud in the field.

6 And they shall fill thine houses, and all thy servants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have seen, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

† Or, inacc. 7 Then Pharaoh's servants said unto him, How long shall he be † an offence unto us? let the men go, that they may serve the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought again unto Pharaoh, and he said unto them, Go serve the Lord your God, but who are they that shall go?

9 And Moses answered, We will go with our young, and with our old, with our sons, and with our daughters, with our sheep, and with our cattle will we go: for we must celebrate a feast unto the Lord.

10 And he said unto them, Let the Lord so be with you, as I will let you go and your children: behold, for evil is before your face.

11 It shall not be so: now go ye that are men, and serve the Lord: for that was your desire. Then they were thrust out from Pharaoh's presence.

12 ¶ After, the Lord said unto Moses, Stretch out thine hand upon the land of Egypt for the grasshoppers, that they may come upon the land of Egypt, and eat all the herbs of the land, even all that the hail hath left.

13 Then Moses stretched forth his rod upon the land of Egypt: and the Lord brought East wind upon the land all that day, and all that night: and in the morning the East wind brought the † grasshoppers.

† The 8th figure.

† Or, he caused them to remain.

14 So the grasshoppers went up upon all the land of Egypt, and † remained in all quarters of Egypt: so grievous grasshoppers like to these were never before, neither after them shall be such.

15 For they covered all the face of the earth, so that the land was dark: and they did eat all the herbs of the land, and all the fruits of the trees, which the hail had left: so that there was no green thing left upon the trees, nor among the herbs of the field throughout all the land of Egypt.

† The end of afflictions is, to humble ourselves with true repentance under the hand of God.

‡ Meaning, the occasion of all these evils: so are the godly ever charged, ‡ Elijah was by Ahab.

§ That is, I would the Lord were no more affectioned toward you, than I minded ‡ let you go.

¶ Punishment is prepared for you. Some read, Ye intend some mischief.

‡ The wicked in their miseries seek ‡ God's ministers for help, albeit they hate and detest them.

Bef. Chr. 1491. 16 Therefore Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you.

17 And now forgive me my sin only this once, and pray unto the Lord your God, that he may take away from me this death only.

18 Moses then went out from Pharaoh, and prayed unto the Lord.

19 And the Lord turned ‡ mighty strong West wind, and took away the grasshoppers, and violently cast them into the Red sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaoh's heart, and he did not let the children of Israel go.

21 ¶ Again the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be upon the land of Egypt darkness, even darkness that may be felt.

22 Then Moses stretched forth his hand toward heaven, and there was ‡ black darkness in all the land of Egypt three days.

† The ninth plague.

23 No man saw another, neither rose up from the place where he was for three days: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go, serve the Lord: only your sheep and your cattle shall abide, and your children shall go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may do sacrifice unto the Lord our God.

26 Therefore our cattle also shall go with us: there shall not an hoof be left, for thereof must we take to serve the Lord our God: neither do we know how we shall serve the Lord, until we come thither.

27 (But the Lord hardened Pharaoh's heart, and he would not let them go)

28 And Pharaoh said unto him, Get thee from me: look thou see my face ‡ more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth I will see thy face no more.

CHAP. XI.

1 God promiseth their departure. ‡ He willetb them to borrow their neighbours jewels. 3 Moses was esteemed of all save Pharaoh. 5 He signifieth the death of the first-born.

NOW the Lord had said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt: after that, he will let you go hence: when he letteth you go, he shall at once chase you hence.

‡ Speak thou now to the people, that every ‡ require of his neighbour, and every woman of her neighbour, ‡ jewels of silver, and jewels of gold.

† Or, borrow. * Ch. 3. 22. and 12. 35.

3 And the Lord gave the people favour in the

‡ The water seemeth red, because the sand ‡ gravel is red: the Hebrews call it the sea of bulrushes.

‡ Because it ‡ so thick.

‡ The ministers of God ought ‡ to yield one jot ‡ the wicked, ‡ touching their charge.

‡ That is, with what beasts, or how many.

‡ Though before he confessed Moses just, yet against his ‡ conscience he threateneth ‡ put him ‡ death.

‡ Without any condition, but with haste and violence.

1491. **Chr.** the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth on his throne, unto the first-born of the maid-servant that is at the mill, and all the first-born of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was never known like, nor shall be.

7 But against none of the children of Israel shall a dog move his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and fall before me, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said unto Moses, Pharaoh shall not hear you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaoh's heart, and he suffered not the children of Israel to go out of his land.

C H A P. XII.

1 The Lord instituteth the passover. 26 The fathers must teach their children the mystery thereof. 29 The first-born are slain. 31 The Israelites are driven out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THEN the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be to you the first month of the year.

3 Speak ye unto all the congregation of Israel, saying, In the tenth of this month let every man take unto him a lamb, according to the house of the fathers, a lamb for an house.

4 And if the household be too little for the lamb, he shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of a year old: ye shall take it of the lambs, or of the kids.

6 And ye shall keep it until the fourteenth day of this month: then all the multitude of the congregation of Israel shall kill it at even.

7 After, they shall take of the blood, and

strike it on the two posts, and on the upper door-post of the houses where they shall eat it.

8 And they shall eat the flesh the same night, roast with fire, and unleavened bread: with four herbs they shall eat it.

9 Eat not thereof raw, boiled nor sodden in water, but roast with fire, both his head, his feet, and his purtenance.

10 And ye shall reserve nothing of it unto the morning: but that which remaineth of it unto the morrow, shall ye burn with fire.

11 ¶ And thus shall ye eat it, Your loins girded, your shoes on your feet, and your staves in your hands, and ye shall eat it in haste: for it is the Lord's passover.

12 For I will pass through the land of Egypt the same night, and will smite all the first-born in the land of Egypt, both man and beast, and I will execute judgment upon all the gods of Egypt. I am the Lord.

13 And the blood shall be taken for you upon the houses where ye are: so when I see the blood, I will pass over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt.

14 And this day shall be unto you a remembrance: and ye shall keep it an holy feast unto the Lord, throughout your generations: ye shall keep it holy by an ordinance for ever.

15 Seven days shall ye eat unleavened bread, and in any case ye shall put away leaven the first day out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you: no work shall be done in them, save about that which every man must eat: that only may ye do.

17 Ye shall keep also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day throughout your posterity, by ordinance for ever.

18 ¶ * In the first month and the fourteenth day of the month at even, ye shall eat unleavened bread unto the one and twentieth day of the month at even.

19 Seven days shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or born in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them, Chuse out and take you for every of your households a lamb, and kill the passover.

22 And take a bunch of hyssop, and dip it

¶ From the highest to the lowest.

¶ That is, under thy power and government.

¶ God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth. Rom. 9. 17.

¶ Called Nisan, containing part of March, and part of April.

¶ As touching the observation of feasts: as for other policies, they reckoned from September.

¶ As fathers of the household had great small families.

¶ He shall take so many as sufficient: eat the

lamb.

¶ Every in his house.

¶ That is, all that may be eaten:

¶ The lamb the passover, but signified it; as sacraments not the thing itself which they do represent, but signify it.

¶ Of the benefit received for your deliverance.

¶ That is, until Christ's coming; for then ceremonies had an end.

¶ For in old time so they counted, beginning the day at sun-set, till the next day at the same time.

Bef. Chr. 1491.

† Or, calling together of the people to serve God.

† Or, calling together of the people to serve God.

† Heb. in 28.

1491. in the blood that is in the bason, and strike the
 † lintel, and the † door cheeks with the blood
 † Or, trans- that is in the bason, and let none of you go out
 sione, or up- per door-
 post.
 † Or, two
 side posts.

23 For the Lord will pass by to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two door cheeks, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing an ordinance both for thee and thy sons for ever.

25 And when ye shall come into the land, which the Lord will give you as he hath promised, then ye shall keep this † service.

† Or, ceremony.
 * July. 4. 6.

26 * And when your children ask you, What service is this ye keep?

27 Then ye shall say, It is the sacrifice of the Lord's passover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

* Ch. 11. 4.
 † The tenth
 pi-gus.

29 ¶ Now at * midnight the Lord † smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in prison, and all the first-born of beasts.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt: for there was * no house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and go serve the Lord as ye have said.

32 Take also your sheep and your cattle, as ye have said, and depart, and bless me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

* Ch. 7. 12.
 and 11. 2.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * jewels of silver, and jewels of gold, and raiment.

† Or, lent
 them.

36 And the Lord gave the people favour in the sight of the Egyptians: and they † granted their request: so they spoiled the Egyptians.

* Num. 13.
 † July 24. 6.

37 Then the children of Israel took their journey from Rameses to Succoth about six hundred thousand men of foot, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheep, and beeves, and cattle in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they

were thrust out of Egypt; neither could they tarry, nor yet prepare them victuals. Ref. Chr. 1491.

40 ¶ So the dwelling of the children of Israel; while they dwelled in Egypt, was four hundred and thirty years. * Gen. 15.

41 And when the four hundred and thirty years were expired, even the self-same day departed all the hosts of the Lord out of the land of Egypt. 13. Acl. 7. 6. Gal. 3. 17.

42 It is night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations.

43 Also the Lord said unto Moses and Aaron; This is the law of the passover: no stranger shall eat thereof.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired servant shall not eat thereof.

46 * In one house shall it be eaten: thou shalt carry none of the flesh out of the house, * neither shall ye break a bone thereof. * Num. 9. 12. * John 19. 36.

47 All the congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the passover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it; and he shall be as one that is born in the land: for none uncircumcised person shall eat thereof.

49 One law shall be to him that is born in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did the Lord commanded Moses and Aaron: so did they.

51 And the self-same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

C H A P. XIII.

1 The first-born are offered to God. 3 The memorial of their deliverance. 6 The institution of the passover. 8, 14. An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Joseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake unto Moses, saying, * Sanctify unto me all the first-born: that is, every one that first openeth the womb among the children of Israel, well of man of beast: for it is mine. * Ch. 22. 29. 34. 29. Lev. 27. 26. Num. 3. 13. and 8. 16. Luke 2. 23. * Exod. 23. 13. † Heb. house of servants.

3 ¶ Then Moses said unto the people, Remember this day, in which ye came out of Egypt, out of the † house of bondage: for by mighty hand the Lord brought you out from thence: therefore leavened bread shall be eaten.

4 This day come ye out in the month of Abib.

S

5 ¶ Now

* The angel sent of God to kill the first-born.
 * The land of Canaan.
 * They gave God thanks for so great a benefit.
 * Of these houses wherein any first-born was, either of men or beasts.
 † Pray for me.
 * Which was a city in Goshen, Gen. 47. 11.
 * Which were strangers, and not born of the Israelites.
 * From Abraham's departing from Ur in Chaldea, the departing of the children of Israel from Egypt, are four

hundred and thirty years.

* Except he be circumcised, and only profess your religion.

* They that of the household of God, must be all joined in faith and religion.

* Where they were in most cruel slavery.

† To signify that they had leisure to leaven their bread.

* Containing part of March and part of April, when began to ripen in that country.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he swore unto thy fathers, that he would give thee, a land flowing with milk and honey) then thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and the seventh day shall be the feast of the Lord.

7 Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, nor yet leaven be seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done*, because of that which the Lord did unto me, when I came out of Egypt.

9 And it shall be a sign unto thee upon thine hand, and for a remembrance between thine eyes, that the law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keep therefore this ordinance in his season appointed from year to year.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee;

12 Then thou shalt set apart unto the Lord all that first openeth the womb: also every thing that first doth open the womb, and cometh forth of thy beast: the males shall be the Lord's.

13 But every first foal of an ass, thou shalt redeem with a lamb: and if thou redeem him not, then thou shalt break his neck: likewise all the first-born of man among thy sons shalt thou buy out.

14 ¶ And when thy son shall ask thee tomorrow, saying, What is this? thou shalt then say unto him, With a mighty hand the Lord brought us out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard-hearted against our departing, the Lord then slew all the first-born in the land of Egypt: from the first-born of man, even to the first-born of beast: therefore I sacrifice unto the Lord all the males that first open the womb, but all the first-born of my sons I redeem.

16 And it shall be as a token upon thine hand, and as frontlets between thine eyes, that the Lord brought us out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people go, God carried them not by the way of the Philistines' country, though it were nearer: (for God said, Lest the people repent when they see war, and turn again to Egypt.)

18 But God made the people to go about by the way of the wildernesses of the Red sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had made the children of Israel

swear, saying, * God will surely visit you, and ye shall take my bones away hence with you.)

20 ¶ So they took their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 ¶ And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, that they might go both by day and by night.

22 ¶ He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

C H A P. XIV.

8 Pharaoh's heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with fear, murmur against Moses. 13 Moses doth encourage them. 21 He divideth the sea. 23, 27 The Egyptians follow and are drowned.

THEN the Lord spake unto Moses, saying,

2 Speak to the children of Israel, that they return and camp before Pi-hahiroth, between Migdol and the sea, over-against Baalzephon: about it shall ye camp by the sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaoh's heart that he shall follow after you: so I will get me honour upon Pharaoh, and upon all his hosts: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we this done, and have let Israel go out of our service?

6 And he made ready his chariots, and took his people with him,

7 And took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand)

9 ¶ And the Egyptians pursued after them, and all the horses and chariots of Pharaoh, and his horsemen and his host overtook them camping by the sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were fore afraid: wherefore the children of Israel cried unto the Lord.

11 And they said unto Moses, Hast thou brought us to die in the wilderness because there were no graves in Egypt? wherefore hast thou served us thus, to carry us out of Egypt?

12 Did

¹ But the seventh and the first day were holy, as chap. 12. 16.

² Which they do celebrate the feast of unleavened bread.

³ Thou shalt have continual remembrance thereof, as thou wouldst of a thing that is in thine hand, as before thine eyes.

⁴ This is also understood of the horse and other beasts, which were reckoned in sacrifice.

⁵ By offering a clean beast in sacrifice, Lev. 12. 6.

⁶ Which the Philistines would have made against them, by stopping them the passage.

⁷ That is, not privily but openly, and as the word doth

signify, set in order by five and five.

⁸ To defend them from the heat of the sun.

⁹ From toward the country of the Philistines.

¹⁰ So the sea was before them, mountains on either side, and the enemy on their back; yet they obeyed God, and were delivered.

¹¹ By punishing his obstinate rebellion.

¹² Josephus writeth, that besides these chariots there were fifty thousand horsemen, and two hundred thousand footmen.

¹³ With great joy and boldness.

¹⁴ They, which a little before in their deliverance rejoiced, being now in danger are afraid and murmur.

12 Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 Then Moses said to the people, Fear ye not, stand still, and behold † the salvation of the Lord which he will shew to you this day. For the Egyptians, whom ye have seen this day, ye shall never see them again.

14 The Lord shall fight for you: therefore hold you your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward:

16 And lift thou up thy rod, and stretch out thine hand upon the sea and divide it, and let the children of Israel go on dry ground through the midst of the sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 Then the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 (And the angel of God which went before the host of Israel, removed, and went behind them: also the pillar of the cloud went from before them, and stood behind them,

20 And came between the camp of the Egyptians and the camp of Israel: it was both cloud and darkness, yet gave it light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand upon the sea, and the Lord caused the sea to run back by a strong east wind all the night, and made the sea dry land, for the waters were divided.

22 Then the children of Israel went through the midst of the sea upon the dry ground, and the waters were wall unto them on their right hand and on their left hand.

23 And the Egyptians pursued and went after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 Now in the morning watch, when the Lord looked unto the host of the Egyptians, out of the fiery and cloudy pillar, he struck the host of the Egyptians with fear.

25 For he took off their chariot wheels, and they drove them with much ado: so that the Egyptians every one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand upon the sea, that the waters may return upon the Egyptians, upon their chariots, and upon their horsemen.

27 Then Moses stretched forth his hand upon the sea, and the sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord overthrew the Egyptians in the midst of the sea.

28 So the water returned and covered the chariots and the horsemen, even all the host of Pharaoh that came unto the sea after them: there remained not one of them.

29 But the children of Israel walked upon dry land through the midst of the sea, and the waters were a wall unto them on their right hand and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-bank.

31 And Israel saw the mighty power which the Lord shewed upon the Egyptians: so the people feared the Lord, and believed the Lord, and his servant Moses.

C H A P. XV.

1, 20 Moses with the men and women sing praises unto God for their deliverance. 23 The people murmur. 25 At the prayer of Moses the bitter waters are sweet. 26 God teacheth the people obedience.

THEN sang Moses and the children of Israel this song unto the Lord, and said in this manner, I will sing unto the Lord: for he hath triumphed gloriously: the horse and him that rode upon him hath he overthrown in the sea.

2 The Lord is my strength and praise, and he is become my salvation. He is my God, and I will prepare him a tabernacle, he is my father's God, and I will exalt him.

3 The Lord is a man of war, his name is Jehovah.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also were drowned in the Red Sea.

5 The depths have covered them, they sank to the bottom as a stone.

6 Thy right-hand, O Lord, is glorious in power: thy right-hand, O Lord, hath bruised the enemy.

7 And in thy great glory thou hast overthrown them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

¶ And by the blast of thy nostrils the waters were gathered, the floods stood still as an heap, the depths congealed together in the heart of the sea.

9 The enemy said, I will pursue, I will overtake them, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with thy wind, the sea covered

¶ Such is the impatience of the flesh, that it cannot abide God's appointed time.

¶ Only put your trust in God without grudging or doubting.

¶ Thus in temptations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

¶ The cloud sheweth light to the Israelites, but to the Egyptians it was darkness, so that their two hosts could not join together.

¶ Which was about the three last hours of the night.

¶ So the Lord by the water saved his, and by the water drowned his enemies.

¶ That is, the doctrine which he taught them in the name of the Lord.

¶ Praising God for the overthrow of his enemies, and their deliverance.

¶ To worship him therein.

¶ In battle he overcometh ever.

¶ Ever constant in his promise.

¶ Those that are enemies to God's people, are his enemies.

Bef. Chr. 1491.

† Or, deliverance.

Bef. Chr. 1491.

† Heb. lands.

* Josh. 4. 23. Ps. 114. 3.

¶ Ps. 78. 13. 1 Chr. 10. 1. Heb. 11. 29.

† Or, heavily.

† The occasion of my song of praise.

† Or, power.

† Or, in the depth of the sea.

† Heb. my soul shall be filled.

Let Chr. covered them, they sank as lead in the mighty waters.

11 Who is like unto thee, O Lord, among the gods? who is like thee ^{so} glorious in honours, ^{and} fearful in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carry this people which thou deliveredst: thou wilt bring them in thy strength unto thine holy habitation.

14 The people shall hear and be afraid: sorrow shall come upon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall wax faint hearted.

16 Fear and dread shall fall upon them: because of the greatness of thine arm, they shall be still as a stone till thy people pass, O Lord: till this people pass which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reign for ever and ever.

19 For Pharaoh's horses went with his chariots and horsemen into the sea, and the Lord brought the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the prophetess, sister of Aaron, took a timbrel in her hand, and all the women came out after her with timbrels and dances.

21 And Miriam answered the men, Sing ye unto the Lord; for he hath triumphed gloriously: the horse and his rider hath he overthrowen in the sea.

22 Then Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no waters.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there he proved them,

26 And said, If thou wilt diligently hearken, O Israel, unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear unto his commandments, and

keep all his ordinances, then will I put none of these diseases upon thee, which I brought upon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelve fountains of water, and seventy palm-trees, and they camped there by the waters.

CHAPTER XVI.

The Israelites come to the desert of Sin, and murmur against Moses and Aaron. 13 The Lord sendeth quails and manna. 23 The sabbath is sanctified unto the Lord, 27 The seventh day manna could not be found. 32 It is kept for a remembrance to the posterity.

Afterward all the congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is between Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we ate bread our bellies full: for ye have brought us out into this wilderness, to kill this whole company with famine.

4 Then said the Lord unto Moses, Behold, I will cause bread to rain from heaven to you, and the people shall go out, and gather that which is sufficient for every day, that I may prove them, whether they will walk in my law or no.

5 But the sixth day they shall prepare that which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron said unto all the children of Israel, At even ye shall know, that the Lord brought you out of the land of Egypt.

7 And in the morning ye shall see the glory of the Lord: for he hath heard your grudgings against the Lord: and what are we, that ye have murmured against us?

8 Again Moses said, At even shall the Lord give you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings which ye murmur against him: for what are we? your murmurings are not against us, but against the Lord.

9 And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Draw near before the Lord: for he hath heard your murmurings.

10 Now Aaron spake unto the whole congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in cloud.

11 (For

* For so oftentimes the scripture calleth the mighty men of the world.

† Which oughtest to be praised with all fear and reverence.

‡ That is, into the land of Canaan, or into mount Zion.

§ Which was mount Zion, where afterward the temple was built.

¶ Signifying their great joy, which custom the Jews observed in certain solemnities, Judges 11. 34. and 21. 21. but it ought not to be a cloak to cover our wanton dances.

‡ By singing the like song of thanksgiving.

§ Which was called Etham, Num. 33. 8.

¶ That is, God, or Moses in God's name.

* Which is, to do that only which God commandeth.

† This is the eighth place wherein they had encamped: there is another place called Zin, which was the thirty-third place wherein they encamped; and is also called Kadeth, Num. 33. 36.

‡ So hard a thing is it in the flesh, not to murmur against God when the belly is pinched.

§ To signify, that they should patiently depend upon God's providence from day to day.

¶ He gave them not Manna because they murmured, but for his promise sake.

‡ He that contemneth God's ministers, contemneth God himself.

Bef. Chr. 11 (For the Lord had spoken unto Moses, 1491. saying,

12 I have heard the murmurings of the children of Israel: tell them *therefore*, and say, † At even ye shall eat flesh; and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

13 And so at even the * quails came and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that was fallen was ascended, behold, a small round thing was upon the face of the wilderness, small as the hoar frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is * Manna; for they wist not what it was. And Moses said unto them, * This is the bread which the Lord hath given you to eat.

16 ¶ This is the thing which the Lord hath commanded: gather of it every man according to his eating, ^a an omer for † a man according to the number of your persons: every man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did measure it with an omer, * he that had gathered much, had nothing over, and he that had gathered little, had no ^b lack: so every man gathered according to his eating.

19 Moses then said unto them, Let ^c man reserve thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserved of it till morning, and it was full of worms, and ^d stank: therefore Moses was angry with them.

21 And they gathered it every morning, every man according to his eating: for when the heat of the sun came, it was melted.

22 ¶ And the sixth day they gathered ^e twice so much bread; two omers for one man: then all the rulers of the congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that ^f to-day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it up to be kept till the morning for you.

24 And they laid it up till the morning, as Moses bade, and it stank not, neither was there any worm therein.

25 Then Moses said, Eat that to-day: for to-day is the sabbath unto the Lord: to-day ye shall not ^g find it in the field.

26 Six days shall ye gather it, but in the seventh day is the sabbath: in it there shall be none.

27 ¶ Notwithstanding, there ^h went out some of the people in the seventh day for to gather, and they found none.

^a Which signifieth ⁱ part, portion, or gift: also meat prepared.

^b Which containeth about a pottle of our measure.

^c God is a rich feeder of all, and none can justly complain.

^d No creature is so pure, but being abused, it turneth to our destruction.

^e Which portion should serve for the sabbath and the day before.

^f God took away the occasion from their labour, to signify how holy he would have the sabbath kept.

^g Their infidelity was so great, that they did expressly against God's commandment.

28 And the Lord said unto Moses, How long refuse ye to keep my commandments, and my laws?

29 Behold, how the Lord hath given you the sabbath: therefore he giveth you the sixth day's bread for two days: tarry *therefore* every man in his place: let no man go out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it, manna: and it was like ⁱ to Coriander seed, but white: and the taste of it was like unto wafers made with honey.

32 And Moses said, This is that which the Lord hath commanded, Fill an omer of it to keep it for your posterity; that they may see the bread wherewith I have fed you in the wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a ^j pot, and put an omer full of manna therein, and set it before the Lord to be kept for your posterity.

34 As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.

35 And the children of Israel did eat manna ^k forty years until they came unto a land inhabited: they did eat manna until they came to the borders of the land of Canaan. ^l Joshua 5: 22. Nehem. 9: 15.

36 The omer is the tenth part of the ^m Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water. 6 Water is given them out of the rock.

11 Moses holdeth up his hands, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the congregation of the children of Israel departed from the wilderness of Sin, by their journies, † ⁿ the commandment of the Lord, and camped in ^o Rephidim, where ^p was no water for the people to drink. ^q Heb. 11: 28. mouth.

2 * Wherefore the people contended with Moses, and said, Give us water that we may drink. ^r Num. 26: 4. And Moses said unto them, Why contend ye with me? wherefore do ye ^s tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought us out of Egypt to kill us, and our children, and our cattle with thirst?

4 And Moses cried to the Lord, saying, What shall we do to this people? for they be almost ready to ^t stone me.

5 And the Lord answered unto Moses, Go before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou ^u smotest the river, take in thine hand, and go: ^v Ch. 7: 20.

T

6 Behold,

ⁱ In form and figure, but not in colour, Num. 11. 7.

^j Of this vessel. Read Heb. 9. 4.

^k That is, the ark of the covenant: to wit, after that the ark was made.

^l Which measure contained about ten pottles.

^m Moses here noteth ⁿ every place where they camped at, as Num. 33. but only those places where some notable thing was done.

^o Why distrust you God? why look you not for succour of him, without murmuring against us?

^p How ready the people are for their own matters ^q slay the true prophets, and how slow they are to revenge God's cause against his enemies and false prophets!

6 Behold, I will stand there before thee upon the rock in Horeb, and thou shalt smite on the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place, † Maf-sah and † Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the ° Lord among us, or no?

8 ¶ Then came ^p Amalek, and fought with Israel in Rephidim.

9 And Moses said to Joshua, Chuse us out men, and go fight with Amalek: to-morrow I will stand on the top of the ^s hill with the rod of God in mine hand.

10 So Joshua did ■ Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And when Moses held up his hand, Israel prevailed: but when he let his hand ^r down, Amalek prevailed.

12 Now Moses's hands were heavy: therefore they took ■ stone and put it under him, and he sat upon it: and Aaron and Hur stayed up his hands, the one on the one side, and the other ■ the other side: so his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance ^r in the book, and † rehearse it to Joshua: for ^{*} I will utterly put out the remembrance of Amalek from under heaven.

15 (And Moses built an altar, and called the name of it, ^r Jehovah-nissi.)

16 Also he said, † The Lord hath sworn, that he will have war with Amalek from generation to generation.

C H A P. XVIII.

1 Jethro cometh to see Moses his son-in-law. 8 Moses telleth him of the wonders of Egypt. 9 Jethro rejoiceth, and offereth sacrifice to God. 21 What manner of ■ officers and judges ought to be. 24 Moses obeyeth Jethro's counsel in appointing officers.

¶ Ch. 2. 16. **W**HEN Jethro the ^r priest of Midian, Moses's father-in-law, heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Jethro, the father-in-law of Moses, took Zipporah Moses's wife (after he had ^r sent her away)

3 And her two sons (whereof the ■ was called ^{*} Gershom: for he said, I have been an alien in a strange land:

4 And the name of the other was Eliezer:

for the God of my father, said he, was mine help; and delivered me from the sword of Pharaoh)

5 And Jethro Moses's father-in-law came with his two sons, and his wife unto Moses into the wilderness, where he camped by the ^r mount of God.

6 And he ^r said to Moses, I thy father-in-law Jethro ■■ to thee, and thy wife and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him, and each asked other of his † welfare: and they came into the tent.

8 Then Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travail that had ■■ unto them by the way, and how the Lord delivered them.

9 And Jethro rejoiced ■ all the goodness which the Lord had shewed to Israel, and because he had delivered them out of the hand of the Egyptians.

10 Therefore Jethro said, ^r Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater than all the gods: ■ for ■ they have dealt proudly with them, so are they ^r recompensed.

12 Then Jethro, Moses's father-in-law, took burnt-offerings and sacrifices to offer unto God. And Aaron and all the elders of Israel came to eat bread with Moses's father-in-law ^r before God.

13 ¶ Now on the morrow, when Moses sat to judge the people, the people stood about Moses from morning unto even.

14 And when Moses's father-in-law saw all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to seek ^b God.

16 When they have a matter, they come unto me, and I judge between one and another, and declare the ordinances of God, and his laws.

17 But Moses's father-in-law said unto him, The thing which thou doest is not well.

18 Thou both † weariest thyself greatly, and this people that is with thee: for the thing is too heavy for thee: ■ thou art not able to do it thyself alone.

19 Hear now my † voice, (I will give thee counsel, and God shall be with thee) be thou for the people to ^r Godward, and report thou the causes unto God.

20 And

■ When in adversity ■ think God ■ be absent, then we neglect his promise, and make him a liar.

¶ Who came of Eliphaz, son of Esau, Gen. 36. 12.

■ That is, Horeb, which is also called Sinai.

■ So that we see how dangerous a thing it is ■ faint in prayer.

■ In the book of the law.

■ That is, the Lord is my banner; ■ he declared by holding up his rod and his hands.

■ It may seem that he sent her back for ■ time to her father for her impatience, lest she should be ■ let to his ■ cation, which was so dangerous, chap. 4. 25.

■ Horeb is called the ■ of God, because God wrought many miracles there. ■ Peter calleth the mount

where Christ ■ transfigured, the holy mount: for by Christ's presence it ■ holy for ■ time, ■ Pet. 1. 18.

■ That is, he sent messengers to say unto him.

¶ Whereby it is evident that he worshipped the true God, and therefore Moses refused not to marry his daughter.

■ For they that drowned the children of the Israelites perished themselves by water.

■ They ■ in that place where the sacrifice was offered: for part ■ burnt, and the rest eaten.

■ That is, ■ know God's will, and to have justice executed.

■ Judge thou in hard causes, which cannot be decided but by consulting with God.

† Heb. 1. 1. in the book of Joshua.
* Num. 24.
† Heb. 1. 1. in the book of the Lord's oath.

† Heb. 9. peace.

¶ Ch. 1. 10. and 16. 22. and 5. 7. and 14. 8.

† Heb. 1. 1. will faint and fall. Deut. 1. 9.

† Or, coast. 1. 1.

Ref. Chr. 20 And admonish them of the ordinances, and of the laws, and shew them the way where-
149¹ in they must walk, and the work that they must do.

21 Moreover, provide thou among all the people ^d men of courage, fearing God, men dealing truly, hating covetousness: and appoint *such* over them *to be* rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens.

22 And let them judge the people at all seasons: but every great matter let them bring unto thee, and let them judge all small causes: so shall it be easier for thee, when they shall bear *the burden* with thee.

23 If thou do this thing, (and God *so* command thee) both thou shalt be able to endure, and all this people shall also go quietly to their place.

24 So Moses ^e obeyed the voice of his father-in-law, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens.

26 And they judged the people ⁱⁿ all seasons, *but* they brought the hard causes unto Moses: for they judged all small matters themselves.

27 Afterward Moses ^f let his father-in-law depart, and he went into his country.

C H A P. XIX.

■ *The Israelites come to Sinai.* 5 *Israel is chosen from among all other nations.* 8 *The people promise to obey God.* 12 *He that toucheth the hill, dieth.* 16 *God appeareth unto Moses upon the mount in thunder and lightning.*

IN the ^g third month, after the children of Israel were gone out of the land of Egypt, the same ^h day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: even there Israel camped before the mount.

¹ A. 17. 38. 3 * But Moses went up unto God, for the Lord had called out of the mount unto him, saying, Thus shalt thou say to the house of ⁱ Jacob, and tell the children of Israel,

² D. 17. 29. 4 ■ Ye have seen what I did unto the Egyptians, and *how* I carried you upon ^j eagles wings, and have brought you unto me.

³ Deut. 5. 2. 5 Now therefore ■ if ye will hear my voice indeed, and keep my covenant, then ye shall be my chief treasure above all people, ■ though ^k all the earth be mine.

⁴ Deut. 10. 24. Pl. 24. 2. 6 Ye shall be unto me also ■ kingdom of ^l priests, and an holy nation. *These are* the words which thou shalt speak unto the children of Israel.

⁵ 1 Pet. 2. 9. Rev. 1. 6.

^d What manner of men ought to be chosen ■ bear office.

^e Godly counsel ought ever to be obeyed, though it come of our inferiors; for to such God oftentimes giveth wisdom to humble them that are exalted, and ■ declare that one member hath need of another.

^f Read the occasion, Num. 10. 29.

^g Which was in the beginning of the month Sivan, containing part of May, and part of June.

^h That they departed from Rephidim.

ⁱ God called Jacob Israel, therefore the house of Jacob, and the people of Israel, signify only God's people.

7 ■ Moses then came and called for the elders of the people, and proposed unto them all these things which the Lord commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded, we will do. And Moses reported the words of the people unto the Lord.

9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear whilst I talk with thee, and that they may also believe thee for ever (for Moses had told the words of the people unto the Lord)

10 Moreover the Lord said unto Moses, Go to the people, and ^m sanctify them to-day and to-morrow, and let them wash their clothes,

11 And let them be ready on the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai:

12 And thou shalt set marks unto the people round about, saying, Take heed to yourselves that ye go not up to the mount, nor touch the border of it: whosoever toucheth the * mount shall surely die.

13 No hand shall touch it but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not live! when the horn ⁿ bloweth long, they shall come up ^o into the mountain.

14 ¶ Then Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be ready on the third day, and come not at ^p your wives.

16 And the third day when it was morning there were thunders and lightnings, and ■ thick cloud upon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the camp were afraid.

17 Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount.

18 ■ And mount Sinai *was* all on smoke, because the Lord came down upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and all the mount trembled ^q exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by ^r voice.

20 (For the Lord came down upon mount Sinai on the top of the mount) and when the Lord called Moses up into the top of the mount, Moses went up.

21 Then the Lord said unto Moses, Go down, charge the people, that they break not *their bounds*, to go up to the Lord to gaze, lest many of them perish.

22 And let the ^s priests also which come to the

^k For the eagle by flying high is ■ of danger, and in carrying her birds rather on her wings than in her talons, declareth her love.

^l Teach them to be pure in heart, as they shew themselves outwardly clean by washing.

^m But give yourselves to prayer and abstinence, that you may at this time attend only upon the Lord, 1 Cor. 7. 5.

ⁿ God used these fearful signs that his law should be had in greater reverence, and his majesty the ■ feared.

^o He gave authority ■ Moses by plain words, that the people might understand him.

* Ch. 24. 3. Deut. 5. 27. and 26. 17. Josh. 24. 16.

■ Heb. 12. 20.

† Or, trumpet.
† Or, toward.

■ Deut. 4. 21.

† Or, rulers.

the Lord be sanctified, lest the Lord † destroy them.

23 And Moses said unto the Lord, The people cannot come up into the mount Sinai: for thou hast charged us, saying, Set marks on the mountain, and sanctify it.

24 And the Lord said unto him, Go, get thee down, and come up, thou, and Aaron with thee: but let not the ² priests and the people break their bounds to come up unto the Lord, lest he destroy them.

25 So Moses went down unto the people, and told them.

C H A P. XX.

2 The commandments of the first table. 12 The commandments of the second. 18 The people afraid are comforted by Moses. 23 Gods of silver and gold are again forbidden. 24 Of what sort the altar ought to be.

THEN God ⁵ spake all these words, saying,

2 * I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of † bondage.

3 Thou shalt have none other gods † before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou shalt not bow down to them, neither serve them: for I am the Lord thy God, a ² jealous God, visiting the iniquity of the fathers upon the children, upon the third generation, and upon the fourth of them that hate me:

6 And shewing mercy unto ² thousands of them that love me, and keep my commandments.

7 * Thou shalt not take the name of the Lord thy God in ² vain: for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day, ² to keep it holy.

9 * Six days shalt thou labour, and do all thy work,

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid, nor thy beast, nor thy stranger that is within thy † gates.

11 * For in six days the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the sabbath-day, and hallowed it.

12 € * Honour thy ² father and thy mother,

that thy days may be prolonged upon the land which the Lord thy God giveth thee.

13 * Thou shalt not ² kill.

14 Thou shalt not ² commit adultery.

15 Thou shalt not ² steal.

16 Thou shalt not bear false ^c witness against thy neighbour.

17 * Thou shalt not ^d covet thy neighbour's house, neither shalt thou covet thy neighbour's wife, nor his man-servant, nor his maid, nor his ox, nor his ass, neither any thing that is thy neighbour's.

18 ¶ And all the people † saw the thunders, and the † lightnings, and the sound of the trumpet, and the mountain smoking. And when the people saw it they fled, and stood afar off,

19 And said unto Moses, * Talk thou with us, and we will hear: but let not God talk with us, lest we die.

20 Then Moses said unto the people, Fear not: for God is come to ² prove you, and that his fear may be before you, that ye sin not.

21 So the people stood afar off, but Moses drew near unto the darkness where God was.

22 ¶ And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make *therefore* with me gods of silver, nor gods of gold: you shall make you none.

24 * An altar of earth thou shalt make unto me, and thereon shalt offer thy burnt-offerings, and thy ^{*} peace-offerings, thy sheep, and thine oxen: in all places, where I shall put the remembrance of my name, I will come unto thee, and bless thee.

25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon them, thou hast polluted † them.

26 Neither shalt thou go up by steps unto mine altar, that thy ^f filthiness be not discovered thereon.

C H A P. XXI.

1 Temporal and civil ordinances appointed by God, touching servitude, murders, and wrongs: the observation whereof doth not justify a man, but are given to bridle our corrupt nature, which else would break out into all mischief and cruelty.

NOW these are the laws which thou shalt set before them:

2 ■ If thou buy ■ Hebrew servant, he shall serve six years, and in the seventh he shall go out free, ² for nothing.

3 If he ^b came himself alone, he shall go out himself

[†] Neither dignity nor multitude have authority to pass the bounds that God's word prescribeth.

² When Moses and Aaron were gone up, or had passed the bounds of the people, God spake thus out of the ■■■■ Horeb, that all the people heard.

¹ To whose eyes all things are open.

² By this outward gesture all kind of service and worship to idols is forbidden.

³ And will be revenged of the contemners of mine honour.

- So ready is he rather to shew mercy than to punish.

- Either by swearing falsely or rashly by his name, or by contemning it.

² Which is by meditating the spiritual rest, by hearing God's word, and resting from worldly travails.

[†] By the parents also is meant all that have authority over us.

² But love and preserve thy brother's life.

■ But be pure in heart, word, and deed.

^b But study to save his goods.

■ But further his good name, and speak truth.

■ Thou mayest not so much as wish his hindrance in any thing.

^c Whether you will obey his precepts as you promised, chap. 19. S.

^f Which might be by his stooping, or flying abroad of his clothes.

² Paying no money for his liberty.

^b Not having wife nor children.

Bef. Chr. 1491. himself alone: if he were married, then his wife shall go with him.

4 If his master hath given him a wife, and she hath borne him sons, or daughters, the wife and her children shall be her master's, but he shall go out himself alone.

5 But if the servant say thus, I love my master, my wife and my children, I will not go out free.

† Il. b. g. d. 6 Then his master shall bring him unto the judges, and set him to the door, or to the post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

7 Likewise if a man sell his daughter to be a servant, she shall not go out as the men servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he cause to buy her: he shall have no power to sell her to a strange people, seeing he despised her.

† Or, de- figured her. 9 But if he hath betrothed her unto his son, he shall deal with her according to the custom of the daughters.

10 If he take him another wife, he shall not diminish her food, her raiment, and recompense of her virginity.

11 And if he do not these three unto her, then shall she go out free, paying no money.

* Levit. 24. 12 ¶ He that smiteth a man, and he die, shall die the death.

* Deut. 19. 3. 13 And if a man hath not laid wait, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if he be found with him, shall die the death.

* Levit. 20. 17 ¶ And he that curseth his father or mother, shall die the death.

Prov. 20. 20. Matt. 15. 4. Mark 7. 10. 18 ¶ When men also strive together, and one smite another with a stone, or with the fist, and he die not, but lieth in bed,

19 If he riseth again and walk without upon his staff, then shall he that smote him go quit, save only he shall bear his charges for his resting, and shall pay for his healing.

† Or, losing of his time.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall be surely punished.

21 But if he continue a day, or two days, he shall not be punished: for he is his money.

† Till her time of servitude was expired, which might be the seventh year, or the fiftieth.

* Where the judges sat.

† That is, to the year of jubilee, which was every fiftieth year.

‡ Constrained either by poverty, or else to the intent that her master should marry her.

§ By giving another money to buy her of him.

¶ That is, he shall give her dowry.

‡ For his son.

§ Neither marry her himself, nor give another money to buy her, nor bestow her upon his son.

¶ Though a man be killed at unawares, yet it is God's providence that it should so be.

‡ The holiness of the place ought not to defend the murderer.

22. ¶ Also if men strive and hurt a woman with child, so that her child depart from her, and death follow not; he shall be surely punished according as the woman's husband shall appoint him, or he shall pay as the judges determine.

23 But if death follow, then thou shalt pay life for life;

24 * Eye for eye, tooth for tooth, hand for hand, foot for foot, * Levit. 24. 20.

25 Burning for burning, wound for wound, stripe for stripe. Deut. 19. 21. Matt. 5. 38.

26 ¶ And if a man smite his servant in the eye, or his maid in the eye, and hath perished it, he shall let him go free for his eye.

27 Also if he smite out his servant's tooth, or his maid's tooth, he shall let him go out free for his tooth.

28 ¶ If an ox gore a man, or a woman, that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall go quit. * Gen. 9. 5.

29 If the ox were wont to push in times past, and it hath been told his master, and he hath not kept him, and after he killeth a man or a woman, the ox shall be stoned, and his owner shall die also. † Or, testified to his.

30 If there be set to him a sum of money, then he shall pay the ransom of his life, whatsoever shall be laid upon him,

31 Whether he hath gored a son or gored a daughter, he shall be judged after the same manner.

32 If the ox gore a servant or a maid, he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And when a man shall open a well, or when he shall dig a pit and cover it not, and an ox or an ass fall therein,

34 The owner of the pit shall make it good, and give money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a man's ox hurt his neighbour's ox that he die, then they shall sell the live ox, and divide the money thereof, and the dead ox also shall they divide.

36 Or if it be known that the ox hath used to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his own.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Enticing of maids. 18 Witchcraft. 20 Idolatry. 21 Support of strangers, widows, and fatherless. 25 Usury. 28 Reverence to magistrates.

U

IF

† Either far off him, or near.

‡ By the civil justice.

§ By the civil magistrates; but before God he is a murderer.

¶ Of the mother, or child.

‡ The execution of this law only belonged to the magistrates, Matt. v. 38.

§ So God avengeth cruelty in the least things.

¶ If the beast be punished, much more shall the murderer.

‡ By the next of the kindred of him that is so slain.

§ Read Gen. 23. 15.

¶ This law forbiddeth, not only not to hurt, but to be left any be hurt.

Ref. Chr.

1491. IF a man steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for the ox, and four sheep for the sheep.

2 ¶ If a thief be found breaking up, and be smitten that he die, no blood shall be shed for him.

3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should he be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, or ass, or sheep) he shall restore the double.

5 ¶ If a man do hurt field or vineyard, and put his beast to feed in another man's field, he shall recompence of the best of his own field, and of the best of his own vineyard.

6 ¶ If fire break out, and catch in the thorns, and the stacks of corn, or the standing corn, or the field be consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliver his neighbour money or stuff to keep, and it be stolen out of his house, if the thief be found, he shall pay the double.

8 If the thief be not found, then the master of the house shall be brought unto the judges to swear, whether he hath put his hand unto his neighbour's good, or no.

9 In all manner of trespasss, whether it be for oxen, for asses, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges, and whom the judges condemn, he shall pay the double unto his neighbour.

10 If a man deliver unto his neighbour to keep asses, or ox, or sheep, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it,

11 An oath of the Lord shall be between them twain, that he hath not put his hand unto his neighbour's good, and the owner of it shall take the oath, and he shall not make it good.

12 ¶ But if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, he shall bring record, and shall not make that good which is devoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or else die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shall not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to give her to him, he shall pay money, according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

¶ Either great beast of the herd, or a small beast of the flock.
† Breaking a house enter in, or undermining.
‡ He shall be put to death that killeth him.
§ That is, whether he hath stolen.
¶ They should swear by the name of the Lord.
‡ He shall shew some part of the beast, or bring in witnesses.
¶ He that hired it shall be free by paying the hire.
‡ The just plague of God upon the oppressors.

19 ¶ Whosoever lieth with a beast, shall die the death. Bet. Chr. 1491.

20 ¶ He that offereth unto my gods, save unto the Lord only, shall be slain. Deut. 12. 13. 14. 15. Levit. 16.

21 ¶ Moreover, thou shalt not do injury to a stranger, neither oppress him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not trouble any widow, nor fatherless child.

23 If thou vex or trouble such, and so he call and cry unto me, I will surely hear his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to my people, that is, to the poor with thee, thou shalt not be as an usurer unto him: ye shall not oppress him with usury. Levit. 25. Deut. 23. 19. Pf. 15. 5.

26 If thou take thy neighbour's raiment to pledge, thou shalt restore it unto him before the sun go down:

27 For that is his covering only, and this is his garment for his skin: wherein shall he sleep? therefore when he crieth unto me, I will hear him: for I am merciful.

28 ¶ Thou shalt not rail upon the judges, neither speak evil of the ruler of thy people. Acts 23. 5.

29 ¶ Thine abundance and thy liquor shalt thou not keep back. ¶ The first-born of thy sons shalt thou give me. Ch. 13. 2. and 34. 19.

30 Likewise shalt thou do with thine oxen and with thy sheep: seven days it shall be with his dam, and the eighth day thou shalt give it me.

31 ¶ Ye shall be an holy people unto me, neither shall ye eat any flesh that is torn of beasts in the field: ye shall cast it to the dog. Levit. 22. 8. Ezek. 44. 31.

C H A P. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemn feasts. 20, 23 The angel is promised to lead the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little, and why.

THOU shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be false witness. † Or, report a false tale. † Or, cruel.

2 Thou shalt not follow a multitude to do evil, neither agree in a controversy to decline after many, and overthrow the truth. † Heb. 12. 17. 18.

3 ¶ Thou shalt not esteem a poor man in his cause.

4 ¶ If thou meet thine enemy's ox, or his ass going astray, thou shalt bring him to him again.

5 If thou see thine enemy's ass lying under his burden, wilt thou cease to help him? thou shalt help him up again with it.

6 Thou shalt not overthrow the right of thy poor in his suit.

7 Thou

¶ For cold and necessity.
¶ Thine abundance of thy corn, oil, and wine.
‡ And so have nothing to do with it.
§ Do that which is godly, though few do favour it.
¶ If we be bound to do good to our enemy's beast, much more to our enemy himself, Matt. 5. 44.
¶ If God command to help up our enemy's ass under his burden, will he suffer us to cast down our brethren with heavy burdens?

Bef. Chr. 7 Thou shalt keep thee far from a false mat-
 1491. ter, and shalt not slay the innocent and the
 * Dan. 13. righteous: for I will not justify a wicked man.

8 ¶ Thou shalt take no gift: for the gift
 * Deut. 16. blindeth the wise, and perverteth the words
 19. of the righteous.
 † Heb. seeing.

9 ¶ Thou shalt not oppress a stranger: for
 ye know the heart of a stranger, seeing ye were
 strangers in the land of Egypt.

10 Moreover, six years thou shalt sow thy
 * Levit. 25. land, and gather the fruits thereof.
 3. & 26. 43.
 Deut. 15. 1.

11 But the seventh year thou shalt let it rest
 and lie still, that the poor of thy people may eat,
 and what they leave, the beasts of the field shall
 eat. In like manner thou shalt do with thy vine-
 yard, and with thine olive-trees.

12 Six days thou shalt do thy work, and
 * Ch. 20. 8. in the seventh day thou shalt rest, that thine ox
 Deut. 5. 13. and thine ass may rest, and the son of thy maid,
 and the stranger may be refreshed.

13 And ye shall take heed to all things that I
 have said unto you: and ye shall make no men-
 tion of the name of other gods, neither shall it
 be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast un-
 to me in the year.

15 Thou shalt keep the feast of unleavened
 * Ch. 13. 3. bread: thou shalt eat unleavened bread seven
 and 34. 18. days, I commanded thee, in the season of the
 month of Abib: for in it thou camest out of
 * Deut. 16. Egypt: and none shall appear before me
 16. empty.

16 The feast also of the harvest of the first
 fruits of thy labours, which thou hast sown in
 the field: and the feast of gathering fruits in
 the end of the year, when thou hast gathered in
 thy labours out of the field:

17 These three times in the year shall all thy
 men children appear before the Lord Jeho-
 vah.

18 Thou shalt not offer the blood of my
 sacrifice with leavened bread: neither shall the
 fat of my sacrifice remain until the morning.

19 The first of the first fruits of thy land
 * Ch. 34. 26. thou shalt bring into the house of the Lord thy
 Deut. 14. 22. God: yet shalt thou not seethe a kid in his
 mother's milk.

20 ¶ Behold, I send an angel before thee
 * Ch. 33. 2. to keep thee in the way, and to bring thee to the
 Deut. 7. 21. place which I have prepared.

21 Beware of him, and hear his voice, and
 provoke him not: for he will not spare your
 misdeeds, because my name is in him.

22 But if thou hearken unto his voice, and
 do all that I speak, then I will be an enemy un-
 to thine enemies, and will afflict them that af-
 flict thee.

23 For mine angel shall go before thee, and
 * Ch. 33. 2. bring thee unto the Amorites, and the Hit-
 Deut. 7. 21. Josh. 24. 11.

tites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites, and I will de-
 1491. stroy them.

24 Thou shalt not bow down to their gods,
 neither serve them, nor do after the works of
 them: but utterly overthrow them, and break in
 * Deut. 7. 25. pieces their images.

25 For ye shall serve the Lord your God,
 and he shall bless thy bread and thy water, and
 I will take all sickness away from the midst of
 thee.

26 ¶ There shall none cast their fruit, nor be
 * Deut. 7. barren in thy land: the number of thy days
 14. will I fulfil.

27 I will send my fear before thee, and will
 destroy all the people among whom thou shalt
 go: and I will make all thine enemies turn their
 backs unto thee:

28 And I will send hornets before thee,
 * Josh. 24. which shall drive out the Hivites, the Canaan-
 12. ites, and the Hittites from thy face.

29 I will not cast them out from thy face in
 one year, lest the land grow to wilderness:
 and the beasts of the field multiply against
 thee.

30 By little and little I will drive them out
 from thy face, until thou increase, and inherit
 the land.

31 And I will make thy coasts from the Red
 sea unto the sea of the Philistines, and from
 the desert unto the river: for I will deliver
 the inhabitants of the land into your hand, and
 thou shalt drive them out from thy face.

32 ¶ Thou shalt make no covenant with
 * Ch. 34. 16. them, nor with their gods:
 Deut. 7. 2.

33 Neither shall they dwell in thy land, lest
 they make thee sin against me: for if thou serve
 their gods, surely it shall be thy destruction.

† Heb. offence
 or snare.
 * Deut. 7. 16.
 Josh. 23. 13.

CHAP. XXIV.

1 The people promise to obey God. 4 Moses writeth
 the civil laws. 9, 13 Moses returneth into the
 mountain. 14 Aaron and Hur have the charge of
 the people. 18 Moses was forty days and forty
 nights in the mountain.

NOW he had said unto Moses, Come up
 to the Lord, thou, and Aaron, Nadab,
 and Abihu, and seventy of the elders of Israel,
 and ye shall worship afar off.

2 And Moses himself alone shall come near
 the Lord, but they shall not come near,
 neither shall the people go up with him.

3 ¶ Afterward Moses came and told the
 people all the words of the Lord, and all the
 † laws: and all the people answered with one
 voice, and said, All the things which the Lord
 hath said, will we do.
 * Heb. judge-
 ments.
 * Ch. 19. 8.

4 And

¹ Whether thou be magistrate, or commanded by the
 magistrate.

² For in that he is a stranger, his heart is sorrowful
 enough.

³ Neither by swearing by them, nor speaking of them,
 Psalm 16. 4. Eph. 5. 3.

⁴ That is, Easter, in remembrance that the angel passed
 over and spared the Israelites, when he slew the first-born
 the Egyptians.

⁵ Which is, Whitsuntide, in token that the law was given
 fifty days after they departed from Egypt.

⁶ This is the feast of tabernacles, signifying that they
 dwelled forty years under the tents of the tabernacles
 the wilderness.

⁷ No leavened bread shall be then in thine house.

^b Meaning, that no fruit shall be taken before just time:
 and hereby are bridled all cruel and unbridled appetites.

^c I will give him mine authority, and he shall govern
 you in my name.

^d God commandeth his, not only to worship idols,
 but to destroy them.

^e That is, all things necessary for this present life.

^f I will make them afraid of thy coming, and send mine
 angel to destroy them, as chap. 33. 2.

^g Called the sea of Syria.

^h Of Arabia called Deserta.

ⁱ To wit, Euphrates.

^k When he called him to the mountain to give him
 the laws, beginning the twentieth chapter hitherto.

^l When he had received these laws in Sinai.

4 And Moses wrote all the words of the Lord, and rose up early, and set up an altar under the mountain, and twelve pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings of beeves, and sacrificed peace-offerings unto the Lord.

6 Then Moses took half of the blood and put it in basons, and half of the blood he sprinkled on the altar.

7 After he took the book of the covenant, and read it in the audience of the people: who said, All that the Lord hath said, we will do, and be obedient.

8 Then Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these things.

9 Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel, and under his feet was as it were a work of a saphir stone, and as the very heaven when it is clear.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 And the Lord said unto Moses, Come up to me into the mountain, and be there, and I will give thee tables of stone, and the law and the commandment which I have written for to teach them.

13 Then Moses rose up, and his minister Joshua, and Moses went up into the mountain of God,

14 And he said unto the elders, Tarry us here, until we come again unto you: and behold, Aaron and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moses went up to the mount, and the cloud covered the mountain,

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the Lord was like consuming fire on the top of the mountain, in the eyes of the children of Israel.

18 And Moses entered into the midst of the cloud, and went up the mountain, and Moses was in the mount forty days and forty nights.

CHAPTER XXV.

2 The voluntary gifts for the making of the tabernacle.

10 The form of the ark. 17 The mercy-seat.

23 The table. 31 The candlestick. 40 All must be done according to the pattern.

THEN the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they may receive an offering for me: of every man, whose heart giveth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall take of them, gold, and silver, and brass;

4 And blue silk, and purple, and scarlet, and fine linen, and goats hair,

5 And rams skins coloured red, and the skins of badgers, and the wood Shittim,

6 Oil for light, spices for anointing oil, and for the perfume of sweet savour,

7 Onix stones, and stones to be set in the Ephod, and in the breast-plate.

8 Also they shall make me a sanctuary: that I may dwell among them.

9 According to all that I shew thee, even so shall ye make the form of the tabernacle, and the fashion of the instruments thereof.

10 They shall make also the ark of Shittim wood, two cubits and an half long, and a cubit and an half broad, and a cubit and an half high.

11 And thou shalt overlay it with pure gold: within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make bars of Shittim wood, and cover them with gold.

14 Then thou shalt put the bars in the rings by the sides of the ark, to bear the ark with them.

15 The bars shall be in the rings of the ark: they shall not be taken away from it.

16 So thou shalt put in the ark the testimony which I shall give thee.

17 Also thou shalt make a mercy-seat of pure gold, two cubits and an half long, and a cubit and an half broad.

18 And thou shalt make two cherubims of gold: of work beaten out with the hammer shalt thou make them at the two ends of the mercy-seat.

19 And the one cherub shalt thou make at the one end, and the other cherub at the other end: of the matter of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch their wings on high, covering the mercy-seat with their wings; and their faces one to another to the mercy-seat ward shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony which I will give thee.

22 And

For as yet the priesthood was not given Levi. Which blood signifieth, that the broken cannot be satisfied without blood shedding.

As perfectly as their infirmities could behold his Majesty.

He made them not afraid, nor punished them.

That is, rejoiced.

The second time.

Signifying the hardness of hearts, except God do write his laws therein by his Spirit, Jer. 31. 33. Ezek. 11. 19. Cor. 3. 3. Heb. 8. 10. and 10. 16.

To wit, the people.

The Lord appeared like devouring fire to carnal men: but them that he saveth with his Spirit, he is like

pleasant Saphir.

After the moral and judicial law he giveth them the ceremonial law, that nothing should be left to man's invention.

For the building and use of the tabernacle.

Which is thought to be a kind of cedar which will not rot.

Ordained for the priests.

A place both to offer sacrifice and to hear the law.

The stone tables, the rod of Aaron and Manna, which were a testimony of God's presence.

There God appeared mercifully unto them; and this was a figure of Christ.

Bef. Chr. 1491. † Or will ap- point with thee. Numb, 7. 8, 9. 22 And there I will † declare myself unto thee, and from above the mercy-seat * between the two cherubims which are upon the ark of the testimony, I will tell thee all things which I will give thee in commandment unto the children of Israel.

* Chap. 37. 10. 23 ¶ * Thou shalt also make a table of Shittim wood, of two cubits long, and one cubit broad, and ■ cubit and an half high :

24 And thou shalt cover it with pure gold, and make thereto ■ crown of gold round about.

* 25 Thou shalt also make unto it a border of four fingers round about : and thou shalt make a golden crown round about the border thereof.

26 After, thou shalt make for it four rings of gold, and shalt put the rings in the four corners that are in the four feet thereof :

27 Over-against the border shall the rings be for places for bars to bear the table.

28 And thou shalt make the bars of Shittim wood, and shalt overlay them with gold, that the table may be borne with them.

29 Thou shalt make also ^d dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, *even* of fine gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me continually.

* Ch. 37. 17. 31 ¶ * Also thou shalt make a candlestick of pure gold : of ^e work beaten out with the hammer shall the candlestick be made, his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

32 Six branches also shall come out of the sides of it : three branches of the candlestick out of the one side of it, and three branches of the candlestick out of the other side of it.

33 Three bowls like unto almonds, one knop and *one* flower in one branch : and three bowls like almonds in the *other* branch : one knop and *one* flower : so throughout the six branches that come out of the candlestick.

34 And in the *shaft* of the candlestick shall be four bowls like unto almonds, his knops, and his flowers.

35 And *there shall be* a knop under two branches made thereof : and ■ knop under two branches made thereof : and a knop under two branches made thereof, according to the six branches coming out of the candlestick.

36 Their knops and their branches shall be thereof : all this shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof : and the lamps thereof shalt thou put thereon, to give light toward that that is before it.

38 Also the snuffers and snuff-dishes thereof shall be of pure gold.

39 Of a ^f talent of fine gold shalt thou make it with all these instruments.

* Heb. 5. 5. 44. 40 * Look therefore that thou make *them* after their fashion that was shewed thee in the mountain.

^a To set the bread upon.

^b It shall not be molten, but beaten out of the lump of gold with the hammer.

^c This was the talent weight of the temple, and weighed 120 pounds.

^d That is, of most cunning or fine work.

^e On the side, that the curtains might be tied together.

^f In tying together both the sides.

^g Lest rain and weather should mar it.

CHAP. XXVI.

Bef. Chr. 1491. The form of the tabernacle and the appurtenances. 33 The place of the ark, of the mercy-seat, of the table, and of the candlestick.

Afterward thou shalt make the tabernacle with ten curtains of fine twined linen ; and blue silk, and purple, and scarlet ; and in them thou shalt make cherubims of ^h brodered work.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits : every one of the curtains shall have one measure.

3 Five curtains shall be coupled one to another : and the *other* five curtains shall be coupled one to another.

4 And thou shalt make strings of blue silk upon the edge of the one curtain, *which* is in the selvedge ^b of the coupling : and likewise shalt thou make in the edge of the *other* curtain in the selvedge, in the second coupling.

5 Fifty strings shalt thou make in one curtain, and fifty strings shalt thou make in the edge of the curtain which is in the ¹ second coupling : the strings shall be one right against another.

6 Thou shalt make also fifty † taches of † Or, hooks. gold, and couple the curtains one to another with the taches, and it shall be one † taber- † Or, parti- nacle. tion.

7 ¶ Also thou shalt make curtains of goats hair to be a ^k covering upon the tabernacle : thou shalt make them *to the number* of eleven curtains.

8 The length of ■ curtain shall be thirty cubits, and the breadth of a curtain four cubits : the eleven curtains shall be of one measure.

9 And thou shalt couple five curtains by themselves, and the six curtains by themselves : but thou shalt double the ¹ sixth curtain upon the fore-front of the covering.

10 And thou shalt make fifty strings in the edge of one curtain, in the selvedge of the coupling, and fifty strings in the edge of the *other* curtain in the second coupling.

11 Likewise thou shalt make fifty † taches † Or, hooks. of brass, and fasten them on the strings, and shalt couple the covering together that it may be one.

12 And the ^m remnant that resteth in the curtains of the covering, *even* the half-curtain that resteth, shall be left at the back side of the tabernacle,

13 That the cubit on the one side, and the cubit on the other side of that which is left in the length of the curtains of the covering, may remain on either side of the tabernacle to cover it.

14 Moreover, for that covering thou shalt make a ⁿ covering of rams skins died red, and a covering ^o of badgers skins above.

X

15 Ten

¹ That is, five on the one side, and five on the other, and the sixth should hang over the door of the tabernacle.

^m For these curtains were two cubits longer than the curtains of the tabernacle, so that they were wider by a cubit ■ both sides.

ⁿ To be put upon the covering that was made of goats hair.

^o This was the third covering of the tabernacle.

Bef. Chr. 1491. 15 Likewise on the other side shall be hangings of fifteen cubits, with their three pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vail of twenty cubits of blue silk, and purple, and scarlet, and fine twined linen wrought with needle, with the four pillars thereof and their four sockets.

17 All the pillars of the court shall have fillets of silver round about, with their heads of silver, and their sockets of brass.

† Heb. fifty in fifty. 18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty † at either end, and the height five cubits, and the hangings of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle for all manner of service thereof, and all the pins thereof, and all the pins of the court, shall be brass.

20 ¶ And thou shalt command the children of Israel, that they bring unto thee pure oil olive^e beaten for the light, that the lamps may always † burn.

† Or, ascend up. 21 In the tabernacle of the congregation without the vail, which is before the testimony, shall Aaron and his sons dress them from evening to morning before the Lord, for a statute unto their generations, to be observed by the children of Israel.

C H A P. XXVIII.

1 The Lord calleth Aaron and his sons to the priesthood. 4 Their garments. 13, 29 Aaron entereth into the sanctuary in the name of the children of Israel. 30 Urim and Thummim. 38 Aaron beareth the iniquity of the Israelites offerings.

AND cause thou thy brother Aaron to come unto thee and his sons with him, from among the children of Israel, that he may serve me in the priest's office: I mean, Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons.

2 Also thou shalt make holy garments for Aaron thy brother, ^a glorious and beautiful.

† Heb. wife in court. 3 Therefore thou shalt speak unto all † cunning men, whom I have filled with the spirit of wisdom, that they make Aaron's garments to ^b consecrate him, that he may serve me in the priest's office.

4 Now these shall be the garments which they shall make, ^c breast-plate, and ^d ephod, and ^e robe, and a broidered coat, ^f mitre, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sons, that he may serve me in the priest's office.

5 Therefore they shall take gold and blue silk, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, blue silk, and purple, scarlet, and fine twined linen of broidered work.

7 The two shoulders thereof shall be joined together by their two edges: so shall it be closed.

8 And the ^g embroidered gard of the same

epnod, which shall be upon him, shall be of the self-same work and stuff, ^h even of gold, blue silk, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onix stones, and grave upon them the names of the children of Israel.

10 Six names of them upon the one stone, and the six names that remain upon the second stone, accordingⁱ to their generations.

11 Thou shalt cause to grave the two stones according to the names of the children of Israel, by ^j graver of signets that worketh and graveth in stone, and shalt make them to be set and embossed in gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, as stones of ^k remembrance of the children of Israel: for Aaron shall bear their names before the Lord upon his two shoulders for ^l remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two chains of fine gold^m at the end, of wreathen work shalt thou make them, and shalt fasten the wreathen chains upon the bosses.

15 ¶ Also thou shalt make the breast-plate of ⁿ judgment with broidered work: like the work of the ephod shalt thou make it: of gold, blue silk, and purple, and scarlet, and fine twined linen shalt thou make it.

16 ^o Foursquare it shall be and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, ^p even four rows of stones: the order shall be this, ^q † ruby, a topaz, and a † carbuncle, in the first row.

18 And in the second row thou shalt set an † emerald, ^r sapphire, and ^s † diamond.

19 And in the third row ^t turkeis, an agate, and an hematite.

20 And in the fourth row ^u † chrysolite, an onyx, and ^v jasper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names, graven in signets, every one after his name, and they shall be for the twelve tribes.

22 ¶ Then thou shalt make upon the breast-plate two chains ^w the ends, of wreathen work of pure gold.

23 Thou shalt make also upon the breast-plate two rings of gold, and put the two rings ^x the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains of gold in the two rings in the ends of the breast-plate.

25 And the ^y other two ends of the two wreathen chains, thou shalt fasten in the two embossments, and shalt put them upon the shoulders of the ephod upon the fore-side of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the ^z two other ends

^a Or stakes wherewith the curtains were fastened in the ground.

^b Such as cometh from the olive when it is first pressed and beaten.

^c Whereby his office may be known to be glorious and excellent.

^d Which is to separate him from the rest.

^e A short and strait coat without sleeves, put upmost upon his garments to keep them close unto him.

^f Which went about his uppermost garment.

^g As they were in age, so should they be graven in order.

^h That Aaron might remember the Israelites to Godward.

ⁱ Of the bosses.

^j It was so called because the high-priest could not give sentence in judgment without that upon his breast.

^k The description of the breast-plate.

^l Which is uppermost toward the shoulder.

^m Which are beneath.

Def. Chr. 1491. ends of the breast-plate, upon the border thereof, toward the inside of the ephod.

27 And two *other* rings of gold thou shalt make, and put them on the two sides of the ephod, beneath in the fore part of it over-against the coupling of it upon the broidered gird of the ephod.

28 Thus shall they bind the breast-plate by his rings upon the rings of the ephod, with a lace of blue silk, that it may be *fast* upon the broidered gird of the ephod, and that the breast-plate be not loosed from the ephod.

29 So Aaron shall ² bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breast-plate of judgment, the *Urim* and the *thummim*, which shall be upon Aaron's heart, when he goeth in before the Lord. And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the ephod altogether of blue silk.

32 And the hole for his head shall be in the midst of it, having an edge of woven work round about the collar of it: so shall it be as the collar of an habergeon, that it rent not.

33 ¶ And beneath upon the skirts thereof thou shalt make pomegranates of blue silk, and purple, and scarlet, round about the skirts thereof, and bells of gold between them round about:

34 *That is*, a golden bell and a pomegranate, a golden bell and a pomegranate, round about upon the skirts of the robe.

35 So shall it be upon Aaron, when he ministereth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and grave thereon, as signets are graven, **HOLINESS TO THE LORD.**

37 And thou shalt put it on a blue silk lace, and it shall be upon the mitre: *even* upon the forefront of the mitre shall it be.

38 So shall it be upon Aaron's forehead, that Aaron may ¹ bear the iniquity of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be always upon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linen coat, and thou shalt make a mitre of fine linen, but thou shalt make ¹ girdle of needle-work.

40 Also thou shalt make for Aaron's sons coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them upon Aaron thy brother, and on his sons with him, and shalt anoint them, and ¹ fill their hands, and sanctify

them, that they may minister unto me in the priest's office. Bef. Chr. 1491.

42 Thou shalt also make them linen breeches to cover their privities: from the loins unto the thighs shall they reach.

43 And they shall be for Aaron and his sons when they come into the tabernacle [†] of the congregation, or when they come unto the altar to minister in the holy place, that they ^{*} commit not iniquity, and so die. *This shall be a law for ever unto him, and to his seed after him.* † Or, of witness.

C H A P. XXIX.

1 The manner of consecrating the priests. 38 The continual sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THIS thing also shalt thou do unto them when thou consecratest them to be my priests. ^{*} Take a young calf, and two rams without blemish, * Levit. 1.

2 And unleavened bread and cakes unleavened tempered with oil, and waters unleavened anointed with oil: (of fine wheat flour shalt thou make them)

3 Then thou shalt put them in one basket, and ^{*} present them in the basket with the calf and the two rams,

4 And shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

5 Also thou shalt take the garments, and put upon Aaron the tunic, and the ^{*} robe of the ephod, and the ephod, and the breast-plate, and shalt close *them* to him with the broidered gird of the ephod.

6 Then thou shalt put the mitre upon his head, and shalt put the holy ^{*} crown upon the mitre. * Ch. 28. 36.

7 And thou shalt take the anointing ^{*} oil, and shalt pour upon his head and anoint him, * Ch. 30. 25.

8 And thou shalt bring his sons, and put coats upon them.

9 And shalt gird them with girdles, *both* Aaron and his sons: and shalt put the bonnets on them, and the priest's office shall be theirs for a perpetual law: thou ^{*} shalt also [†] fill the hands of Aaron, and the hands of his sons. * Ch. 28. 35. † Or, consecrate them.

10 After, thou shalt present the calf before the tabernacle of the congregation, ^{*} and Aaron and his sons shall ² put their hands upon the head of the calf. * Levit. 1.

11 So shalt thou kill the calf before the Lord, at the door of the tabernacle of the congregation.

12 Then thou shalt take of the blood of the calf, and put it upon the horns of the altar with thy finger, and shalt pour all *the rest* of the blood at the foot of the altar.

13. ^{*} Also thou shalt take all the fat that covereth the inwards, and the caul *that is* on the liver, and the two kidneys, and the fat that is upon them, and shalt burn them upon the altar. * Levit. 9.

14 But

^{*} Aaron shall not enter into the holy place in his own name, but in the name of all the children of Israel.

[†] *Urim* signifieth light, and *Thummim* perfection: denoting that the stones of the breast-plate were most clear, and of perfect beauty. By *Urim* also is meant knowledge, and by *Thummim* holiness, shewing what virtues are required of the priests.

¹ *Urim* appertaineth to the Lord: for he is most holy, and nothing unholly may appear before him.

^{*} Their offerings could not be so perfect, but some fault would be therein: which sin the high-priest bare and pacified God.

² That is, consecrate them, by giving them things to offer, and thereby admit them to their office.

³ In not hiding their nakedness.

^{*} To offer them in sacrifice.

^{*} Which was next under the ephod.

² Signifying that the sacrifice was also offered for them, and that they did approve it.

Bef. Chr. 14 But the flesh of the calf, and his skin, and
1491. his dung shalt thou burn with fire without the
† Heb. sin, host: it is a † sin-offering.
2 Cor. 5. 21.

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 Then shalt thou kill the ram, and take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him and his legs, and shalt put them upon the pieces thereof, and upon his head.

18 So thou shalt burn the whole ram upon the altar: for it is a burnt-offering unto the Lord ² for a sweet savour: it is an offering made by fire unto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood and put it ³ upon the lap of Aaron's ear, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is ⁴ upon the altar, and of the anointing oil, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: so he shall be hallowed, and his cloaths, and his sons, and the garments of his sons with him.

22 Also thou shalt take of the rams the fat and the rump, even the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder (for it is the ⁵ ram of consecration.)

23 And one loaf of bread, and one cake of bread *tempered* with oil, and one wafer, out of the basket of the unleavened *bread* that is before the Lord:

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sons, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their hands, and burn them upon the altar besides the burnt-offering for a sweet savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the breast of the ram of the consecration, which is for Aaron, and shalt shake it to ⁶ and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctify the breast of the shaken offering, and the shoulder of the ⁷ heave-offering, which was shaken to and fro, and which was heaved up of the ram of the consecration, which *was* for Aaron, and which *was* for his sons.

28 And Aaron and his sons shall have it by a statute for ever, of the children of Israel: for

2

² Or a favour of rest, which causeth the wrath of God to cease.

³ Meaning the soft and nether part of the ear.

⁴ Wherewith the altar must be sprinkled.

⁵ Which is offered for the consecration of the high-priest.

⁶ This sacrifice the priest did move toward the east, west, north, and south.

⁷ So called, because it was not only shaken to and fro,

it is an heave-offering, and it shall be an heave-offering of the children of Israel, of their ⁸ peace-offerings, *even* their heave-offering to the Lord.

Bef. Chr. 1491.

29 ¶ And the holy garments, which *appertain* to Aaron, shall be his sons after him, to be anointed therein, and to be consecrated therein.

30 That son that shall be priest in his stead, shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tabernacle of the congregation. * Levit. 8. 31. & 24. 9. Matt. 12. 4.

33 So they shall eat these things, ⁹ whereby their atonement was made, to consecrate them, and to sanctify them: but a stranger shall not eat *thereof*, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus unto Aaron, and unto his sons, according to all things which I have commanded thee: seven days shalt thou ¹⁰ consecrate them, † Heb. fill their hearts.

36 And shalt offer every day a calf for a sin-offering, for ¹¹ reconciliation: and thou shalt cleanse the altar, when thou hast offered upon it for reconciliation, and shalt anoint it, to sanctify it.

37 Seven days shalt thou cleanse the altar, and sanctify it, so the altar shall be most holy: and whatsoever toucheth the altar shall be holy.

38 ¶ * Now this is that which thou shalt present upon the altar: *even* two lambs of one ¹² year old, day by day continually. * Numb. 28.

39 The one lamb thou shalt present in the morning, and the other lamb thou shalt present at even.

40 And with the one lamb a ¹³ tenth part of fine flour mingled with the fourth part of an ¹⁴ hin of beaten oil, and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt present at even: thou shalt do thereto according to the offering of the morning, and according to the drink-offering thereof, *to be* a burnt-offering for a sweet savour unto the Lord.

42 *This shall be* a continual burnt-offering in your generations at the door of the tabernacle of the congregation before the Lord, where I will ¹⁵ make appointment with you to speak there unto thee. † Or, declare myself to you.

43 There I will appoint with the children of Israel, and *the place* shall be sanctified by ¹⁶ my glory.

44 And I will sanctify the tabernacle of the congregation and the altar: I will sanctify also Aaron and his sons to be my priests.

Y

45 And

but also lifted up

⁸ Which were offerings of thanksgiving to God for his benefits.

⁹ That is, by the sacrifices.

¹⁰ To appease God's wrath, that sin may be pardoned.

¹¹ That is, an omer. Read chap. 16. 16.

¹² Which is about a pint.

¹³ Because of my glorious presence.

1491.
12.
2 Cor. 6. 16.
15 And I will ^a dwell among the children of Israel, and will be their God.
16 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: ^b I am the Lord their God.

C H A P. XXX.

1 The altar of incense. 13 The sum that the Israelites shall give to the tabernacle. 18 The brass laver. 33 The anointing oil. 34 The making of the perfume.

17 Furthermore, thou shalt make an altar ^c for sweet perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubit, and the breadth thereof a cubit (it shall be four-square) and the height thereof two cubits: the horns thereof ^d shall be of the same.

3 And thou shalt overlay it with fine gold, ^e and the top thereof and the sides thereof round about, and his horns: also thou shalt make unto ^f it a crown of gold round about.

4 Besides this, thou shalt make under this crown two golden rings on either side: ^g even on every side shalt thou make ^h them, that they may be as places for the bars to bear it withal.

5 The which bars thou shalt make of Shittim wood, and shalt cover them with gold.

6 After thou shalt set it ⁱ before the vail that is near the ark of the testimony, before the mercy seat that is upon the testimony where I will appoint with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he ^j dresseth the lamps thereof, shall he burn it.

8 Likewise at even, when Aaron setteth up the lamps thereof, he shall burn incense: ^k this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no ^l strange incense thereon, nor burnt-sacrifice, nor offering, neither pour any drink-offering ^m thereon.

10 And Aaron shall make reconciliation upon the horns of it once in a year with the blood of the sin-offering ⁿ in the day of reconciliation: once in the year shall he make reconciliation upon it throughout your generations: this is most holy unto the Lord.

11 ¶ Afterward the Lord spake unto Moses, saying,

12 ^o When thou takest the sum of the children of Israel after their number, then they shall give every man ^p a redemption of his life unto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall every man give, that goeth into the number, half a shekel, after the ^q shekel of the sanctuary: (^r ^s shekel is twenty gerahs) the half shekel shall be an offering to the Lord.

14 All that are numbered from twenty years old and above, shall give an offering unto the Lord.

^a It is I the Lord that am their God.

^b Upon the which the sweet perfume was burnt, ver.

34.

^c Of the same wood and matter.

^d That is, ^t the sanctuary, and not in the holiest of all.

^e Meaning, when he trimmeth them, and refresheth the oil.

^f Otherwise made than this which is described.

^g But it must only serve to burn perfume.

^h Whereby he testified that he redeemed his life which he had forfeited. ^u as is declared by David, 2 Sam. 24. 1.

15 The rich shall not pass, and the poor shall not diminish from half a shekel, when ye shall give an offering unto the Lord, ^v for the redemption of your lives. Bef. Chr. 1491.

16 So thou shalt take the ^w money of the redemption of the children of Israel, and shalt put it unto the use of the tabernacle of the congregation, that it may be ^x memorial unto the children of Israel before the Lord, for the redemption of your lives.

17 ¶ Also the Lord spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot of brass to wash, and shalt put it between the tabernacle of the congregation and the altar, and shalt put water therein.

19 For Aaron and his sons shall ^y wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, or when they go unto the altar to minister, ^z and to make the perfume of the burnt-offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feet, that they die not: and ^{aa} this shall be to them an ordinance ^{ab} for ever, ^{ac} both to him and to his seed throughout their generations.

22 ¶ Also the Lord spake unto Moses, saying,

23 Take thou also unto thee principal spices: of the most pure myrrh five hundred ^{ad} shekels, of sweet cinnamon half so much, ^{ae} that is, two hundred and fifty, and of sweet ^{af} calamus, two hundred and fifty:

24 Also of Cassia five hundred, after the shekel of the sanctuary, and of oil olive an ^{ag} hin. * Ch. 29. 40.

25 So thou shalt make of it the oil of holy ointment, ^{ah} even a most precious ointment after the art of the apothecary: this shall be the oil of holy ointment.

26 And thou shalt anoint the ^{ai} tabernacle of the congregation therewith, and the ark of the testimony:

27 Also the table, and all the instruments thereof, and the candlestick, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt-offering with all his instruments, and the laver and his foot.

29 So thou shalt sanctify them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sons, and shalt consecrate them, that they may minister unto me in the priest's office.

31 Moreover, thou shalt speak unto the children of Israel, saying, This shall be an holy ointment unto me, throughout your generations.

32 None shall anoint ^{aj} man's flesh therewith, neither shall ye make any composition like unto it: ^{ak} for it is holy, ^{al} and shall be holy unto you.

33 Whosoever shall make the like ointment,

^{ad} This shekel valued two common shekels: and the gerah valued about twelve pence, after five shillings sterling the ounce of silver.

^{ae} That God should be merciful unto you.

^{af} Signifying, that he that cometh to God must be washed from all sin and corruption.

^{ag} So long as the priesthood shall last.

^{ah} Weighing so much.

^{ai} It is ^{am} kind of reed of a very sweet savour within, and is used in powders and odours.

^{aj} All things which appertain ^{an} the tabernacle.

^{ak} Neither at their burials, nor otherwise.

1491. ment, or whosoever shall put any of it upon a stranger, even he shall be cut off from his people.

34 And the Lord said unto Moses, Take unto thee these spices, pure myrrh and clear gum and galbanum, these odours with pure frankincense of each like weight.

35 Then thou shalt make of them perfume composed after the art of the apothecary, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the ark of the testimony in the tabernacle of the congregation, where I will make appointment with thee: it shall be unto you most holy.

37 And ye shall not make unto you any composition like this perfume, which thou shalt make: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that to smell thereto, even he shall be cut off from his people.

C H A P. XXXI.

2 God maketh Bezaleel and Aholiab meet for his work. 13 The sabbath-day is the sign of our sanctification. 18 The tables written by the finger of God.

AND the Lord spake unto Moses, saying,

2 Behold, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah,

3 Whom I have filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all workmanship:

4 To find out curious works to work in gold, and in silver, and in bras.

5 Also in the art to set stones, and to carve in timber, and to work in all manner of workmanship.

6 And behold, I have joined him with Aholiab the son of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted have I put wisdom to make all that I have commanded thee:

7 That is, the tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that shall be thereupon, with all the instruments of the tabernacle:

8 Also the table and the instruments thereof, and the pure candlestick with all his instruments, and the altar of perfume:

9 Likewise the altar of burnt-offering with all his instruments, and the laver with his foot:

10 Also the garments of the ministration, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet perfume for the sanctuary: according to all that I have commanded thee, shall they do.

12 ¶ Afterward the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, and say, Notwithstanding keep ye my sabbaths: for it is a sign between me and you in your generations, that ye may know that I the Lord do sanctify you.

14 * Ye shall therefore keep the sabbath: for it is holy unto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be even cut off from among his people.

15 Six days shall men work, but in the seventh day is the sabbath of the holy rest to the Lord: whosoever doth any work in the sabbath day, shall die the death.

16 Wherefore the children of Israel shall keep the sabbath, that they may observe the rest throughout their generations for an everlasting covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the Lord made the heaven and the earth, and in the seventh day he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses upon mount Sinai) he gave him two tables of the testimony, even tables of stone, written with the finger of God.

C H A P. XXXII.

4 The Israelites impute their deliverance to the calf.

14 God is appeased by Moses's prayer. 19 Moses breaketh the tables. 27 He slayeth the idolaters. 32 Moses's zeal for the people.

BUT when the people saw that Moses tarried long ere he came down from the mountain, the people gathered themselves together against Aaron, and said unto him, Up, make us gods to go before us: for of this Moses (the man that brought us out of the land of Egypt) we know not what is become of him.

2 And Aaron said unto them, Pluck off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 Then all the people plucked from themselves the golden ear-rings which were in their ears, and they brought them unto Aaron,

4 Who received them at their hands, and fashioned it with the graving tool, and made of it a molten calf: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an altar before

* Either stranger or an Israelite, save only the priests.

¶ In Hebrew, Sheheleth; which is a sweet kind of gum, and shineth as the nail.

† Only dedicate to the use of the tabernacle.

‡ I have chosen and made meet, chap. 35. 30.

§ This sheweth that handicrafts are the gifts of God's Spirit, and therefore ought to be esteemed.

¶ I have instructed them and increased their knowledge.

‡ So called because of the cunning and art used therein, or because the whole was beaten out of one piece.

§ Which only was to anoint the priests and the instruments of the tabernacle, and not to burn.

¶ Though I command these works to be done, yet will I not that you break my sabbath days.

* God repeateth this point, because the whole keeping of the law standeth in the true use of the sabbath, which is to cease from our works, and to obey the will of God.

† From creating his creatures, but not from governing and preserving them.

‡ Whereby he declared his will to his people.

§ The root of idolatry is, when men think that God is not at hand except they see him carnally.

¶ Thinking that they would rather forego idolatry, than resign their most precious jewels.

‡ Such is the rage of idolaters, that they spare no cost to satisfy their wicked desires.

§ They smelled of their leaven of Egypt, where they saw calves, oxen, and serpents worshipped.

1491. fore it: and Aaron proclaimed, saying, To-mor-
row shall be the holy day of the Lord.

6 So they rose up the next day in the morn-
ing, and offered burnt-offerings, and brought
peace-offerings: also the people fat them down
to eat and to drink, and rose up to play.

7 ¶ Then the Lord said unto Moses, * Go,
get thee down: for thy people which thou hast
brought out of the land of Egypt hath corrupted
their way.

8 They are soon turned out of the way
which I commanded them: for they have made
them a molten calf, and have worshipped it,
and have offered thereto, saying, * These be thy
gods, O Israel, which have brought thee out of
the land of Egypt.

9 Again, the Lord said unto Moses, * I have
seen this people, and behold, it is a stiff-necked
people.

10 Now therefore let me alone, that my
wrath may wax hot against them, for I will con-
sume them: but I will make of thee a mighty
people.

11 * But Moses prayed unto the Lord his
God, and said, O Lord, why doth thy wrath
wax hot against thy people, which thou hast
brought out of the land of Egypt with great
power, and with a mighty hand?

12 ¶ Wherefore shall the Egyptians † speak,
and say, He hath brought them out maliciously
for to slay them in the mountains, and to con-
sume them from the earth? turn from thy
fierce wrath, and † change thy mind from this
evil toward thy people.

13 Remember * Abraham, Isaac, and Israel
thy servants, to whom thou swarest by thine own
self, and saidst unto them, * I will multiply
your seed as the stars of heaven, and all this
land that I have spoken of, will I give unto
your seed, and they shall inherit it for ever.

14 Then the Lord changed his mind from the
evil which he threatened to do unto his peo-
ple.

15 So Moses returned and went down from
the mountain with the two tables of the testi-
mony in his hand: the tables were written on
both their sides, even on the one side and on the
other were they written.

16 And these tables were the work of God,
and this * writing was the writing of God graven
in the tables.

17 And when Joshua heard the noise of the
people as they shouted, he said unto Moses,
There is a noise of war in the host.

18 Who answered, It is not the noise of
them that have the victory, nor the noise of them
that are overcome: but I do hear the noise of
singing.

19 Now, as soon as he came near unto the
host, he saw the calf and the dancing: so Moses's
wrath waxed hot, and he cast the tables out of

his hands, and brake them in pieces beneath
the mountain. Bef. Chr. 1491.

20 * After, he took the calf which they
had made, and burned it in the fire, and ground
it unto powder, and strewed it upon the water,
and made the children of Israel drink of it. * Deut. 9:21.

21 Also Moses said unto Aaron, What did
this people unto thee, that thou hast brought so
great a sin upon them?

22 Then Aaron answered, Let not the
wrath of my lord wax fierce: Thou knowest
this people, that they are even set on mis-
chief.

23 And they said unto me, Make us gods
to go before us: for we know not what is be-
come of this Moses (the man that brought us
out of the land of Egypt.)

24 Then I said to them, Ye that have gold
pluck it off: and they brought it me, and I did
cast it into the fire, and thereof came this calf.

25 Moses therefore saw that the people were
naked (for Aaron had made them naked unto
their shame among their enemies)

26 And Moses stood in the gate of the camp,
and said, Who pertaineth to the Lord? let him
come to me. And all the sons of Levi gathered
themselves unto him.

27 Then he said unto them, Thus saith the
Lord God of Israel: Put every man his sword by
his side, go to and fro, from gate to gate,
through the host, and slay every man his bro-
ther, and every man his companion, and every
man his neighbour.

28 So the children of Levi did as Moses had
commanded: and there fell of the people the
same day about three thousand men.

29 (For Moses had said, Consecrate your
hands unto the Lord this day, even every man
upon his son, and upon his brother, that there
may be given you a blessing this day)

30 And when the morning came, Moses
said unto the people, Ye have committed a
grievous crime: but now I will go up to the
Lord, if I may pacify him for your sin.

31 Moses therefore went again unto the Lord,
and said, O this people have sinned a great
sin, and have made them gods of gold.

32 Therefore now if thou pardon their sin,
thy mercy shall appear: but if thou wilt not, I
pray thee rase me out of thy book which thou
hast written.

33 Then the Lord said to Moses, Whosoever
hath sinned against me, I will put him out of
my book.

34 Go now therefore, bring the people unto
the place which I commanded thee: behold,
mine angel shall go before thee, but yet in the
day of my visitation I will visit their sin upon
them.

35 So the Lord plagued the people, because
they caused Aaron to make the calf which he made.

CHAP.

* Whereby we see what necessity we have to pray ear-
nestly to God, to keep us in true obedience, and to send us
good guides.

* God showeth that the prayers of the godly stay his
punishment.

* That is, thy promise made to Abraham.

* All these repetitions show how excellent a thing they
counted themselves of by their idolatry.

Partly to despise them of their idolatry, and partly that
they should have none occasion to remember it afterward.

* Both testifies of God's favour, and an occasion to

their enemies to speak evil of their God.

* This fact did so please God, that he turned the curse of
Jacob against Levi to a blessing. Deut. 33. 9.

* In revenging God's glory we must have no respect of
person, but put off all carnal affection.

* So much he esteemed the glory of God, that he pre-
ferred it even to his own salvation.

* I will make it known that he was never predestinated
in mine eternal counsel to life everlasting.

* This declareth how grievous is sin idolatry is, seeing
that at Moses's prayer God would not fully remit it.

Ref. Chr.
1491.

C H A P. XXXIII.

2 The Lord promiseth to send an angel before his people. 4 They are sad because the Lord denieth to go up with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 And desireth to see the glory of the Lord.

Afterward the Lord said unto Moses, Depart, and go up from hence, thou and the people (which thou hast brought up out of the land of Egypt) unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying,

* Gen. 12. 7. * Unto thy seed will I give it.

2 And * I will send an angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites:

3 To a land, I say, that floweth with milk and honey: for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee in the way.

4 And when the people heard this evil tidings; they sorrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say unto the children of Israel, Ye are stiff-necked people, I will come suddenly upon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to do unto thee)

6 So the children of Israel laid their good raiment from them, after Moses came down from the mount Horeb.

7 Then Moses took his tabernacle, and pitched it without the host far off from the host, and called it ¹ Ohel-moed. And when any did seek to the Lord, he went out unto the tabernacle of the congregation, which was without the host.

And when Moses went out unto the tabernacle, all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And as soon as Moses was entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses.

10 Now when all the people saw the cloudy pillar stand at the tabernacle door, all the people rose up, and worshipped every man in his tent door.

11 And the Lord spake unto Moses, ² face to face, as a man speaketh unto his friend. After he turned again into the host, but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ Then Moses said unto the Lord, See, thou sayest unto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with me: thou hast said moreover, I know thee

by ¹ name, and thou hast also found grace in my sight. Ref. Chr. 1490.

13 Now therefore, I pray thee, if I have found favour in thy sight, shew me now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this nation is thy people.

14 And he answered, My ³ presence shall go with thee, and I will give thee rest.

15 Then he said unto him, If thy presence go not with us, carry us not hence.

16 And wherein now shall it be known, that I and thy people have found favour in thy sight? shall it not be when thou goest with us? for I, and thy people shall have pre-eminence before all the people that are upon the earth.

17 And the Lord said unto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shew me thy ⁴ glory.

19 And he answered, I will make all my ⁵ good go before thee, and I will ⁶ proclaim the name of the Lord before thee: for I will ⁷ shew ⁸ mercy to whom I will shew mercy, and will have compassion on whom I will have compassion. Rom. 9. 15.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and ⁹ live.

21 Also the Lord said, Behold, *There is* ¹⁰ place by ¹¹ me, and thou shalt stand upon the rock:

22 And while my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with mine hand while I pass by.

23 After I will take away mine hand, and thou shalt see my ¹² back parts: but my face shall not be seen.

C H A P. XXXIV.

The tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is forty days in the mount. 30 His face shineth, and he covereth it with a veil.

AND the Lord said unto Moses, ¹³ Hew thee ¹⁴ two tables of stone, like unto the first, and I will write upon the tables the words that were in the first tables, which thou brakest in pieces. Deut. 30.

2 And be ready in the morning, that thou mayest come up early unto the mount of Sinai, and ¹⁵ wait there for me in the top of the mount. † Heb. stand to me.

3 But let no man come up with thee, neither let any man be seen throughout all the mount, neither let the sheep nor cattle feed ¹⁶ before this mount. † Or, about.

Z

4 ¶ Then

⁸ The land of Canaan was compassed with hills: so they that entered into it, must pass up by the hills.

¹³ That either I may shew mercy if thou repent, or else punish thy rebellion.

¹⁴ That is, the tabernacle of the congregation: so called because the people resorted thither when they should be instructed of the Lord's will.

¹⁵ Moses plainly and familiarly of all others, Num. 12. 7, 8. Deut. 34. 10.

¹⁶ I care for thee, and will preserve thee in this thy vocation.

¹³ Signifying, that the Israelites should excel through God's favour all other people, ver. 16.

¹⁴ Thy face, thy substance, and thy majesty.

¹⁵ My mercy and fatherly care.

¹⁶ Read chap. 34. ver. 6. 7.

¹⁷ For finding nothing in man that can deserve mercy, he will freely save his.

¹⁸ For Moses saw not his face in full majesty, but as man's weakness could bear.

¹⁹ In mount Horeb.

²⁰ So much of my glory as in this mortal life thou art able to see.

1 Then Moses [†] hewed two tables of stone like unto the first, and rose up early in the morning, and went up unto the mount Sinai, as the Lord had commanded him, and took in his hand two tables of stone.

2 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

3 So the Lord passed before his face, and cried, The Lord, the Lord, strong, merciful, and gracious, slow to anger, and abundant in goodness and truth,

4 Reserving mercy for thousands, forgiving iniquity, and transgression and sin, and not [†] making *the wicked* innocent, [‡] visiting the iniquity of the fathers upon the children, and upon childrens children, unto the third and fourth generation.

5 Then Moses made haste and bowed himself to the earth, and worshipped,

6 And said, O Lord, I pray thee, if I have found grace in thy sight, that the Lord would now go with us (for it is a stiff-necked people) and pardon our iniquity and our sin, and take us for thine inheritance.

7 And he answered, Behold, ^{*} I will make a covenant before all thy people, and will do marvels, such as have not been done in all the world, neither in all nations: and all the people among whom thou art, shall see the work of the Lord: for it is a terrible thing that I will do with thee.

8 Keep diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites.

9 Take heed to thyself, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ^{*} ruin among you:

10 But ye shall overthrow their altars, and break their images in pieces, and cut down their groves.

11 (For thou shalt bow down to none other god, because the Lord, whose name is ^{*} Jealous, is a jealous God)

12 Lest thou make [‡] compact with the inhabitants of the land, and when they go a whoring after their gods, and do sacrifice unto their gods, *some man call thee*, and thou [‡] eat of his sacrifice:

13 And *lest* thou take of their ^{*} daughters unto thy sons, and their daughters go [‡] whoring after their gods, and make thy sons go a whoring after their gods.

14 Thou shalt make thee no gods of [‡] metal.

15 The feast of [‡] unleavened bread shalt thou keep: seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of ^{*} Abib: for in the month of Abib thou comest out of Egypt.

16 Every male, that *first* openeth the womb, shall be mine: also all the first-born of thy flock shall be reckoned *mine*, both of beeves and sheep.

17 But the first of the aſs thou shalt buy out with a lamb: and if thou redeem *him* not, then thou shalt break his neck: all the first-born of thy sons shalt thou redeem, and none shall appear before me ^{*} empty.

18 Six days shalt thou work, and in the seventh day thou shalt rest: both in earning time, and in the harvest thou shalt rest.

19 Thou shalt also observe the feast of weeks *in the time* of the first-fruits of wheat-harvest, and the feast of gathering *fruits* in ^b the end of the year.

20 Thrice in a year shall all your men children appear before the Lord Jehovah God of Israel.

21 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall ^c desire thy land, when thou shalt come up to appear before the Lord thy God thrice in the year.

22 Thou shalt not offer the blood of my sacrifice with leaven, neither shall ought of the sacrifice of the feast of passover be left unto the morning.

23 The first ripe fruits of thy land thou shalt bring unto the house of the Lord thy God: yet shalt thou not ^d see the kid in his mother's milk.

24 And the Lord said unto Moses, Write thou these words: for after the tenor of ^{*} these words I have made [‡] covenant with thee and with Israel.

25 So he was there with the Lord [‡] forty days and forty nights, and did neither eat bread nor drink water: and he wrote in the tables ^{*} the words of the covenant, *even* the ten [†] commandments.

26 So when Moses came down from mount Sinai, the two tables of the testimony *were* in Moses's hand, as he descended from the mount: (now Moses wist not that the skin of his face shone bright, after that *God* had talked with him.)

27 And Aaron and all the children of Israel looked upon Moses, and behold, the skin of his face shone bright, and they were ^f afraid to come near him.

28 But Moses called them: And Aaron and all the chief of the congregation returned unto him: and Moses talked with them.

29 And afterward all the children of Israel came near, and he charged them with all that the Lord had said unto him in mount Sinai.

30 So Moses made an end of communing with them, [‡] and had put [‡] covering upon his face.

31 But, when Moses came ^{*} before the Lord to speak with him, he took off the covering until he came out: then he came out, and spake unto the children of Israel that which he was commanded.

32 And

This ought to be referred [‡] the Lord, and not [‡] Moses's proclaiming, [‡] chap. 33. 19.

[‡] Seeing the people are thus of nature, the rulers have need to call upon God that he would always be present with his Spirit.

[‡] If thou follow their wickedness, and pollute thyself with their idolatry.

[‡] Which pleasant places they chused for their idols.

[‡] As gold, silver, brass, or any thing that is molten: and herein is condemned all manner of idols, whatsoever they be made of.

^a Without offering something.

^b Which was in September, when the sun declined, which in the count of political things, they called the end of the year.

^c God promiseth to defend them and theirs, which obey his commandment.

^d Read chap. 23. 19. Deut. 14. 21.

^e This miracle was to confirm the authority of the law; and ought no more to be followed than other miracles.

^f Read 2 Cor. 3. 7.

^g Which was in the tabernacle of the congregation.

Bef. Chr. 1491.
^{*} Ch. 13. 2.
and 22. 29.
Exek. 44. 32.

^{*} Ch. 23. 25.

^{*} Ch. 23. 12.

^{*} Ch. 23. 16.

[‡] Deut. 16. 16.
Ch. 23. 14. 17.

^{*} Ch. 23. 18.

^{*} Ch. 24. 17.
Deut. 9. 9.

^{*} Deut. 4. 15.

[†] Or, words.

^{*} 2 Cor. 3. 13.

Bef. Chr. 1491. 35 And the children of Israel saw the face of Moses, how the skin of Moses's face shone bright: therefore Moses put the covering upon his face, until he went to speak with God.

C H A P. XXXV.

2 The sabbath. 5 The free gifts are required. 21 The readiness of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

THEN Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which the Lord hath commanded, that ye should do them:

* Ch. 20. 9. 2 * Six days thou shalt work, but the seventh day shall be unto you the holy ^h sabbath of rest unto the Lord: whosoever doth *any* work therein, shall die.

3 Ye shall kindle no fire throughout all your habitations upon the sabbath-day.

4 ¶ Again, Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

* Ch. 25. 2. 5 Take from among you an offering unto the Lord: whosoever is of a * willing heart, let him bring this offering unto the Lord, *namely*, gold, and silver, and brass:

6 Also blue silk, and purple, and scarlet, and fine linen, and goat's *hair*,

7 And rams skins died red, and badgers skins with Shittim wood:

8 And oil for light, and spices for the anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set in the ephod, and in the breast-plate.

10 And all the wise ^h hearted among you, shall come and make all that the Lord hath commanded:

* Ch. 26. 31. 11 *That is*, the * tabernacle, the pavilion thereof, and his covering, and his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the bars thereof: the mercy-seat, and the vail that ^k covereth it,

13 The table, and the bars of it, and all the instruments thereof, and the shew bread:

14 Also the candlestick of light, and his instruments, and his lamps, with the oil for the light:

* Ch. 30. 1. 15 * Likewise the altar of perfume and his bars, and the anointing oil, and the sweet incense, and the vail of the door at the entering in of the tabernacle,

* Ch. 27. 1. 16 The * altar of burnt-offering with his brazen grate, his bars and all his instruments, the laver and his foot,

17 The hangings of the court, his pillars, and his sockets, and the vail of the gate of the court,

18 The pins of the tabernacle, and the pins of the court with their cords,

19 The ^l ministring garments to minister in the holy place, *and* the garments for Aaron the priest, and the garments of his sons, that they may minister in the priest's office.

^h Wherein ye shall rest from all bodily work.

ⁱ Read chap. 28. 3.

^k Which hanged before the mercy-seat, that it could not be seen.

^l Such ■ appertain to the service of the tabernacle.

20 ¶ Then all the congregation of the children of Israel departed from the presence of Moses.

21 And every one whose heart [†] encouraged ^{† Heb. *gided* him *uf*} him, and every one whose spirit made him willing, came *and* brought an offering to the Lord, for the work of the tabernacle of the congregation, and for all his uses, and for the holy garments.

22 Both men and women, as many as were free hearted, came *and* brought [‡] taches and earrings, and rings, and bracelets, all *were* jewels of gold: and every one that offered, offered an offering of gold unto the Lord: ^{† Or, hooks.}

23 Every man also which had blue silk, and purple, and scarlet, and fine linen, and goats *hair*, and ram's skins died red, and badgers skins, brought *them*.

24 All that offered an oblation of silver and brass, brought the offering unto the Lord: and every one that [†] had Shittim wood for any manner of work for the ministrating, brought *it*. ^{† Heb. *with* *on* *was* *found*.}

25 And all the women that were ^m wise hearted, did spin with their hands, and brought the spun-work, *even* the blue silk, and the purple, the scarlet, and the fine linen.

26 Likewise all the women, ⁿ whose hearts were moved with knowledge, spun goats *hair*.

27 And the rulers brought onyx stones, and stones to be set in the ephod, and in the breast-plate:

28 Also spice, and oil for light, and for the ⁿ anointing oil, and for the sweet perfume. ^{* Ch. 30. 23.}

29 Every man and woman of the children of Israel, whose hearts moved them willingly to bring for all the work which the Lord had commanded them to make ⁿ by the hand of Moses, brought a free offering unto the Lord.

30 ¶ Then Moses said unto the children of Israel, Behold, ⁿ the Lord hath called by name ^{* Ch. 31. 2.} Bezaleel the son of Uri, the son of Hur, of the tribe of Judah.

31 And hath filled him [‡] with an excellent ^{† Or, with the spirit of God.} spirit of wisdom, of understanding, and of knowledge, and in all manner of work,

32 To find out curious works, to work in gold, and in silver, and in brass,

33 And in graving stones to set them, and in carving of wood, *even* to make any manner of fine work.

34 And he hath put in his heart that he may teach *others*: both he, and Aholiab the son of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to work all manner of ^p cunning ⁿ and broidered, ^{* Ch. 26. 1.} and needle-work: in blue silk, and in purple, in scarlet, and in fine linen and weaving, *even* ■ do all manner of work and subtile inventions.

C H A P. XXXVI.

1 The great readiness of the people, insomuch that he commanded them to cease. 8 The curtains made. 19 The coverings. 20 The boards. 31 The bars. 35 And the vail.

THEN

^m Which ■■ witty and expert.

ⁿ That is, which were good spinners.

^p Using Moses ■ ■ minister thereof.

[†] Pertaining ■■ graving, or carving, ■■ such like.

Let Car. **T**HREE wrought Bezaleel, and Aholiab, and all the cunning men to whom the Lord gave wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise-hearted men in whose hearts the Lord had given wisdom, *and* as many as their hearts encouraged to come unto that work to work it.

3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it: also they brought still unto him free gifts every morning.

4 So all the wise men that wrought all the holy work, came every man from his work which they wrought,

5 And spake to Moses, saying, The people bring too much, *and* more than enough for the work of the work, which the Lord hath commanded to be made.

6 Then Moses gave a commandment, and they caused it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more work for the oblation of the sanctuary. So the people were stayed from offering.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ^{• Ch. 26.} All the cunning men therefore among the workmen, made for the tabernacle ten curtains of fine twined linen, and of blue silk, and purple, and scarlet: ^{• Ch. 26.} cherubims of brodered work made they upon them.

9 The length of one curtain was twenty and eight cubits: and the breadth of one curtain four cubits, *and* the curtains were all of one size.

10 And he coupled five curtains together, and other five coupled he together.

11 And he made strings of blue silk by the edge of one curtain, in the selvedge of the coupling: likewise he made on the side of the other curtain in the selvedge in the second coupling.

12 ^{• Ch. 26.} Fifty strings made he in the one curtain, and fifty strings made he in the edge of the other curtain, which was in the second coupling: the strings were set one against another.

13 After, he made fifty † taches of gold, and coupled the curtains one to another with the taches: so was it one tabernacle.

14 ¶ Also he made curtains of goats hair for the † covering upon the tabernacle: he made them to the number of eleven curtains.

15 The length of one curtain had thirty cubits, and the breadth of one curtain four cubits: the eleven curtains were of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves:

17 Also he made fifty strings upon the edge of one curtain in the selvedge in the coupling, and fifty strings made he upon the edge of the other curtain in the second coupling.

18 He made also fifty taches of brats to couple the covering that it might be one. ^{Bef. Ch. 26. 1497.}

19 And he made a covering upon the pavilion of rams skins died red, and a covering of badgers skins above.

20 ¶ Likewise he made the boards for the tabernacle of Shittim wood to stand up.

21 The length of a board was ten cubits, and the breadth of one board was a cubit and an half.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the tabernacle.

23 So he made twenty boards for the south side of the tabernacle, even full south.

24 And forty sockets of silver made he under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 Also for the other side of the tabernacle toward the north, he made twenty boards.

26 And their forty sockets of silver, two sockets under one board, and two sockets under another board.

27 Likewise toward the west side of the tabernacle he made six boards.

28 And two boards made he in the corners of the tabernacle, for either side,

29 And they were joined beneath, and likewise were made sure above with a ring: thus he did to both in both corners. ^{• Ch. 26. 24.}

30 So there were eight boards and their sixteen sockets of silver, under every board two sockets.

31 ¶ After, he made bars of Shittim wood, five for the boards in the one side of the tabernacle, ^{• Ch. 26. 28. and 30. 45.}

32 And five bars for the boards in the other side of the tabernacle, and five bars for the boards of the tabernacle on the side toward the west.

33 And he made the middle bar to shoot through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the bars, and covered the bars with gold.

35 ¶ Moreover he made a vail of blue silk, and purple, and of scarlet, and of fine twined linen: with cherubims of brodered work made he it:

36 And made thereunto four pillars of Shittim, and overlaid them with gold: whose † hooks were also of gold, and he cast for them four sockets of silver. ^{† Or, brass.}

37 And he made an hanging for the tabernacle door, of blue silk, and purple, and scarlet, and fine twined linen, and needle-work.

38 And the five pillars of it with their hooks, and overlaid their chapiters and their † fillets with gold, but their five sockets were of brats. ^{† Or, brass border.}

CHAP.

^B By the sanctuary he meaneth here all the tabernacle.

^C Meaning the Israelites.

^D A rare example, and notable, to see the people so ready to give God with their goods.

^E Which were little pictures with wings, in the form of cherubims.

^F These two were above the covering of goats hair.

^G And to bear up the curtains of the tabernacle.

^H Or, toward the sea, which was the sea called Mediterranean, westward from Jerusalem.

^I Which was between the sanctuary and the holiest of all.

^K Which was between the court and the sanctuary.

Bef. Chr.
1490.

CHAP. XXXVII.

1 The ark. 6 The mercy-seat. 10 The table.
17 The candlestick. 25 The altar of incense.

* Ch. 25. 10.

AFTER this, Bezaleel made the ark of Shittim wood, two cubits and an half long, and a cubit and a half broad, and a cubit and an half high:

2 And overlaid it with fine gold within and without, and made a crown of gold to it round about,

3 And cast for it four rings of gold for the four corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made bars of Shittim wood, and covered them with gold,

5 And put the bars in the rings by the sides of the ark, to bear the ark.

* Ch. 25. 17.

6 ¶ And he made the mercy-seat of pure gold: two cubits and an half was the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims of gold, upon the two ends of the mercy-seat: even of work beaten with the hammer made he them.

¶ One cherub on the one end, and another cherub on the other end: of the mercy-seat made he the cherubims, at the two ends thereof.

9 And the cherubims spread out their wings on high, and covered the mercy-seat with their wings, and their faces were one towards another: toward the mercy-seat were the faces of the cherubims.

10 ¶ Also he made the table of Shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and an half the height of it.

11 And he overlaid it with fine gold, and made thereto a crown of gold round about.

† Or, four fingers.

12 Also he made thereto a border of an hand breadth round about, and made upon the border a crown of gold round about.

13 And he cast for it four rings of gold, and put the rings in the four corners that were in the four feet thereof.

14 Against the border were the rings, as places for the bars to bear the table.

15 And he made the bars of Shittim wood, and covered them with gold to bear the table.

* Ch. 25. 29.

16 * Also he made the instruments for the table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 ¶ Likewise he made the candlestick of pure gold: of work beaten out with the hammer made he the candlestick, and his shaft, and his branch, his bowls, his knops, and his flowers were of one piece.

18 And six branches came out of the sides thereof: three branches of the candlestick out of the one side of it, and three branches of the candlestick out of the other side of it.

19 In one branch three bowls made like almonds, a knop and a flower: and in another

branch three bowls made like almonds, a knop and a flower: and so throughout the six branches that proceeded out of the candlestick.

Bef. Chr.
1490.

20 And upon the candlestick were four bowls after the fashion of almonds, the knops thereof, and the flowers thereof:

21 That is, under every two branches a knop made thereof, and a knop under the second branch thereof, and a knop under the third branch thereof, according to the six branches coming out of it.

22 Their knops and their branches were of the same: it was all one * beaten work of pure gold. * Ch. 25. 31.

23 And he made for it seven lamps with the snuffers and snuff-dishes thereof of pure gold.

24 Of a talent of pure gold made he it with all the instruments thereof.

25 ¶ Furthermore he made the perfume altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the horns thereof were of the same. * Ch. 30. 1, 2, 3, 4.

26 And he covered it with pure gold, both the top and the sides thereof round about, and the horns of it, and made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, in the two corners of the two sides thereof, to put bars in for to bear it therewith.

28 Also he made the bars of Shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the sweet pure incense after the apothecary's art. * Ch. 30. 23, 35.

CHAP. XXXVIII.

1 The altar of burnt-offering. 8 The brasen laver.
9 The court. 24 The sum of that the people offered.

ALSO he made the altar of burnt-offering of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was square and three cubits high. * Ch. 27. 1.

2 And he made unto it horns in the four corners thereof: the horns thereof were of the same, and he overlaid it with brass.

3 Also he made all the instruments of the altar: the ash-pans, and the besoms, and the basins, the flesh-hooks, and the censers: all the instruments thereof made he of brass. * Ch. 27. 3. † Or, fire-pans.

4 Moreover, he made a brasen grate, wrought like a net to the altar, under the compass of it beneath in the midst of it,

5 And cast four rings of brass for the four ends of the grate to put bars in.

6 And he made the bars of Shittim wood, and covered them with brass:

7 The which bars he put into the rings on the sides of the altar to bear it withal, and made it hollow within the boards. * Ch. 27. 2.

¶ Also he made the laver of brass, and the foot of it of brass of the glasses of the women that did assemble and come together at the door of the tabernacle of the congregation.

A a

9 ¶ Fi-

▪ Like battlements.

^b Of the self-same matter that the mercy-seat was.

▪ Read chap. 25. 39.

^d So that the gridiron or grate was half so high as the altar, and stood within it.

^c Rab. Kimhi saith, that the women brought their looking-glasses, which were of brass or fine metal, and offered them freely unto the use of the tabernacle: which was a bright thing, and of great majesty.

- 9 Finally, he made the court on the south-side full south: the hangings of the court were of fine twined linen, having an hundred cubits.
- 10 Their pillars were twenty, and their brazen sockets twenty: the hooks of the pillars, and their fillets were of silver.
- 11 And on the north side the hangings were an hundred cubits: their pillars twenty, and their sockets of brass twenty, the hooks of the pillars and their fillets of silver.
- 12 On the west side also were hangings of fifty cubits, their ten pillars with their ten sockets: the hooks of the pillars and their fillets of silver.
- 13 And toward the east side, full east were hangings of fifty cubits.
- 14 The hangings of the one side were fifteen cubits, their three pillars and their three sockets:
- 15 And of the other side of the court gate on both sides were hangings of fifteen cubits, with their three pillars and their three sockets.
- 16 All the hangings of the court round about were of fine twined linen:
- 17 But the sockets of the pillars were of brass: the hooks of the pillars and their fillets of silver, and the covering of their chapiters of silver: and all the pillars of the court were hooped about with silver.
- 18 He made also the hanging of the gate of the court of needle-work, blue silk, and purple, and scarlet, and fine twined linen, even twenty cubits long, and five cubits in height and breadth, like the hangings of the court.
- 19 And their pillars were four with their four sockets of brass: their hooks of silver, and the covering of their chapiters, and their fillets of silver.
- 20 But all the pins of the tabernacle and of the court round about were of brass.
- 21 ¶ These are the parts of the tabernacle, I mean, of the tabernacle of the testimony, which was appointed by the commandment of Moses for the office of the levites, by the hand of Ithamar son to Aaron the priest.
- 22 So Bezaleel the son of Uri the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.
- 23 And with him Aholiab the son of Ahimach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of needle-work in blue silk, and in purple, and in scarlet, and in fine linen.
- 24 All the gold that was occupied in all the work wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and seven hundred and thirty shekels, according to the shekel of the sanctuary.
- 25 But the silver of them that were numbered in the congregation, was an hundred talents, and a thousand seven hundred seventy and five shekels, after the shekel of the sanctuary.
- 26 A portion for a man, that is, half a shekel after the shekel of the sanctuary, for all them that were numbered from twenty years old and above, among six hundred thousand and three thousand and five hundred and fifty men.
- 27 Moreover there were an hundred talents of silver, to cast the sockets of the sanctuary, and the sockets of the vail: an hundred sockets of an hundred talents, a talent for a socket.
- 28 But he made the hooks for the pillars of a thousand seven hundred and seventy and five shekels, and overlaid their chapiters, and made fillets about them.
- 29 Also the brass of the offering was seventy talents, and two thousand and four hundred shekels,
- 30 Whercof he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate which was for it, with all the instruments of the altar,
- 31 And the sockets of the court round about, and the sockets for the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

C H A P. XXXIX.

1 The apparel of Aaron and his sons. 32 All that the Lord commanded, was made and finished. 43 Moses blesteth the people.

Moreover, they made garments of ministration to minister in the sanctuary, of blue silk, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the ephod of gold, blue silk, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue silk, and in the purple, and in the scarlet, and in the fine linen, with broidered work.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gard of his ephod that was upon him, was of the same stuff, and of like work: even of gold, of blue silk, and purple, and scarlet, and fine twined linen, as the Lord had commanded Moses.

6 ¶ And they wrought two onyx stones closed in ouches of gold, and graven, as signets are graven, with the names of the children of Israel,

7 And put them on the shoulders of the ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breast-plate of broidered work like the work of the ephod: to wit, of gold, blue silk, and purple, and scarlet, and fine twined linen.

9 They made the breast-plate double, and it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with four rows of stones. The order was thus, a ruby, a topaz, and carbuncle in the first row:

11 And in the second row, an emerald, a sapphire, and a diamond:

12 Also in the third row, a turkeis, an agate, and an amethyst:

13 Like-

¶ That the levites might have the charge thereof, and minister in the same, did Eleazar and Ithamar, Num.

3. 4.

As a graver or carpenter, chap. 31. 4.

Read the weight of a talent, chap. 25. 39.

As coverings for the ark, the candlestick, the altars, and such like.

That is, of very fine and curious workmanship.

Or, a ligure, which some authors write that it cometh of the urine of the beast called lynx.

Bef. Chr. 1490. 13 Likewise in the fourth row, ■ chryſolite, an onyx, and a jaſper : cloſed and ſet in ouches of gold.

14 So the ſtones were according to the names of the children of Iſrael, even twelve ■ after their names, graven like ſignets every one after his name, according to the twelve tribes.

15 After, they made upon the breaſt-plate chains at the ends, of wreathen work and pure gold.

16 They made alſo two boſſes of gold, and two gold rings, and put the two rings in the two corners of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings, in the corners of the breaſt-plate.

18 Alſo the two other ends of the two wreathen chains, they faſtened in the two boſſes, and put them on the ſhoulders of the ephod upon the fore-front of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breaſt-plate upon the edge of it which was on the inſide of the ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the ephod, beneath on the foreſide of it, and over-againſt his coupling above the broidered gard of the ephod.

21 Then they faſtened the breaſt-plate by his rings unto the rings of the ephod, with ■ lace of blue ſilk, that it might be faſt upon the broidered gard of the ephod, and that the breaſt-plate ſhould not be looſed from the ephod, as the Lord had commanded Moſes.

22 ¶ Moreover, he made the robe of the ephod of woven work, altogether of blue ſilk.

23 And ° the hole of the robe was in the miſt of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made upon the ſkirts of the robe pomegranates of blue ſilk, and purple, and ſcarlet, and fine linen twined.

*Ch. 28. 33. 25 They made alſo ■ bells of pure gold, and put the bells between the pomegranates upon the ſkirts of the robe round about between the pomegranates.

26 A bell and ■ pomegranate, a bell and a pomegranate round about the ſkirts of the robe ■ miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coats of fine linen, of woven work, for Aaron and for his ſons.

*Ch. 28. 42. 28 And the mitre of fine linen, and goodly bonnets of fine linen, ■ breeches of fine twined linen.

29 ¶ And the girdle of fine twined linen, and of blue ſilk, and purple, and ſcarlet, even of needle-work, ■ the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crown of fine gold, and wrote upon it a

ſuperſcription like to the graving of a ſignet, ■ HOLINESS TO THE LORD.

31 And they tied unto it ■ lace of blue ſilk, to faſten it on high upon the mitre, ■ the Lord had commanded Moſes.

32 ¶ Thus was all the work of the tabernacle, ■ of the ■ tabernacle of the congregation ■ finished: and the children of Iſrael did according to all that the Lord had commanded Moſes : ſo did they. *Ch. 27. 21.

33 ¶ Afterward they brought the tabernacle unto Moſes, the tabernacle and all his instruments, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins died red, and the coverings of badgers ſkins, and the covering vail,

35 The ark of the testimony, and the bars thereof, and the mercy-ſeat,

36 The table, with all the instruments thereof, and the ſhew bread,

37 The pure candleſtick, the lamps thereof, even the lamps ■ ſet in order, and all the instruments thereof, and the oil for light :

38 Alſo the golden altar, and the anointing-oil, and the ſweet incenſe, and the hanging of the tabernacle door,

39 The braſen altar with his grate of braſs, his bars, and all his instruments, the laver and his foot,

40 The curtains of the court with his pillars, and his ſockets, and the hanging to the court-gate, and his cords, and his pins, and all the instruments of the ſervice of the tabernacle, called the tabernacle of the congregation.

41 Finally, the miniſtring garments to ſerve in the ſanctuary, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to every point that the Lord had ■ commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes beheld all the work, and behold, they had done it as the Lord had commanded : ſo had they done : and Moſes ■ bleſſed them.

C H A P. XL.

■ The tabernacle with the appurtenances is reared up.

34 The glory of the Lord appeareth in the cloud covering the tabernacle.

THEN the Lord ſpake unto Moſes, ſaying,

■ In the ' firſt day of the firſt month, in the very firſt of the ſame month ſhalt thou ſet up the tabernacle, called, The tabernacle of the congregation :

3 And thou ſhalt put therein the ark of the testimony, and cover the ark with the vail.

4 Alſo thou ſhalt bring in the ■ table, and ſet it in order ■ it doth require : thou ſhalt alſo bring in the candleſtick, and light his lamps, * Read ch. 26. 35.

5 And

■ That is, every tribe had his name written in ■ ſtone.
 ■ Which was next under the ephod.
 ■ Where he ſhould put through his head.
 ■ So called, becauſe it hanged before the mercy-ſeat, and covered it from ſight, chap. 35. 12.
 ■ Or, which Aaron dreſſed and reſreſhed with oil every morning, chap. 30. 7.
 ■ Signifying, that in God's matters man may neither

add nor diminiſh.

■ Praiſing God for the people's diligence, and prayed for them.

■ After that Moſes had been forty days and forty nights in the mount, that is, from the beginning of Auguſt ■ the tenth of September, he ■ down and cauſed this work ■ be done : which being finiſhed, ■ ſet up in Abib, which month containeth half March and half April.

- Bef. Chr. 1490. ^{Ch. 35. 1.} 5 And thou shalt set the incense altar [■] of gold before the ark of the testimony, and put the [■] hanging at the door of the tabernacle.
- 6 Moreover, thou shalt set the burnt-offering altar before the door of the tabernacle, *called*, The tabernacle of the congregation.
- 7 And thou shalt set the laver between the tabernacle of the congregation and the altar, and put water therein.
- 8 Then thou shalt appoint the court round about, and hang up the hanging at the court-gate.
- 9 After, thou shalt take the anointing-oil, and anoint the tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.
- 10 And thou shalt anoint the altar of the burnt-offering, and all his instruments, and shalt sanctify the altar, that it may be an altar most holy.
- 11 Also thou shalt anoint the laver, and his foot, and shalt sanctify it.
- 12 Then thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
- 13 And thou shalt put upon Aaron the holy garments, and shalt anoint him, and sanctify him, that he may minister unto me in the priest's office.
- 14 Thou shalt also bring his sons, and clothe them with garments,
- 15 And shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall be a sign that the priesthood [■] shall be everlasting unto them throughout their generations.
- 16 So Moses did according to all that the Lord had commanded him: so did he.
- ^{• Numb. 7. 1.} 17 ¶ ^{*} Thus was the tabernacle reared up the first day of the first month, in [†] the second year.
- 18 Then Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars of it, and reared up his pillars.
- 19 And he spread the covering over the tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moses.
- 20 ¶ And he took and put the [■] testimony in the ark, and put the bars in *the rings* of the ark, and set the mercy-seat on high upon the ark.
- 21 He brought also the ark into the tabernacle, and hanged up the [■] covering vail, and covered the ark of the testimony, as the Lord had commanded Moses.
- 22 ¶ Furthermore he put the table in the tabernacle of the congregation in the north-side of the tabernacle, without the vail,
- 23 And set the bread in order before the Lord, as the Lord had commanded Moses.
- 24 ¶ Also he put the candlestick in the tabernacle of the congregation, over-against the table toward the south-side of the tabernacle.
- 25 And he [‡] lighted the lamps before the Lord, as the Lord had commanded Moses.
- 26 ¶ Moreover, he set the golden altar in the tabernacle of the congregation before the vail,
- 27 And burnt sweet incense thereon, as the Lord had commanded Moses.
- 28 ¶ Also he hanged up the vail at the [§] door of the tabernacle.
- 29 After, he set the burnt-offering altar *without* the door of the tabernacle, *called* the tabernacle of the congregation, and offered the burnt-offering and the sacrifice thereon, as the Lord had commanded Moses.
- 30 ¶ Likewise he set the laver between the tabernacle of the congregation and the altar, and poured water therein to wash with.
- 31 So Moses and Aaron, and his sons washed their hands and their feet thereat.
- 32 When they went into the tabernacle of the congregation, and when they approached to the altar, they washed, as the Lord had commanded Moses.
- 33 Finally, he reared up the court round about the tabernacle and the altar, and hanged up the vail at the court-gate: so Moses finished the work.
- 34 ¶ ^{*} Then the cloud covered the tabernacle of the congregation, and the glory of the Lord filled the tabernacle.
- 35 So Moses could not enter into the tabernacle of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.
- 36 Now when the cloud ascended up from the tabernacle, the children of Israel went forward in all their journies.
- 37 But if the cloud ascended not, then they journeyed not till the day that it ascended.
- 38 For [†] the cloud of the Lord *was* upon the tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their journies.

[■] That is, the altar of perfume, or [■] burn incense on.

[■] This hanging or vail was between the sanctuary and the court.

^{*} Till both the priesthood and the ceremonies should end, which was at Christ's coming.

[†] After they came out of Egypt, Numb. 7. 1.

[‡] That is, the tables of the law, ch. 31. 18. and 34. 29.

[§] Between the sanctuary and the court.

[†] Thus the presence of God preserved and guided them night and day till they came to the land promised.

The Third Book of MOSES, called LEVITICUS *.

* Because in this book is chiefly in- treated of the levites, and of things pertaining to their office.

THE ARGUMENT.

As God daily by most singular benefits declareth himself to be mindful of his church: so he would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lack of temporal things, or ought that belonged to his divine service and religion. Therefore he ordained divers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience). Also he appointed their priests and levites, their apparel, offices, conversation and portion: he shewed what feasts they should observe, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sin is death, and that without the blood of Christ, the innocent Lamb, there can be no forgiveness of sins. And because they should give no place to their own inventions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed even to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to be avoided: what order they should take for all manner of filthiness and pollution to purge it: whose company they should flee: what marriages were lawful: and what politic laws were profitable. Which things declared, he promised favour and blessing to them that kept his laws, and threatened his curse to them that transgressed them.

CHAP. I.

Bef. Chr. 1490.

2 Of burnt-offerings for particular persons. 3, 10 and 14 The manner to offer burnt-offerings as well of bullocks, as of sheep and birds.

NOW ^a the Lord called Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and thou shalt say unto them, If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of ^b cattle, as of beeves and of the sheep.

* Exod. 29. 10.

3 * If his sacrifice be a burnt-offering of the herd, he shall offer a male without blemish, presenting him of his own voluntary will at the door of the ^c tabernacle of the congregation before the Lord.

4 And he shall put his hand upon the head of the burnt-offering, and it shall be accepted [†] to the Lord, to be his atonement.

† Heb. 10. 11.

5 And ^a he shall kill the bullock before the Lord, and the priests Aaron's sons shall offer the blood, and shall sprinkle it round about upon the ^b altar that is by the door of the tabernacle of the congregation.

6 Then shall he slay the burnt-offering, and cut it in pieces.

7 So the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

† Or, the body of the beast, the fat.

Then the priests Aaron's sons shall lay the parts in order, the head and the caul [‡], upon the wood that is in the fire which is upon the altar.

9 But the inwards thereof and the legs thereof he shall wash in water, and the priest shall

burn all on the altar: for it is a burnt-offering, an oblation made by fire, for a sweet savour [†] unto the Lord. Bef. Chr. 1490.

10 ¶ And if his sacrifice for the burnt-offering be of the flocks (as of the sheep, or of the goats) he shall offer a male without blemish,

11 * And he shall kill it on the north side of the altar ^b before the Lord, and the priests Aaron's sons shall sprinkle the blood thereof round about upon the altar.

12 And he shall cut it in [†] pieces, separating his head and his [‡] caul, and the priest shall lay them in order upon the wood that lieth in the fire which is on the altar:

† Heb. intd his pieces. ‡ Or, fat.

13 But he shall wash the inwards and the legs with water, and the priest shall offer the whole and burn it upon the altar: for it is a burnt-offering, an oblation made by fire for a sweet savour unto the Lord.

14 ¶ And if his sacrifice be [■] burnt-offering to the Lord of the fowls, then shall he offer his sacrifice of his turtle doves, or of the young pigeons.

15 And the priest shall bring it unto the altar, and [■] wring the neck of it asunder, and burn it on the altar: and the blood thereof shall be [‡] shed upon the side of the altar.

† Or, strained, or, pressed.

16 And he shall pluck out his maw with his feathers, and cast them beside the altar on the ^b east part in the place of the ashes.

17 And he shall cleave it with his wings, but not divide it asunder: and the priest shall burn it upon the altar upon the wood that is in the fire: for it is [■] burnt-offering, an oblation made by fire for a sweet savour unto the Lord.

B b CHAP.

■ Hereby Moses declareth that he taught nothing [■] the people, but that which he received of God.

^b So they could offer of [■] other sort, but of those which were commanded.

■ Meaning, within the court of the tabernacle.

^d The priest or Levite.

■ Of the burnt-offering, Exod. 27. 1.

■ Or, a savour of rest, which pacifieth the anger of the Lord.

^z Read ver. 5.

■ Before the altar of the Lord.

ⁱ The Hebrew word signifieth to pinch off with the nail.

■ On the side of the court gate in the pans which stood with ashes, Exod. 27. 3.

Ben. Cor. 1475.

CHAP. II.

1 The meat-offering is of three sorts: of fine flour unleavened. 4 Of bread baken, 14 And of corn in the ear.

AND when any will offer a meat-offering unto the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put incense thereon,

2 And shall bring it unto Aaron's sons the priests, and he shall take thence his handful of the flour, and of the oil with all the incense, and the priest shall burn it for a memorial upon the altar: for it is an offering made by fire for a sweet savour unto the Lord.

3 * But the remnant of the meat-offering shall be Aaron's and his sons: for it is most holy of the Lord's offering made by fire.

4 ¶ If thou bring also a meat-offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oil, or an unleavened wafer anointed with oil.

5 ¶ But if thy meat-offering be an oblation of the frying-pan, it shall be of fine flour unleavened, mingled with oil.

6 And thou shalt part it in pieces, and pour oil thereon: for it is a meat-offering.

7 ¶ And if thy meat-offering be an oblation made in the caldron, it shall be made of fine flour with oil.

8 After, thou shalt bring the meat-offering (that is made of these things) unto the Lord, and shalt present it unto the priest, and he shall bring it to the altar,

9 And the priest shall take from the meat-offering a memorial of it, and shall burn it upon the altar: for it is an oblation made by fire for a sweet savour unto the Lord.

10 But that which is left of the meat-offering shall be Aaron's and his sons: for it is most holy of the offerings of the Lord made by fire.

11 All the meat-offerings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burn leaven nor honey in any offering of the Lord made by fire.

12 ¶ In the oblation of the first-fruits ye shall offer them unto the Lord, but they shall not be burnt upon the altar for a sweet savour.

13 (All the meat-offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering, but upon all thine oblations thou shalt offer salt.)

14 If then thou offer a meat-offering for thy first-fruits unto the Lord, thou shalt offer for thy meat-offering of thy first-fruits ears of corn dried by the fire, and wheat beaten out of the green ears.

* Ch. 23, 14. † Or, full ears, for the word here is the same as in the field. Rev. 2 Cor. 12: 11.

1 Because the burnt-offering could not be without the meat-offering. 2 The priest. 3 To signify that God remembereth him that offereth. 4 Therefore none could eat of it but the priests. 5 Which is a gift offered to God to pacify him. 6 That is, fruits, which are sweet as honey, ye may offer. 7 But reserved for the priests. 8 Which they were bound (as by covenant) in use in all sacrifices, Num. 18. 19. 2 Chron. 13 5. Ezek. 23. 24. or it meaneth, a sure and pure covenant. 9 A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

15 After, thou shalt put oil upon it, and lay incense thereon: for it is a meat-offering. Bef. Chr. 1490.

16 And the priest shall burn the memorial of it, even of that that is beaten, and of the oil of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

CHAP. III.

1 The manner of peace-offerings, and beasts for the same. 17 The Israelites may neither eat fat nor blood.

ALSO if his oblation be a peace-offering, if he will offer of the drove (whether it be male or female) he shall offer such as is without blemish, before the Lord,

2 And shall put his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 So he shall offer part of the peace-offerings as a sacrifice made by fire unto the Lord, even the fat that covereth the inwards, and all the fat that is upon the inwards.

* Exod. 29. 22.

4 He shall also take away the two kidnies, and the fat that is on them, and upon the flanks, and the caul on the liver with the kidnies.

† Or, the which kidnies are near the flanks.

5 And Aaron's sons shall burn it on the altar, with the burnt-offering which is upon the wood that is on the fire: this is a sacrifice made by fire for a sweet savour unto the Lord.

6 ¶ Also if his oblation be a peace-offering unto the Lord out of the flock (whether it be male or female) he shall offer it without blemish.

7 If he offer a lamb for his oblation, then he shall bring it before the Lord,

8 And lay his hand upon the head of his offering, and shall kill it before the tabernacle of the congregation, and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 After, of the peace-offerings he shall offer an offering made by fire unto the Lord: he shall take away the fat thereof, and the rump altogether, hard by the back-bone, and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 Also he shall take away the two kidnies, with the fat that is upon them and upon the flanks, and the caul upon the liver with the kidnies.

* Ver. 4.

11 Then the priest shall burn it upon the altar, as the meat of an offering made by fire unto the Lord.

12 ¶ Also, if his offering be a goat, then shall he offer it before the Lord,

13 And shall put his hand upon the head of it, and kill it before the tabernacle of the congregation,

14 One part was burnt, another was to the priests, and the third him that offered.

15 In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering only the male: so here can be offered no birds, but in the burnt-offering they might: all there was consumed with fire, and in the peace-offering but a part.

16 The burnt-offering was wholly consumed, and of the offering made by fire only the inwards, &c. were burnt: the shoulder and breast, with the two chaws and the were the priest's, and the rest his that offered.

17 Meaning at the north side of the altar, chap. 1. 11.

gregation, and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

15 Also he shall take away the two kidneys, and the fat that is upon them, and upon the flanks, and the caul upon the liver, with the kidneys.

16 So the priest shall burn them upon the altar, as the meat of an offering made by fire for sweet savour: * all the fat is the Lord's.

17 This shall be perpetual ordinance for your generations, throughout all your dwellings, so that ye shall eat neither fat nor blood.

C H A P. IV.

1 The offering for sins done of ignorance. 3 For the priest. 13 The congregat.on. 22 The ruler, 27 And the private man.

Moreover the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If † any man shall sin through ignorance, in any of the commandments of the Lord (which ought not to be done) but shall do contrary to any of them,

3 If the ^b priest that is anointed do sin (according to the sin of the people) then shall he offer for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and shall put his hand upon the bullock's head, and ^c kill the bullock before the Lord.

5 And the priest that is anointed shall take of the bullock's blood, and bring it into the tabernacle of the congregation.

6 Then the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the ^d sanctuary.

7 The priest also shall put some of the blood before the Lord upon the horns of the altar of sweet incense, which is in the ^e tabernacle of the congregation, then shall he pour ^f all the rest of the blood of the bullock at the foot of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take away all the fat of the bullock for the sin-offering: to wit, the fat that covereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneys, and the fat that is upon them, and upon the flanks, and the caul upon the liver with the kidneys,

10 As it was taken away from the bullock

of the peace-offerings, and the priest shall burn them upon the altar of burnt-offering.

11 But the skin of the bullock, and all his flesh, with his head, and his legs, and his inwards, and his dung shall be bear out.

12 So he shall carry the whole bullock out of the ^g host unto a clean place, where the ashes are poured, and shall burn him on the wood in the fire: where the ashes are cast out shall he be burnt.

13 And if the ^h whole congregation of Israel shall sin through ignorance, and the thing be ⁱ hid from the eyes of the multitude, and have done against any of the commandments of the Lord which should not be done, and have offended:

14 When the sin which they have committed shall be known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation,

15 And the ^j elders of the congregation shall put their hands upon the head of the bullock before the Lord, and he † shall kill the bullock before the Lord.

16 Then the priest that is anointed shall bring of the bullock's blood into the tabernacle of the congregation,

17 And the priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, even before the vail.

18 Also he shall put some of the blood upon the horns of the altar, which is before the Lord, that is in the tabernacle of the congregation: then he shall pour all the rest of the blood at the foot of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and † burn it upon the altar.

20 And the priest shall do with this bullock as he did with the bullock for his sin: so shall he do with this: so the priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall carry the bullock without the host, and burn him as he burned the first bullock: for it is offering for the sin of the congregation.

22 ¶ When a ruler shall sin, and do through ignorance against any of the commandments of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sin which he hath committed, then shall he bring for his offering an † he-goat without blemish,

24 And shall lay his hand upon the head of the he-goat, and kill it in ^k the place where he should kill the burnt-offering before the Lord: for it is a sin-offering.

25 Then the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the burnt-offering altar, and shall pour

* By eating fat ~~was~~ meant to be carnal, and by blood-eating was signified cruelty.

† That is, of negligence or ignorance, especially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15. 22.

‡ Meaning the high-priest.

§ Hereby confessing that he deserved the same punishment which the beast suffered.

¶ Which was between the holiest of all, and the sanctuary.

¶ Which was in the court: meaning by the tabernacle the sanctuary: and in the end of this verse it is taken for the court.

¶ The multitude excuseth not the sin, but if all have sinned, they must all be punished.

¶ For all the people could not lay on their hands, therefore it was sufficient that the ancients of the people did it in the name of all the congregation.

¶ That is, the priest shall kill it: for it ~~was~~ not lawful for any out of that office to kill the beast.

Bef. Chr. 1490.

Exod. 29. 14. Numb. 19. 5.

Lev. 23. 11.

Ch. 5. 2. 3. 4.

† Or, the priest.

† Or, make a perfume with it.

† Or, the male goat of the fold.

18 And shall pour the blood of his blood at the foot of the burnt-offering altar,

19 And shall burn all his fat upon the altar, as the fat of the peace-offering: to the priest shall make an atonement for him, concerning his sin, and it shall be forgiven him.

20 Likewise if any of the people of the land shall sin through ignorance in doing against any of the commandments of the Lord, which shall not be done, and shall offend,

21 If one shew him his sin which he hath committed, then he shall bring for his offering a she-goat without blemish for his sin which he hath committed,

22 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

23 Then the priest shall take of the blood thereof with his finger, and put it upon the horns of the burnt-offering altar, and pour all the rest of the blood thereof at the foot of the altar.

24 And shall take away all his fat, as the fat of the peace-offering is taken away, and the priest shall burn it upon the altar for a sweet savour unto the Lord, and the priest shall make an atonement for him, and it shall be forgiven him.

25 And if he bring a lamb for his sin-offering, he shall bring a female without blemish,

26 And shall lay his hand upon the head of the sin-offering, and he shall slay it for a sin-offering in the place where he should kill the burnt-offering.

27 Then the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the burnt-offering altar, and shall pour all the rest of the blood thereof at the foot of the altar.

28 And he shall take away all the fat thereof, as the fat of the lamb of the peace-offerings is taken away: then the priest shall burn it upon the altar with the oblations of the Lord made by fire, and the priest shall make an atonement for him concerning his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

1 Of him that testifieth not the truth, if he bear another swear falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

1 ALSO if any have sinned, that is, if he has heard the voice of another, and he can be a witness, whether he hath seen or known of it, if he do not utter it, he shall bear his iniquity:

2 Either if one touch any unclean thing, whether it be a carrion of an unclean beast, or a carrion of unclean cattle, or a carrion of unclean creeping things, and is not aware of it, yet he is unclean, and hath offended:

3 Either if he touch any uncleanness of man (whatsoever uncleanness it be that he is defiled with and is not aware of it, and after cometh to the knowledge of it, he hath sinned.

4 Either if any swear and pronounce with his lips to do evil, or to do good (whatsoever it be that a man shall pronounce with an oath) and it be hid from him, and after knoweth that he hath offended in one of these points,

5 When he hath sinned in any of these things, then he shall confess that he hath sinned therein.

6 Therefore shall he bring his trespass-offering unto the Lord for his sin which he hath committed, even a female from the flock, be it a lamb or a she-goat for a sin-offering, and the priest shall make an atonement for him concerning his sin.

7 But if he be not able to bring a sheep, he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons unto the Lord, one for a sin-offering, and the other for a burnt-offering.

8 So he shall bring them unto the priest, who shall offer the sin-offering first, and wring the neck of it asunder, but not pluck it clean off.

9 After he shall sprinkle of the blood of the sin-offering upon the side of the altar, and the rest of the blood shall be shed at the foot of the altar: for it is a sin-offering.

10 Also he shall offer the second for a burnt-offering as the manner is: so shall the priest make an atonement for him (for his sin which he hath committed) and it shall be forgiven him.

11 But if he be not able to bring two turtle doves, or two young pigeons, then he that hath sinned shall bring for his offering, the tenth part of an ephah of fine flower for a sin-offering, he shall put none oil thereto, neither put any incense thereon: for it is a sin-offering.

12 Then he shall bring it to the priest, and the priest shall take his handful of it for the remembrance thereof, and burn it upon the altar with the offerings of the Lord made by fire: for it is a sin-offering.

13 So the priest shall make an atonement for him, as touching his sin that he hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the priest's, as the meat-offering.

14 And the Lord spake unto Moses, saying,

15 If any person transgress and sin through ignorance, by taking away things consecrated unto the Lord, he shall then bring for his trespass-offering unto the Lord a ram without blemish out of the flock, worth two shekels of silver by the estimation after the shekel of the sanctuary, for a trespass offering.

16 So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall

1 Wherein he represented Jesus Christ.
 2 Read ver. 24.
 3 Meaning that the punishment of his sin should be laid upon that beast, or, that he had received all things of God, and offered this willingly.
 4 Or, besides the burnt-offerings, which were daily offered to the Lord.
 5 Whereby it is commanded bear witness to the truth, and disclose the iniquity of the ungodly.

6 Or, vow rashly without just examination of the circumstances, and not knowing what shall be the issue of the same.
 7 Which have been mentioned before in this chapter.
 8 Or, declare him be purged of that sin.
 9 Which about a pottle.
 10 As the meat-offering, chap. 2. 1.
 11 As touching the first fruits or tithes due the priests and Levites.
 12 By the estimation of the priest, chap. 27. 12.

1490. ^{Ref. Chr.} shall put the fifth part more thereto, and give it unto the priest: so the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

^{Ch. 4. 2.} 17 ¶ Also if any sin, and * do *against* any of the commandments of the Lord, which ought not to be done, and know not, and ^u sin, and bear his iniquity,

^{Exod. 30.} 18 Then shall he bring [■] ram without blemish out of the flock, in thy estimation *worth* * two shekels for a trespass-offering unto the priest: and the priest shall make an atonement for him concerning his ^v ignorance wherein he erred, and was not aware: so it shall be forgiven him.

19 This is the trespass-offering for the trespass committed against the Lord.

C H A P. VI.

6 The offering for sins which are done willingly. 9 The law of the burnt-offerings. 13 The fire must abide evermore upon the altar. 14 The law of the meat-offering. 20 The offering of Aaron and his sons.

AND the Lord spake unto Moses, saying, ² If any sin and commit a trespass against the Lord, and deny unto his neighbour that which was taken him to keep, or that which was put to him of ^x trust, or doth by ^y robbery, or by violence oppresses his neighbour,

³ Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of *these* things that a man doth, ^z wherein he sinneth:

⁴ When I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which he took by force, or the thing which was delivered him to keep, or the lost thing which he found,

⁵ Or for whatsoever he hath sworn falsely, he shall both restore it in the whole * sum, and shall add the fifth part more thereto, *and* give it unto him to whom it pertaineth, the same day that he offereth for his trespass.

⁶ Also he shall bring for his trespass unto the Lord, [■] ram without blemish out of the [■] flock in thy estimation *worth* two shekels for [■] trespass-offering unto the priest.

⁷ And the priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done and trespassed therein.

⁸ ¶ Then the Lord spake unto Moses, saying,

⁹ Command Aaron and his sons, saying, This is the ^a law of the burnt-offering (it is the burnt-offering, because it burneth upon the altar all the night unto the morning, and the fire burneth on the altar)

¹⁰ And the priest shall put on his linen garment, and shall put on his linen breeches upon ^b his flesh, and take away the ashes when the fire hath consumed the burnt-offering upon the altar, and he shall put them beside the ^c altar.

¹¹ After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the host unto a clean place.

^u That is, afterward remembereth that he hath sinned when his conscience doth accuse him.

^x Else if his sin against God come of malice, he must die, Num. 15. 30.

^y To bestow and occupy for the use of him that gave it.

^z By any guile or unlawful means.

^a Wherein he cannot but sin: or, wherein a [■] accustomed to sin by perjury, or such like thing.

¹² But the fire upon the altar shall burn ^{Ref. Chr.} thereon *and* never be put out: wherefore the ^{1490.} priest shall burn wood in it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offerings.

¹³ The fire shall ever burn upon the altar, *and* never go out.

¹⁴ ¶ * Also this is the law of the meat-offering, which Aaron's sons shall offer in the presence of the Lord, before the altar. ^{Ch. 2. 1. Numb. 15. 4.}

¹⁵ He shall even take thence his handful of fine flour of the meat-offering and of the oil, and all the incense which *is* upon the meat-offering, and shall burn it upon the altar for a sweet savour, *as* a * memorial thereof unto the Lord: ^{Ch. 2. 9.}

¹⁶ But the rest thereof shall Aaron and his sons eat: it shall be eaten without leaven in the holy place: in the court of the tabernacle of the congregation they shall eat it.

¹⁷ It shall not be [■] baken with leaven: I have given it for their portion of mine offerings made by fire: *for* it is as the sin-offering and as the trespass-offering.

¹⁸ All the males among the children of Aaron shall eat of it: it *shall be* a statute for ever in your generations concerning the offerings of the Lord made by fire: * whatsoever toucheth them shall be holy. ^{Exod. 29. 37.}

¹⁹ ¶ Again the Lord spake unto Moses, saying,

²⁰ This is the offering of Aaron and his sons, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an [■] ephah of fine flour, for [■] meat-offering [■] perpetual: half of it in the morning, and half thereof at night. ^{Exod. 16. 56.}

²¹ In the frying-pan it shall be made with oil: thou shalt bring it fried, *and* shalt offer the [†] baken pieces of the meat-offering for a sweet savour unto the Lord. ^{Or, fried.}

²² And the priest that is [†] anointed in his stead, among his sons shall offer it: *it is* the Lord's ordinance for ever, it shall be burnt altogether.

²³ For every meat-offering of the priest shall be *burnt* altogether, it shall not be eaten.

²⁴ ¶ Furthermore, the Lord spake unto Moses, saying,

²⁵ Speak unto Aaron, and unto his sons, and say, This is the law of the sin-offering, In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord, *for* it is most holy.

²⁶ The priest that offereth this sin-offering shall eat it: in the holy place shall it be eaten in the court of the tabernacle of the congregation.

²⁷ Whatsoever shall touch the flesh thereof shall be holy: and when there droppeth of the blood thereof upon a [■] garment, thou shalt wash that whereon it droppeth in the holy place.

²⁸ Also the earthen pot that it is sodden in shall

C c

shall

^a That is, the ceremonies which ought to be observed therein.

[■] Upon his secret parts, Exod. 28. 43.

[†] in the ash-pans appointed for that use.

[■] Or knead with leaven, and after baken.

[†] So oft as the high-priest shall be elected and anointed.

[■] His son that shall succeed him.

[■] Meaning, the garment of the priest.

1490. ^a Chr. shall be broken: but if it be sodden in a brasen pot, it shall both be scoured and washed with ^b water.

29 All the males among the priests shall eat thereof, *for* it is most holy.

^c CH. 4. 5. ^d Heb. 10. 11. 30 * But no sin-offering, whose blood is brought into the tabernacle of the congregation to make reconciliation in the holy place, shall be eaten, *but* shall be burnt in the ^e fire.

C H A P. VII.

1 *The law of the trespass offering.* 11 *Also of the peace-offerings.* 24 *The fat and the blood may not be eaten.*

Likewise this is the law of the ^a trespass-offering, it is most holy.

2 In the place ^b where they kill the burnt-offering, shall they kill the trespass-offering, and the blood thereof shall he sprinkle round about upon the altar.

3 All the fat thereof also shall ^c he offer, the rump, and the fat that covereth the inwards.

4 After he shall take away the two kidnies, with the fat that is on them and upon the flanks, and the caul on the liver, with the kidnies.

5 Then the priest shall burn them upon the altar, for an offering made by fire unto the Lord: this is a trespass-offering.

6 All the males among the priests shall eat thereof, it shall be eaten in the holy place, *for* it is most holy.

7 As the sin-offering is, so is the trespass-offering, one ^d law serveth for both: ^e that wherewith the priest shall make atonement shall be his.

8 Also the priest that offereth any man's burnt-offering, shall have the skin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and that is dressed in the pan, and in the trying-pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and that is ^f dry, shall pertain unto all the sons of Aaron, to all alike.

11 Furthermore, this is the law of the peace-offerings, which he shall offer unto the Lord.

12 ^g If he offer it to give thanks, then he shall offer for his thanks-offering, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour fried *with* the cakes mingled with oil.

13 He shall offer *also* his offering with cakes of leavened bread for his peace-offerings, to give thanks.

14 And of all the sacrifice he shall offer one ^h cake for an heave-offering unto the Lord, *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 Also the flesh of his peace-offerings for thanksgiving shall be eaten the same day that it

is offered: he shall leave nothing thereof until ⁱ the morning. ^j Bef. Chr. 1490.

16 But if the sacrifice of his offering be ^k a vow, or a free-offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But ^l much of the offered flesh as remaineth unto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace-offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, *but* shall be an abomination: therefore the person that eateth of it shall ^m bear his iniquity.

19 The flesh also that toucheth any unclean ⁿ thing, shall not be eaten, *but* burnt with fire: but of ^o this flesh all that be clean shall eat thereof.

20 But if any eat of the flesh of the peace-offerings that pertaineth to the Lord, having his ^p uncleanness upon him, even the same person shall be cut off from his people. ^q Cl. 15.

21 Moreover, when any toucheth any unclean thing, as the uncleanness of man, or of an unclean beast, or of any filthy abomination, and eat of the flesh of the peace-offerings, which pertaineth unto the Lord, even that person shall be cut off from his people.

22 ¶ Again, the Lord spake unto Moses, saying,

23 Speak unto the children of Israel, and say, ^r Ye shall eat no fat of beeves, nor of sheep, ^s nor of goats: ^t Ch. 3. 1.

24 Yet the fat of the dead beast, and the fat of that which is torn *with* beasts, shall be occupied to any use, but ye shall not eat of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, even the person that eateth shall be cut off from his people.

26 Neither ^u shall ye eat any blood, either of fowl, or of beast, in all your dwellings. ^v Gen. 9. 4. Ch. 17. 14.

27 Every person that eateth any blood, even the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speak unto the children of Israel, and say, He that offereth his peace-offerings unto the Lord, shall bring his gift unto the Lord of his peace-offerings:

30 His ^w hands shall bring the offerings of the Lord made by fire: *even* the fat with the breast shall he bring, that the breast may be ^x shaken to and fro before the Lord.

31 Then the priest shall burn the fat upon the altar, and the breast shall be Aaron's and his sons. ^y Exod. 24.

32 And the right shoulder shall ye give unto the priest for an heave-offering of your peace-offerings.

33 The

^a Which was in the laver, Exod. 30. 18.

^b Out of the camp, chap. 4. 12.

^c Which is for the smaller sins, and such as are committed by ignorance.

^d At the court gate.

^e The high-priest.

^f The same ceremonies: notwithstanding that this word trespass signifieth less than sin.

^g Meaning, the rest which is left and not burnt.

^h Because it had no oil nor liquor.

ⁱ Peace-offerings contain ^u confession and thanksgiving for a benefit received, and also a vow, and free-offering to receive ^v benefit.

^j If he make ^w vow ^x offer: for else the flesh of the peace-offerings must be eaten the same day.

^k The sin, wherfore he offered, shall remain.

^l After it be sacrificed.

^m Of the peace-offering that is clean.

ⁿ And should not send it by another.

Bef. Chr. 1490. 33 The same that offereth the blood of the peace-offerings, and the fat among the sons of Aaron, shall have the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, *even* of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by statute for ever from among the children of Israel.

35 ¶ This is the anointing of Aaron, and the anointing of his sons, concerning the offerings of the Lord made by fire, in the day when he presented them to serve in the priest's office unto the Lord.

36 The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by statute for ever in their generations.

37 This is *also* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations; and of the peace-offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

C H A P. VIII.

12 The anointing of Aaron and his sons, with the sacrifice concerning the same.

Afterward the Lord spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread,

3 And assemble all the company at the door of the tabernacle of the congregation.

4 So Moses did the Lord had commanded him, and the company was assembled at the door of the tabernacle of the congregation.

5 Then Moses said unto the company, This is the thing which the Lord hath commanded to do.

6 And Moses brought Aaron, and his sons, and washed them with water,

7 And put upon him the coat, and girded him with a girdle, and clothed him with the robe, and put the ephod on him, which he girded with the brodered gird of the ephod, and bound it unto him therewith.

After he put the breast-plate thereon, and put in the breast-plate the urim and thummim.

9 Also he put the mitre upon his head, and put upon the mitre on the fore-front the golden plate, and the holy crown, the Lord had commanded Moses.

10 (Now Moses had taken the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them,

11 And sprinkled thereof upon the altar seven times, and anointed the altar and all his instruments, and the laver, and his foot, to sanctify them)

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 After, Moses brought Aaron's sons, and put coats upon them; and girded them with girdles, and put bonnets upon their heads, the Lord had commanded Moses.

14 Then he brought the bullock for the sin-offering, and Aaron and his sons put their hands upon the head of the bullock for the sin-offering:

15 And Moses slew him, and took the blood, which he put upon the horns of the altar round about with his finger, and purified the altar, and poured the rest of the blood at the foot of the altar: so he sanctified it, to make reconciliation upon it.

16 Then he took all the fat that was upon the inwards: and the caul of the liver, and the two kidneys, with their fat, which Moses burned upon the altar.

17 But the bullock and his hide, and his flesh, and his dung, he burnt with fire without the host, as the Lord had commanded Moses.

18 Also he brought the ram for the burnt-offering, and Aaron and his sons put their hands upon the head of the ram.

19 So Moses killed it, and sprinkled the blood upon the altar round about,

20 And Moses cut the ram in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ram every whit upon the altar: for it was burnt-offering for a sweet savour, which was made by fire unto the Lord, as the Lord had commanded Moses.

22 After, he brought the other ram, the ram of consecrations, and Aaron and his sons laid their hands upon the head of the ram,

23 Which Moses slew, and took of the blood of it, and put it upon the lap of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 Then Moses brought Aaron's sons, and put of the blood on the lap of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moses sprinkled the rest of the blood upon the altar round about.

25 And he took the fat and the rump, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys with their fat, and the right shoulder.

26 Also he took of the basket of the unleavened bread that was before the Lord, one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder.

27 So he put all in Aaron's hands, and in his sons hands, and shook it to and fro before the Lord.

28 After, Moses took them out of their hands, and burnt them upon the altar for a burnt-offering: for these were consecrations for a sweet savour which were made by fire unto the Lord.

29 Like-

That is, his privilege, reward and portion.

Which sacrifice was offered when the priests were consecrated, Exod. 29. 22.

So called, because this superscription, Holiness the Lord, was graven in it.

That is, the holiest of all, the sanctuary and the court.

Of the burnt-offering.

To offer for the sins of the people.

In other burnt-offerings, which are not of consecration, offering for himself, the priest hath the skin, chap. 7. 8.

Moses did this, because that the priests were not yet established in their office.

29 Likewise Moſes took the breaſt of the ram of confecrations, and ſhook it to and fro before the Lord: for it was Moſes's ¹ portion, as the Lord had commanded Moſes.

30 Alſo Moſes took of the anointing oil, and of the blood which was upon the altar, and ſprinkled it upon Aaron, upon his garments, and upon his ſons, and on his ſons garments with him: ſo he ſanctified Aaron, his garments, and his ſons, and his ſons garments with him.

31 ¶ Afterward Moſes ſaid unto Aaron and his ſons, See the ſeaſh at the door of the ² tabernacle of the congregation, and there ³ eat it with the bread that is in the baiket of confecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 But that which remaineth of the ſeaſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not depart from the door of the tabernacle of the congregation ſeven days, until the days of your confecrations be at an end: for ⁴ ſeven days, ſaid the Lord, ſhall he ⁵ conſecrate you.

34 As ⁶ he hath done this day: ſo the Lord hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and ſhall keep the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord had commanded by the ⁷ hand of Moſes.

CHAP. IX.

1 The firſt offerings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire cometh from the Lord.

AND in the ⁸ eighth day Moſes called Aaron and his ſons, and the elders of Iſrael:

2 Then he ſaid unto Aaron, Take thee a young calf for a ⁹ ſin-offering, and a ram for a burnt-offering, both without blemiſh, and bring them before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye an he-goat for a ſin-offering, and a calf, and a lamb, both of a year old, without blemiſh, for a burnt-offering:

4 Alſo a bullock and a ram for peace-offerings, to offer before the Lord, and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 ¶ Then they brought that which Moſes commanded before the tabernacle of the congregation, and all the aſſembly drew near and ſtood before the ¹⁰ Lord.

6 For Moſes had ſaid, This is the thing which the Lord commanded that ye ſhould do, and the glory of the Lord ſhall appear unto you)

7 Then Moſes ſaid unto Aaron, Draw near to the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for

thee and for the people: offer alſo the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went unto the altar, and killed the calf of the ſin-offering, which was for himſelf.

9 And the ſons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the horns of the altar, and poured the ¹¹ reſt of the blood at the foot of the altar.

10 But the fat and the kidnies, and the caul of the liver of the ſin-offering, he ¹² burnt upon the altar, as the Lord had commanded Moſes.

11 The ſeaſh alſo and the hide he burnt with fire without the hoſt.

12 After, he ſlew the burnt-offering, and Aaron's ſons brought unto him the blood, which he ſprinkled round about upon the altar.

13 Alſo they brought the burnt-offering unto him with the pieces thereof, and the head, and he burnt them upon the altar.

14 Likewise he did waſh the inwards and the legs, and ¹⁴ burnt them upon the burnt-offering on the altar.

15 ¶ Then he offered the people's offering, and took a goat, which was the ſin-offering for the people, and ſlew it: and offered it for ſin, as the firſt:

16 So he offered the burnt-offering, and prepared it, according to the manner.

17 He preſented alſo the meat-offering, and filled his hand thereof, and ¹⁵ beſide the burnt-offering of the morning, he burnt this upon the altar.

18 He ſlew alſo the bullock, and the ram for the peace-offerings, that was for the people, and Aaron's ſons brought unto him the blood, which he ſprinkled upon the altar round about,

19 With the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidnies, and the caul of the liver.

20 So they laid the fat upon the breasts, and he burnt the fat upon the altar.

21 But the ¹⁶ breasts and the right ſhoulder Aaron ſhook to and fro before the Lord, as the Lord had commanded Moſes.

22 So Aaron lift up his hand toward the people, and bleſſed them, and ¹⁷ came down from offering of the ſin-offering, and the burnt-offering, and the peace-offerings.

23 After, Moſes and Aaron went into the tabernacle of the congregation, and came out, and ¹⁸ bleſſed the people, and the glory of the Lord appeared to all the people.

24 ¶ And there came a fire out from the Lord, and conſumed upon the altar the burnt-offering and the fat: which when all the people ſaw, they ¹⁹ gave thanks, and fell on their faces.

CHAP.

¹ At the door of the court.

² By commiſſion given to Moſes.

³ After their conſecration: for the ſeven days before the prieſt were conſecrate.

⁴ As he entereth into the poſſeſſion of the prieſthood, and offereth the four principal ſacrifices: the burnt-offering, the ſin-offering, the peace-offering, and the meat-offering.

⁵ Before the altar, where his glory appeared.

¹ Read, for the underſtanding of this place, Heb. 5. 3. and 7. 27.

² That is, he laid them in order, and ſo they were burnt when the Lord ſent down fire.

³ All this muſt be underſtood of the preparation of the ſacrifices which were burnt after, ver. 24.

⁴ Of the bullock and the ram.

⁵ Becauſe the altar was near the ſanctuary, which was the upper end, therefore he is ſaid to come down.

⁶ Or, prayed for the people.

Bef. Chr.
1490.

C H A P. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the priests might not. 9 The priests are forbidden wine.

Num. 3. 4.
and 26. 61.
Chron. 24.
2.

BUT * Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereupon, and offered * strange fire before the Lord, which he had not commanded them.

■ Therefore ■ fire went out from the Lord, and devoured them: so they died before the Lord.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be * sanctified in them that come near me, and before all the people I will be glorified: but Aaron held his peace.

† Or, cou-
ins.

4 And Moses called Misael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your † brethren from before the sanctuary out of the host.

5 Then they went, and carried them in their coats out of the host, ■ Moses had commanded.

6 After, Moses said unto Aaron and unto Eleazar and Ithamar his sons, * Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, all the house of Israel, bewail the burning which the Lord hath * kindled.

7 And go not ye out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you: and they did according to Moses's commandment.

8 ¶ And the Lord spake unto Aaron, saying,

† Or, drink
that maketh
drunk.

9 Thou shalt not drink wine nor † strong drink, thou, nor thy sons with thee, when ye come into the tabernacle of the congregation, lest ye die: *this is an ordinance for ever* throughout your generations,

10 That ye may put difference between the holy and the unholy, and between the clean and the unclean,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the † hand of Moses.

† Or, com-
mission.

12 ¶ Then Moses said unto Aaron, and unto Eleazar and to Ithamar his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it ■ most holy:

13 And ye shall eat it in the holy place, because it is thy duty, and thy sons duty, of the offerings of the Lord made by fire: for so I am commanded.

* Exod. 29.

† Or, where
is no un-
cleanness.

14 Also the ■ shaken breast, and the heave-shoulder shall ye eat in a † clean place: thou,

* Not taken of the altar, which ■ sent from heaven, and endured until the captivity of Babylon.

† I will punish them that serve ■ otherwise than I have commanded, not sparing the chief, that the people may fear and praise my judgments.

† As though ye lamented for them, preferring your carnal affection ■ God's just judgment, chap. 19. 28. Deut. 14. 1.

† In destroying Nadab and Abihu the chief, and menacing the rest, except they repent.

† For the breast and shoulders of the peace-offerings might be brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the

and thy sons, and thy * daughters with thee: Bef. Chr. for they are given as thy † duty and thy sons ^{1490.} duty, of the peace-offerings of the children of Is- ^{† Or, right.} rael. ^{or portion.}

15 The heave-shoulder, and the shaken-breast shall they bring with the offerings made by fire of the fat, to shake *it* to and fro before the Lord, and it shall be thine, and thy sons with thee by a law for ever, as the Lord hath commanded.

16 ¶ And Moses sought the goat that was offered for sin, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar, the sons of Aaron, which were * left alive, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy? and God hath given it you, to bear the iniquity of the congregation, to make an atonement for them before the Lord.

18 Behold, the blood of it ■ not brought within the holy place: ye should have eaten *it* in the holy place, ■ as I commanded. ■ Ch. 6. 26.

19 And Aaron said unto Moses, Behold, this day * have they offered their sin-offering, and their burnt-offering before the Lord, and such things *as thou knowest* are come unto me: if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?

20 So when Moses heard *it*, he was * content.

C H A P. XI.

1 Of beasts, fishes, and birds, which be clean, and which be unclean.

AFTER, the Lord spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, and say, * These are the beasts which ye * shall eat, among all the beasts that are on the earth. ■ Gen. 7. 2. Deut. 14. 4. Acts 10. 14.

3 Whatsoever parteth the ^b hoof, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat:

4 But of them that chew the cud, or divide the hoof only, of them ye shall not eat: as the camel, because he cheweth the cud, and divideth not the hoof, he shall be unclean unto you.

5 Likewise the coney, because he cheweth the cud, and divideth not the hoof, he shall be unclean to you.

6 Also the hare, because he cheweth the cud, and divideth not the hoof, he shall be unclean to you.

7 And the swine, because he parteth the hoof and is cloven-footed, but cheweth not the cud, he shall be unclean to you.

8 Of their * flesh shall ye not eat, and their carcase shall ye not touch: *for they shall be unclean to you.*

D d

9 ¶ These

first-born, and the Easter lamb. Read chap. 22. 12, 13.

† And ■ consumed ■ Nadab and Abihu.

† That is, Nadab and Abihu.

† Moses bare with his infirmity, considering his great sorrow, but doth not leave an example ■ forgive them that maliciously transgress the commandment of God.

† Or, whereof ye may eat.

† He noteth four sorts of beasts: some chew the cud only, and some have only the foot cleft: others, neither chew the cud, nor have the hoof cleft: the fourth both chew the cud, and have the hoof divided, which may be eaten.

† God would that hereby for ■ time they should be discerned as his people from the Gentiles.

9 ¶ These shall ye eat, of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, or in the rivers, them shall ye eat.

10 But all that have not fins nor scales in the seas, or in the rivers, of all that moveth in the waters, and of all living things that are in the waters, they shall be an abomination unto you.

11 They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shall abhor their carcase.

12 Whatsoever hath not fins nor scales in the waters, that shall be abomination unto you.

13 ¶ These shall ye have also in abomination among the fowls, they shall not be eaten, for they are an abomination: the eagle, and the \ddagger goshawk, and the ospray:

14 Also the vulture, and the kite after his kind:

15 And all ravens after their kind:

16 The ostrich also, and the night-crow, and the \ddagger sea-mew, and the hawk after his kind:

17 The little owl also, and the cormorant, and the great owl:

18 Also the \ddagger redihank, and the pelican, and the swan:

19 The stork also, the heron after his kind, and the lapwing, and the bat:

20 Also every fowl that creepeth and goeth upon all four, such shall be an abomination unto you.

21 Yet these shall ye eat: of every fowl that creepeth, and goeth upon all four, which \ddagger have their feet and legs all of one, to leap withal upon the earth,

22 Of them ye shall eat these, the grasshopper after his kind, and the \dagger solcan after his kind, the hargol after his kind, and the hagab after his kind.

23 But all other fowls that creep and have four feet, they shall be an abomination unto you.

24 For by such ye shall be polluted: whosoever toucheth their carcase, shall be unclean unto the evening.

25 Whosoever also beareth of their carcase, shall wash his clothes, and be unclean until even.

26 Every beast that hath claws divided, and is \ddagger not cloven-footed, nor cheweth the cud, such shall be unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws among all manner of beasts that goeth on all four, such shall be unclean unto you: who so doth touch their carcase shall be unclean until the even.

28 And he that beareth their carcase, shall wash his clothes, and be unclean until the even: for such shall be unclean unto you.

29 ¶ Also these shall be unclean to you among the things that creep and move upon the earth, the weasel, and the mouse, and the \ddagger frog, after his kind:

30 Also the rat, and the lizard, and the ca-meleon, and the stellio, and the mole.

31 These shall be unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 Also whatsoever any of the dead carcases of them doth fall upon, shall be unclean, whether it be vessel of wood, or raiment, or skin, or sack: whatsoever vessel it be that is occupied, it shall be put in the water as unclean until the even, and \ddagger be purified.

33 But every earthen vessel, whereinto any of them falleth, whatsoever is within it shall be unclean, and \dagger ye shall break it.

34 All meat also that shall be eaten, if any such water come upon it, shall be unclean: and all drink that shall be drunk in all such vessels, shall be unclean.

35 And every thing that their carcase fall upon shall be unclean: the furnace or the pot shall be broken: for they are unclean unto you.

36 Yet the fountains and wells where there is plenty of water shall be clean: but that which toucheth their carcases, shall be unclean.

37 And if there fall of the dead carcase upon any seed which useth to be sown, it shall be unclean.

38 But if any water be poured upon the seed, and there fall of their dead carcase thereon, it shall be unclean unto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it, shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it, shall wash his clothes, and be unclean until the even.

41 Every creeping thing therefore that creepeth upon the earth, shall be an abomination, and not be eaten.

42 Whatsoever goeth upon the breast, and whatsoever goeth upon all four, or that hath many feet among all creeping things that creep upon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute yourselves with any thing that creepeth, neither make yourselves unclean with them, neither defile yourselves thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be \dagger holy, for I am holy, defile not yourselves with any creeping thing that creepeth upon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of fowls, and of every living thing that moveth in the waters, and of every thing that creepeth upon the earth.

47 That there may be difference between the unclean and clean, and between the beast that

\dagger As little fish engendered of the slime.

\ddagger As they which come of generation.

\dagger These were certain kind of grasshoppers, which are not now properly known.

\dagger Out of the camp.

The green frog that sitteth on the bushes.

\dagger As a bottle or bag.

\dagger So much of the water as toucheth it.

\dagger He speaketh of seed that is laid to sleep before it be sown.

\dagger He sheweth why God did chuse them to be his people. 1 Pet. 1. 15.

Bef. Chr. 1490. that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

■ *A law how women should be purged after their deliverance.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say, When a woman hath brought forth seed, and borne a man-child, she shall be unclean ⁿ seven days, like as she is unclean when she is put apart from her [†] * disease.

3 (* And in the eighth day the foreskin of the child's flesh shall be circumcised)

4 And she shall continue in the blood of her purifying three ^o and thirty days: she shall touch no ^p hallowed thing, nor come into the ^q sanctuary, until the time of her purifying be out.

5 But if she bear a maid-child, then she shall be unclean two ^r weeks, as when she hath her disease: and she shall continue in the blood of her purifying threescore and six days.

6 Now when the days of her purifying are out (whether it be for a son or for a daughter) she shall bring to the priest a lamb of one year old for a burnt-offering, and a young pigeon or a turtle dove for a sin-offering, unto the door of the ^r tabernacle of the congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath borne ⁿ male or female.

8 But [†] if she be not able to bring a lamb, she shall bring two * turtles, or two young pigeons: the one for a burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her: so she shall be clean.

CHAP. XIII.

2 *What considerations the priest ought to observe in judging the leprosy.* 28 *The black spot, or scab.* 47 *And the leprosy of the garment.*

Moreover the Lord spake unto Moses and to Aaron, saying,

2 The man that shall have in the skin of his flesh a swelling or a scab, or a white spot, so that in the skin of his flesh ^r it be like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests,

3 And the priest shall look on the sore in the skin of his flesh: if the hair in the sore be turned into white, and the sore seem to be ⁿ lower than the skin of his flesh, it is a plague of leprosy: therefore the priest shall look on him, and [†] pronounce him unclean.

4 But if the white spot be in the skin of his flesh, and seem not to be lower than the skin, nor

the hair thereof be turned unto white, then the priest shall shut up *him that bath* the plague, seven days.

5 After, the priest shall look upon him the seventh day: and if the plague seem [†] to him [†] to abide still, and the plague grow not in the skin, the priest shall shut him up yet seven days more.

6 Then the priest shall look on him again the seventh day; and if the plague be ^v dark, and the sore grow not in the skin, then the priest shall [†] pronounce him clean, *for* it is a scab: therefore he shall wash his clothes and be clean.

7 But if the scab grow more in the skin, after that he is seen of the priest for to be purged, he shall be seen of the priest yet again.

8 Then the priest shall consider, and if the scab [†] grow in the skin, then the priest shall pronounce him ⁿ unclean: *for* it is leprosy.

9 ¶ When the plague of leprosy is in a man, he shall be brought unto the priest,

10 And the priest shall see *him*: and if the swelling be white in the skin, and have made the hair white, and there be raw flesh in the swelling,

11 It is an old leprosy in the skin of his flesh: and the priest shall pronounce him unclean, and shall not shut him up, for he is unclean.

12 Also if the leprosy [†] break out in the skin, and the leprosy cover all the skin of the plague, from his head even to his feet, where-soever the priest looketh,

13 Then the priest shall consider: and if the leprosy cover all his flesh, he shall pronounce the plague to be ^v clean, because it is all turned into whiteness: *so* he shall be clean.

14 But if *there be* raw flesh on him when he is seen, he shall be unclean.

15 For the priest shall see the raw flesh, and declare him to be unclean: *for* the raw flesh is ⁿ unclean, *therefore* it is the leprosy.

16 Or if the raw flesh change and be turned into white, then he shall come to the priest,

17 And the priest shall behold him: and if the sore be changed into white, then the priest shall pronounce the plague clean, *for* it is clean.

18 ¶ The flesh also in whose skin there is [†] a bile, and is healed,

19 And in the place of the bile there be a white swelling, or ⁿ white spot somewhat reddish, it shall be seen of the priest.

20 And when the priest seeth it, if it appear lower than the skin, and the hair thereof be changed into white, the priest then shall pronounce him ⁿ unclean: *for* it is a plague of leprosy, broken out in the bile.

21 But if the priest look on it, and there be ⁿ white hairs therein, and if it be not lower than the skin, but be darker, then the priest shall shut him up seven days.

22 And if it spread abroad in the flesh, the priest shall pronounce him unclean, *for* it is a sore.

23 But

ⁿ So that her husband for that time could not resort to her.

■ Besides the first seven days.

^p As sacrifice, or such like.

^q That is, into the court-gate, till after forty days.

^r Twice so long ■ if she bare a man-child.

^s Where the burnt-offerings were wont to be offered.

^t That it may be suspected to be the leprosy.

■ That is, shrunk in, and be lower than the rest of the skin.

^v As having the skin drawn together, or blackish.

^w As touching his bodily disease; for his disease was not

imputed to him for sin before God, though it were the punishment of sin.

^y For it is not that contagious leprosy that infecteth, but ■ kind of scurf, which hath not the flesh raw as the leprosy.

^z That is, declareth that the flesh is not sound, but is in danger ■ be leprous.

^a None were exempted, but if the priest pronounced him unclean, he was put out from among the people, as appeareth by Mary the prophetess, Numb. 12. 14. and by king Uzziah, ■ Chron. 26. 20.

1470. ^{Bef. Chr.} 23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the priest shall declare him to be clean.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quick flesh of the burning have a ^o white spot somewhat reddish or pale,

25 Then the priest shall look upon it: and if the hair in that spot be changed into white, and it appear lower than the skin, it is a leprosy broken out in the burning: therefore the priest shall pronounce him unclean: *for* it is the plague of leprosy.

26 But if the priest look on it, and there be no white hair in the spot, and it be no lower than the *other* skin, but be darker, then the priest shall shut him up seven days.

27 After, the priest shall look on him the seventh day: if it be grown abroad in the skin, then the priest shall pronounce him unclean: *for* it is the plague of leprosy.

28 And if the spot abide in his place, not growing in the skin, but is dark, it is a [†] rising of the burning: the priest shall therefore declare him clean, for it is the drying up of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the priest shall see the sore: and if it appear lower than the skin, and there be in it a small yellow ^e hair, then the priest shall pronounce him unclean: *for* it is a black spot, and leprosy of the head or of the beard.

31 And if the priest look on the fore of the black spot, and if it seem not lower than the skin, nor have any black hair in it, then the priest shall shut up *him that bath* the fore of the black spot, seven days.

32 After, in the seventh day the priest shall look on the fore: and if the black spot grow not, and there be in it no yellow hair, and the black spot seem not lower than the skin,

33 Then he shall be shaven, but *the place* of the black spot shall he not shave: but the priest shall shut up *him that bath* the black spot, seven days more.

34 And the seventh day the priest shall look on the black spot, and if the black spot grow not in the skin, nor seem lower than the *other* skin, then the priest shall cleanse him, and he shall wash his cloaths, and be clean.

35 But if the black spot grow abroad in the flesh after his cleansing,

36 Then the priest shall look on it: and if the black spot grow in the skin, the priest shall not ^e seek for the yellow hair: *for* he is unclean.

37 But if the black spot seem to him to abide, and that black hair grow therein, the black spot is healed, he is clean, and the priest shall declare him to be clean.

38 ¶ Furthermore if there be many white spots in the skin of the flesh of man or woman,

39 Then the priest shall consider: and if

^{Bef. Chr.} 1490. the spots in the skin of their flesh be somewhat dark and white withal, it is but [■] white spot broken out in the skin: *therefore* he is clean.

40 And the man whose hair is fallen off his head, and is bald, is clean.

41 And if his head lose the ^o hair on the fore part, and be bald before, he is clean.

42 But if there be in the bald head, or in the bald forehead a white reddish sore, it is a leprosy springing in his bald head, or in his bald forehead.

43 Therefore the priest shall look upon it, and if the rising of the sore be white reddish in his bald head, or in his bald forehead, appearing like leprosy in the skin of the flesh,

44 He is a leper and unclean: *therefore* the priest shall pronounce him altogether unclean: *for* the sore is in his head.

45 The leper also in whom the plague is, shall have his clothes ^f rent, and his head bare, and shall put [■] covering upon his ^e-lip, and shall cry, *I am unclean, I am unclean.*

46 As long as the disease shall be upon him, he shall be polluted, *for* he is unclean: he shall dwell alone, ^{*} without the camp shall his habitation be.

47 ¶ Also the garment that the plague of leprosy is in, whether it be [■] woollen garment or a linen garment,

48 Whether it be in the warp or in the woof of linen or of woollen, either in a skin, or in any thing made of a skin,

49 And if the sore be green, or somewhat reddish in the garment or in the skin, or in the warp, or in the woof, or in any thing that is made of ^h skin, it is [■] plague of leprosy, and shall be shewed unto the priest.

50 Then the priest shall see the plague, and shut up *it that bath* the plague, seven days,

51 And shall look on the plague the seventh day: if the plague grow in the garment, or in the warp, or in the woof, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosy and unclean.

52 And he shall burn the garment, or the warp, or the woof, whether it be woollen or linen, or any thing that is made of skin, wherein the plague is: for it is [■] fretting leprosy, *therefore* it shall be burnt in the fire.

53 If the priest yet see that the plague ⁱ grow not in the garment, or in the woof, or in whatsoever thing of skin it be,

54 Then the priest shall command them to wash the thing wherein the plague is, and he shall shut it up seven days more.

55 Again the priest shall look on the plague after it is washed: and if the plague have not changed his ^h colour, though the plague have spread no further, it is unclean: thou shalt burn it in the fire, *for* it is [■] fret inward, ⁱ whether the spot be in the bare place of the whole, or in part thereof.

56 And if the priest see that the plague be darker after that it is washed, he shall cut it out of the

■ If he have a white spot in the place where the burning was, and was after healed.
^e Which was not wont [■] be there, or else smaller than any other part of the body.
^f He shall not care whether the yellow hair be there, [■] B. Schaeff, or any other inconvenience.

^f In sign of sorrow and lamentation.
[■] Either [■] token of mourning, or for fear of infecting others.
^h Whether it be garment, vessel, or instrument.
ⁱ But abide still in one place, [■] ver. 37.
^k But remain as it did before.
^l Or, whether it be in any bare place before, or behind.

Bef. Chr. 1490. the garment or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, or in the warp, or in the woof, or in any thing made of skin, it is a spreading leprosy: thou shalt burn the thing wherein the plague is in the fire.

58 If thou hast washed the garment, or the warp, or the woof, or whatsoever thing of skin it be, if the plague be departed therefrom, then shall it be washed ^m the second time, and be clean.

59 This is the law of the plague of leprosy in ⁿ garment of woollen or linen, or in the warp, or in the woof, or in any thing of skin, to make it clean or unclean.

C H A P. XIV.

3 The cleansing of the leper, 3 And of the house that he is in.

ⁿ Matt. 8. 2.
Mark 1. 40.
Luke 5. 12.

AND the Lord spake unto Moses, saying, 2 ⁿ This is the ⁿ law of the leper in the day of his cleansing: that is, he shall be brought unto the priest,

3 And the priest shall go out of the camp, and the priest shall consider *him*: and if the plague of leprosy be healed in the leper,

[†] Or, little birds.

4 Then shall the priest command to take for *him* that is cleansed, two [†] sparrows alive and ^o clean, and cedar-wood, and a scarlet lace, and hyssop.

5 And the priests shall command to kill one of the birds over ^p pure water in an earthen vessel.

6 After, he shall take the live sparrow with the cedar-wood, and the scarlet lace, and the hyssop, and shall dip them and the living sparrow in the blood of the sparrow slain, over the pure water,

7 And he shall sprinkle upon him that must be cleansed of his leprosy, seven times, and cleanse him, and shall ^q let go the live sparrow into the broad field.

8 Then he that shall be cleansed shall wash his cloaths, and shave off all his hair, and wash himself in water, so he shall be clean: after that shall he come into the host, but shall tarry without his tent seven days.

9 So in the seventh day he shall shave off all his hair, *both* his head, and his beard, and his eye-brows: even all his hair shall he shave, and shall wash his cloaths, and shall wash his flesh in water: so he shall be clean.

10 Then in the eighth day he shall take two he-lambs without ^r blemish, and an ewe-lamb of a year old without blemish, and three tenth deals of fine flour for ⁿ meat-offering, mingled with oil, ^s and ⁿ pint of oil.

11 And the priest that maketh him clean, shall bring the man which is to be made clean, and those things before the Lord, at the door of the tabernacle of the congregation.

ⁿ Exod. 29.

12 Then the priest shall take one lamb, and offer him for ⁿ trespass-offering, and the pint of oil, and ^{*} shake them to and fro before the Lord.

13 And he shall kill the lamb in the place where the sin-offering and the burnt-offering are slain, ⁿ in the holy place: for ⁿ the ^{*} sin-offering is the priest's; *so* is the trespass-offering: for it is most holy.

Bef. Chr. 1490.

ⁿ Chap. 7. 7.

14 So the priest shall take of the blood of the trespass-offering, and put it upon the lap of the right ear of him that shall be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 The priest shall also take of the pint of oil, and pour it into the palm of his left hand,

16 And the priest shall dip his [†] right finger in the oil that is in his left hand, and sprinkle of the oil with his finger seven times before the Lord.

[†] Heb. the finger of the right hand.

17 And of the rest of the oil that is in his hand shall the priest put upon the lap of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, [†] where the blood of the trespass-offering was put.

[†] Heb. upon the blood of the trespass-offering.

18 But the remnant of the oil that ⁿ in the priest's hand, he shall pour upon the head of him that is to be cleansed: so the priest shall make an atonement for him before the Lord.

19 And the priest shall offer the sin-offering, and make an atonement for him that ⁿ to be cleansed of his uncleanness: then after shall he kill the burnt-offering.

20 So the priest shall offer the burnt-offering and the meat-offering upon the altar, and the priest shall make an atonement for him: so he shall be clean.

21. But if he be poor, and not [†] able, then he shall bring one lamb for a trespass-offering ⁿ be shaken, for his reconciliation, and a ^r tenth deal of fine flour mingled with oil, for a meat-offering, with a pint of oil.

[†] Heb. his hand cannot take it.

22 Also two turtle-doves, or two young pigeons, ⁿ he is able, whereof the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them the eighth day for his cleansing unto the priest, at the door of the tabernacle of the congregation before the Lord.

24 Then the priest shall take the lamb of the trespass-offering, and the pint of oil, and the priest shall ⁿ shake them to and fro before the Lord.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take of the blood of the trespass-offering, and put it upon the lap of his right ear that is ⁿ be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 Also the priest shall pour of the oil into the palm of his own [†] left hand.

[†] Heb. into the palm of the priest's left hand.

27 So the priest shall with his right finger sprinkle of the oil that is in his left hand, seven times before the Lord.

28 Then the priest shall put of the oil that is in his hand, upon the lap of the right ear of him that is to be cleansed, and upon the thumb

E c of

ⁿ To the intent he might be sure that the leprosy ⁿ departed, and that all occasion of infection might be taken away.

^o Or, the ceremony which shall be used in his purgation.

^p Of birds which were permitted to be eaten.

^r Running water, or of the fountains.

^q Signifying that he that was made clean, was set at li-

berty, and restored ⁿ the company of others.

^r Which hath no imperfection in any member.

^s This measure in Hebrew is called Log, and containeth six eggs in measure.

^t Which is an omer, read Exod. 16. 16.

^u Or, shall offer them as the offering that is shaken ⁿ and fro.

Bef. Chr. of his right hand, and upon the great toe of his right foot: upon the place † of the blood of the trespass-offering.

1490.
† Or, where the blood of the trespass-offering was put, as ver. 17.

29 But the rest of the oil that is in the priest's hand, he shall put upon the head of him that is to be cleansed, to make ■ atonement for him before the Lord.

30 Also he shall present one of the turtle-doves: or of the young pigeons, ■ as he is able:

31 Such, I say, ■ he is able, the one for a sin-offering, and the other for ■ burnt-offering † with the meat-offering: so the priest shall make an atonement for him that is ■ be cleansed before the Lord.

† Or, besides the burnt-offering.

32 This is the * law of him which hath the plague of leprosy, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake unto Moses and to Aaron, saying,

34 When ye be come unto the land of Canaan, which I give you in possession, if I send the plague of leprosy in an house of the land of your possession,

35 Then he that owneth the house, shall come and tell the priest, saying, Methink there is like a plague of leprosy in the house.

36 Then the priest shall command them to empty the house before the priest go into it to see the plague, that all that is in the house be not made unclean, and then shall the priest go in to see the house.

37 And he shall mark the plague: and if the plague be in the walls of the house, and that there be deep † spots, greenish or reddish; which seem to be lower than the wall,

† Or, blackness, or hollow breaks.

38 Then the priest shall go out of the house to the door of the house, and shall cause to shut up the house seven days.

39 So the priest shall come again the seventh day: and if he see that the plague be increased in the walls of the house,

40 Then the priest shall command them to take away the stones wherein the plague is, and they shall cast them into ■ † foul place without the city.

† Or, out of the city.

41 Also he shall cause to scrape the house within round about, and pour the dust that they have pared off, without the city, in ■ an unclean place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar to plaister the house with.

43 But if the plague come again, and break out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistered the house,

44 Then the priest shall come and see: and if the plague grow in the house, it is ■ fretting leprosy in the house: it is therefore unclean.

45 And he shall ■ break down the house, with the stones of it, and the timber thereof, and all the † mortar of the house, and he shall carry them out of the city unto an unclean place.

† Or, out of the city.

46 Moreover, he that goeth into the house all the while that it is shut up, he shall be unclean until the even.

Bef. Chr. 1490.

47 He also that sleepeth in the house, shall wash his cloaths: he likewise that eateth in the house, shall wash his cloaths.

48 But if the priest shall come and see that the plague hath spread ■ further in the house, after the house be plaistered, the priest shall pronounce that house clean, for the plague is healed.

49 Then shall he take to purify the house, two sparrows, and cedar wood, and ■ scarlet lace, and hyssop.

50 And he shall kill one sparrow over pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssop, and the scarlet lace, with the live sparrow, and dip them in the blood of the slain sparrow, and in the pure water, and sprinkle the house seven times:

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the live sparrow, and with the cedar wood, and with the hyssop, and with the scarlet lace.

53 Afterward he shall let go the live sparrow out of the † town, into the † broad fields: so shall he make atonement for the house, and it shall be clean.

† Heb. city, † Heb. in the face of the field.

54 This is the law for every plague of leprosy and * black spot,

■ Chap. 13.

55 And of the leprosy of the garment, and of the house,

30.

56 And of the † swelling, and of the scab, and of the white spot.

† Or, rising.

57 This is the law of the leprosy, to teach † when a thing is unclean, and when it is clean.

† Heb. in the day of the clean, and in the day of the clean.

C H A P. XV.

2, 19 The manner of purging the unclean issues both of men and women. 31 The children of Israel must be separate from all uncleanness.

Moreover the Lord spake unto Moses, and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, Whosoever hath an issue from his flesh, is unclean, because of his issue.

3 And this shall be his uncleanness in his issue: when his flesh avoideth his issue, or if his flesh be stopped from his issue, this is his ■ uncleanness.

4 Every bed whereon he lieth that hath the issue, shall be unclean, and every thing whereon he sitteth, shall be unclean.

5 Whosoever also toucheth his bed, shall wash his cloaths, and wash himself in water, and shall be unclean until the even.

6 And he that sitteth on any thing, whereon he sat that hath the issue, shall wash his cloaths, and wash himself in water, and shall be unclean until the even.

7 Also he that toucheth the flesh of him that hath

hath

* Whether of them he can get.
* This order is appointed for the poor man.
† This declareth that no plague nor punishment cometh to man without God's providence and his sending.
‡ Where carrions were cast and other filth, that the people might not be therewith infected.
§ That is, he shall command it to be pulled down, as

ver. 40.

‡ It seemeth that this was a lace or string to bind the hyssop to the wood, and so was made ■ sprinkle: the apostle to the Hebrews calleth it scarlet wool, Heb. 9. 19.

§ Whose seed either in sleeping, ■ else of weakness of nature, issueth ■ his secret part.

■ Or the thing wherefore he shall be unclean.

Bef. Chr. 1490. hath the issue, shall wash his cloaths, and wash himself in water, and shall be unclean until the even.

8 If he also, that hath the issue, spit upon him that is clean, ° he shall wash his cloaths, and wash himself in water, and shall be unclean until the even.

9 And what † saddle soever he rideth upon, that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean unto the even: and he that beareth those things, shall wash his cloaths, and wash himself in water, and shall be unclean until the even.

11 Likewise whomsoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his cloaths, and wash himself in water, and shall be unclean until the even.

* Chap. 6. 23.

12 * And the vessel of earth that he toucheth, which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 But if he that hath an issue, be † cleansed of his issue, then shall he count him seven days for his cleansing, and wash his cloaths, and wash his flesh in pure water: so shall he be clean.

14 Then the eighth day he shall take unto him two turtle-doves, or two young pigeons, and come before the Lord at the door of the tabernacle of the congregation, and shall give them unto the priest †

15 And the priest shall make of the one of them a sin-offering, and of the other a burnt-offering: so the priest shall make an atonement for him before the Lord for his issue.

16 Also if any man's issue of seed depart from him, he shall wash all his † flesh in water, and be unclean until the even.

17 And every garment, and every skin whereupon shall be issue of seed, shall be even washed with water, and be unclean unto the even.

18 If he that hath ■ issue of seed do lie with a woman, they shall both wash themselves with water, and be unclean until the even.

† Or, secret part.

19 ¶ Also when ■ woman shall have an issue, and her issue in her † flesh shall be blood, she shall be put apart seven days: and whosoever toucheth her, shall be unclean unto the even.

20 And whatsoever she lieth upon in † her separation, shall be unclean, and every thing that she sitteth upon, shall be unclean.

21 Whosoever also toucheth her bed, shall wash his cloaths, and wash himself with water, and shall be unclean unto the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his cloaths, and wash himself in water, and shall be unclean unto the even:

23 So that whether he touch her bed, ■ any thing whereon she hath sit, he shall be unclean unto the even.

24 And if ■ man lie with her, and the flowers of her separation † touch him, he shall be unclean seven days, and all the whole bed whereon he lieth, shall be unclean.

25 Also when a woman's issue of blood runneth long time besides the time of her † flowers, or when she hath an issue longer than her flow-ers, all the days of the issue of her uncleanness she shall be unclean, as in the time of her flow-ers.

Bef. Chr. 1490. † Heb. separation.

26 Every bed whereon she lieth (as long ■ her issue lasteth) shall be to her ■ her † bed of her separation: and whatsoever she sitteth upon shall be unclean, as her uncleanness when she is put apart.

27 And whosoever toucheth these things, shall be unclean, and shall wash his cloaths, and wash himself in water, and shall be unclean unto the even.

28 But if she be cleansed of her issue, then she shall ■ count her seven days, and after she shall be clean.

29 And in the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest at the door of the tabernacle of the congregation.

30 And the priest shall make of the one ■ sin-offering, and of the other ■ burnt-offering, and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye † separate the children of Israel from their uncleanness, that they die not in their uncleanness, if they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled †

33 Also of her that is sick of her flowers, and of him that hath ■ running issue, whether it be man or woman, and of him that lieth with her which is unclean.

C H A P. XVI.

2 The priests might not at all times come into the most holy place. ■ The scape-goat. 14 The purging of the sanctuary. 17 The cleansing of the tabernacle. 21 The priest confesseth the sins of the people. 29 The feast of cleansing sins.

FURTHERMORE the Lord spake unto Moses, ■ after the death of the two sons of Aaron, when they came to offer before the Lord, and died.

* Chap. 11. 21.

■ And the Lord said unto Moses, Speak unto Aaron thy brother, ■ that he come not at † all times into the holy place within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.

* Exod. 30. 10. Heb. 9: 7

3 After this sort shall Aaron come into the holy place: even with ■ young bullock for ■ sin-offering, and a ■■ for ■ burnt-offering.

4 He shall put on the holy linen coat, and shall have linen breeches upon his † flesh, and shall be girded with ■ linen girdle, and shall cover his head with ■ linen mitre: these are the holy

† Or, privities.

° On whom the unclean man did spit.
 ■ The word signifieth every thing whereon ■ ■ rideth.
 † That is, be restored ■ his old state, and be healed thereof.
 ■ Meaning, all his body.
 † That is, when she hath her flowers, whereby she is separate from her husband, from the tabernacle, and from touching of any holy thing.
 * If any of her uncleanness did only touch him in the bed: for else the man that companied with such ■ woman,

should die, chap. 20. 18.

† Shall be unclean, as the bed whereon she lay when she had her natural disease.

■ After the time that she is recovered.

° Seeing that God requireth of his, purity and cleanness: we cannot be his, except our filth and sins be purged with the blood of Jesus Christ, and so we learn ■ detest all sin.

° The high priest entered into the holiest of all but once a year, ■■ in the month of September.

14. 14. holy garments: therefore shall he wash his flesh in water, when he doth put them on.

5 And he shall take of the congregation of the children of Israel, two he-goats for a sin-offering, and a ram for a burnt-offering.

6 Then Aaron shall offer the bullock for his sin-offering, * and make an atonement for himself, and for his house.

7 And he shall take the two he-goats, and present them before the Lord at the door of the tabernacle of the congregation.

8 Then Aaron shall cast lots over the two he-goats: one lot for the Lord, and the other for the † scape-goat.

9 And Aaron shall offer the goat, upon which the Lord's lot shall fall, and make him a sin-offering.

10 But the goat, on which the lot shall fall to be the scape-goat, shall be presented alive before the Lord, to make reconciliation by him, and to let him go (as a scape-goat) into the wilderness.

11 Thus Aaron shall offer the bullock for his sin-offering, and make a reconciliation for himself and for his house, and shall kill the bullock for his sin-offering.

12 And he shall take a censer full of burning coals from off the altar before the Lord, and his handful of sweet incense beaten small, and bring it within the † vail,

13 And shall put the incense upon the fire before the Lord, that the † cloud of the incense may cover the mercy-seat that is upon † the testimony: so he shall not die.

14 And he shall * take of the blood of the bullock, * and sprinkle it with his finger upon the mercy-seat † eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat that is the people's sin-offering, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 So he shall purge the holy place from the uncleanness of the children of Israel, and from their trespasses of all their sins: so shall he do also for the tabernacle of the congregation † placed with them, in the midst of their uncleanness.

17 ¶ And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself and for his household, and for all the congregation of Israel.

18 After, he shall go out unto the † altar that is before the Lord, and make a reconciliation upon it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about:

19 So shall he sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ When he hath made an end of purging

the holy place, and the tabernacle of the congregation, and the altar: then he shall bring the live goat.

21 And Aaron shall put both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their trespasses, in all their sins, putting them † upon the head of the goat, and shall send him away (by the hand of † man appointed) into the wilderness.

22 So the goat shall bear upon him all their iniquities into † the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the tabernacle of the congregation, and put off the linen cloaths, which he put on when he went into the holy place, and leave them there.

24 He shall wash also his flesh with water in † the holy place, and put on his own raiment, and come out, and make his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 Also the fat of the sin-offering shall he burn upon the altar.

26 And he that carried forth the goat, called the scape-goat, shall wash his cloaths, and wash his flesh in water, and after that shall come into the host.

27 Also the bullock for the sin-offering and the goat for the sin-offering (whose blood was brought to make a reconciliation in the holy place) shall one * carry out without the host to be burnt in the fire, with their skins, and with their flesh, and with their dung.

28 And he that burneth them shall wash his cloaths, and wash his flesh in water, and afterward come into the host.

29 ¶ So this shall be an ordinance for ever unto you: the tenth day of the † seventh month, ye shall † humble your souls, and do no work at all, whether it be one of the same country, or † stranger that sojourneth among you.

30 For that † day shall the priest make an atonement for you to cleanse you: ye shall be clean from all your sins before the Lord.

31 This shall be a † sabbath of rest unto you, and ye shall humble your souls by an ordinance for ever.

32 And the priest † whom he shall anoint, and whom he shall consecrate (to minister in his father's stead) shall make the atonement, and shall put on the linen cloaths, and holy vestments,

33 And shall purge the holy sanctuary and the tabernacle of the congregation, and shall cleanse the altar, and make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting ordinance unto you, to make an atonement for the children of Israel for all their sins † once a year: and as the Lord commanded Moses, he did.

CHAP.

¶ In Hebrew it is called Hazazel, which some say is a mountain near Sinai, whither this goat was sent: but rather it is called the scape-goat, because he was not offered, but sent into the deserts, as verse 21.

* The holiest of all.

† That is, on the side which was toward the people: for the head of the sanctuary stood westward.

‡ Placed among them which are unclean.

§ Whereupon the sweet incense and perfume was offered.

¶ Herein this goat is a true figure of Jesus Christ, who beareth the sins of the people, Isa. 53. 4.

* In the court where was the laver, Exod. 30. 18.

‡ Which was Tifri, and answereth to part of September and part of October.

§ Meaning by abstinence and fasting, Num. 29. 7.

¶ Or, † rest which ye shall keep most diligently.

‡ Whom the priest shall anoint by God's commandment to succeed in his father's room.

Ref. Chr. 1492.

† Heb. 6. 30. Heb. 13. 11.

* Chap. 6.

† Heb. 6. 30. Heb. 13. 11.

* Chap. 29. 7.

* Exod. 30. 18. Heb. 9. 7.

Bef. Chr. 1490.

C H A P. XVII.

4 All sacrifices must be brought to the door of the tabernacle. 7 To devils may they not offer. 10 They may not eat blood.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, and to all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,

3 Whosoever he be of the house of Israel that killeth bullock, or lamb, or goat in the host, or that killeth it out of the host,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them unto the Lord at the door of the tabernacle of the congregation by the priest, and offer them for peace-offerings unto the Lord.

6 Then the priest shall sprinkle the blood upon the altar of the Lord before the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

Exod. 29. 28. Chap. 4. 31.

7 And they shall no more offer their offerings unto devils, after whom they have gone a whoring: this shall be an ordinance for ever unto them in their generations.

8 ¶ Also thou shalt say unto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord, even that shall be cut off from his people.

10 ¶ Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will even set my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I have given it unto you to offer upon the altar, to make an atonement for your souls: for this blood shall make an atonement for the soul.

12 Therefore I said unto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with dust:

¶ Lest they should practise that idolatry, which they had learned among the Egyptians.

• To make sacrifice or offering thereof.

¶ I do as much abhor it, as though he had killed a man, Isa. 66. 3.

¶ Wherefore they were moved with foolish devotion offer it.

¶ Meaning, whatsoever is not the true God, 1 Cor. 10. 20. Psalm 95. 5.

¶ For idolatry is spiritual whoredom, because faith toward God is broken.

¶ I will declare my wrath by taking vengeance on him, as chap. 20. 3.

14 For the life of all flesh is his blood; it is joined with his life: therefore I said unto the children of Israel, Ye shall eat the blood of flesh, for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

Bef. Chr. 1490. Gen. 9. 4. Or, living creature.

15 And every person that eateth it which dieth alone, or that which is torn with beasts, whether it be one of the same country, or stranger, he shall both wash his cloaths, and wash himself in water, and be unclean unto the even: after he shall be clean.

¶ Or, counted clean. ¶ Or, himself. ¶ Or, the punishment of his sin.

16 But if he wash them not, nor wash his flesh, then he shall bear his iniquity.

C H A P. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawful.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walk in their ordinances.

4 But do after my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

5 Ye shall keep therefore my statutes, and my judgments, which if man do, he shall then live in them: I am the Lord.

Ezek. 20. 11. Rom. 10. 5. Gal. 3.

6 ¶ None shall come near to any of the kindred of his flesh to uncover her shame: I am the Lord.

7 Thou shalt not uncover the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discover her shame.

¶ The shame of thy father's wife shalt thou not discover: for it is thy father's shame.

Chap. 20. 11.

9 Thou shalt not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be born at home, or born without: thou shalt not discover their shame.

10 The shame of thy son's daughter, or of thy daughter's daughter, thou shalt not, I say, uncover their shame: for it is thy shame.

11 The shame of thy father's wife's daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.

12 * Thou shalt not uncover the shame of thy father's sister: for she is thy father's kinswoman.

Chap. 20. 19. Or, secrets.

13 Thou shalt not discover the shame of thy mother's sister: for she is thy mother's kinswoman.

14 * Thou shalt not uncover the shame of thy father's

Chap. 20.

F f

¶ Which the law permitteth be eaten, because it is clean.

¶ Ye shall preserve yourselves from these abominations following, which the Egyptians and Canaanites use.

¶ And therefore ye ought serve alone, as my people.

¶ That is, lie with her, though it be under title of marriage.

¶ Which is thy step mother.

¶ Either by father mother, born in marriage or otherwise.

¶ They her children whose shame thou hast uncovered.

Bef. Chr. 1490. * Matt. 5. 45. Rom. 13. 9. Gal. 5. 14. James 2. 8.] 18 ¶ Thou shalt not avenge, nor be mindful of wrong against the children of thy people, but shalt love thy neighbour as thyself: I am the Lord.

19 ¶ Ye shall keep mine ordinances. Thou shalt not let thy cattle gender with others of divers kinds. Thou shalt not sow thy field with mingled seed, neither shall a garment of divers things, as of linen and woollen, come upon thee.

20 ¶ Whosoever also lieth and meddleth with a woman that is a bond-maid, affianced to a husband, and not redeemed, nor freedom given her, she shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass-offering unto the Lord, at the door of the tabernacle of the congregation, a ram for a trespass-offering.

22 Then the priest shall make an atonement for him with the ram of the trespass-offering before the Lord, concerning his sin which he hath done, and pardon shall be given him for his sin which he hath committed.

23 ¶ Also when ye shall come into the land, and have planted every tree for meat, ye shall count the fruit thereof as uncircumcised: three years shall it be uncircumcised unto you, it shall not be eaten:

24 But in the fourth year all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fifth year shall ye eat of the fruit of it, that it may yield to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat the flesh with the blood: ye shall not use witchcraft, nor observe times.

27 ¶ Ye shall not cut round the corners of your heads, neither shalt thou mar the tufts of thy beard.

28 ¶ Ye shall not cut your flesh for the dead, nor make any print of a mark upon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredom, and the land be full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that work with spirits, neither soothsayers: ye shall not seek to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise up before the hoarhead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be one of yourselves, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do unjustly in judgment, in line, in weight, or in measure.

36 * You shall have just balances, true weights, a true ephah, and a true hin. I am the Lord your God, which have brought you out of the land of Egypt.

37 Therefore shall ye observe all mine ordinances, and all my judgments, and do them: I am the Lord.

CHAP. XX.

2 They that give of their seed to Molech, must die. 6 They that have recourse to sorcerers, 10 The man that committeth adultery, 11 Incest, or fornication with the kindred or affinity. 24 Israel a peculiar people to the Lord.

AND the Lord spake unto Moses, saying,

¶ Thou shalt say also to the children of Israel, Whosoever be of the children of Israel, or of the strangers that dwell in Israel, that giveth his children unto Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because he hath given his children unto Molech, for to defile my sanctuary, and to pollute mine holy name.

4 And if the people of the land hide their eyes, and wink at that man when he giveth his children unto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go whoring after him to commit whoredom with Molech, from among their people.

6 ¶ If any turn after such as work with spirits, and after soothsayers, to go a whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be holy, for I am the Lord your God.

¶ Keep ye therefore mine ordinances, and do them. I am the Lord which doth sanctify you.

9 ¶ * If there be any that curseth his father or his mother, he shall die the death: seeing he hath cursed his father and his mother, his blood shall be upon him.

10 ¶ * And the man that committeth adultery with another man's wife, because he hath committed adultery with his neighbour's wife, the adulterer and the adulteress shall die the death.

11 And the man that lieth with his father's wife, because he hath uncovered his father's shame, they shall both die: their blood shall be upon them.

17 Also the man that lieth with his daughter-in-law, they both shall die the death, they have wrought an abomination: their blood shall be upon them.

13 ¶ * The man also that lieth with the male, as he lieth with a woman, they have both committed

† Heb. a beaten: it shall be, for ye read, they shall be beaten.

† Or, that God may multiply.

† Whether it be strangled, or otherwise.

* Chap. 21.

5.

† Or, cut, or tear.

* Deut. 14. 7.

† Heb. soul, or person.

* 1 Sam. 28.

8.

† Or, do him wrong.

* Exod. 22.

21.

Bef. Chr. 1490. * Prov. 11. 1. and 16. 11. and 20. 10.

* Chap. 18.

* Ch. 17. 44.

* 1 Pet. 1. 10.

* Exod. 21.

17.

Prov. 20. 20.

Matt. 15. 4.

* Deut. 22.

22.

John 8. 4, 5.

* Chap. 18.

8.

Deut. 22. 30.

† Or, confusion.

* Chap. 18.

22.

g As an horse to leap a ass, or a mule a mare. h It shall be unclean, as that thing which is not circumcised. i To measure lucky or unlucky days. k As did the Gentiles in sign of mourning. l By whipping your bodies, or burning marks therein. m As did the Cyprians, and Locrenses. n In token of reverence. o As in measuring the ground. p By these two measures he meaneth all other. Of ephah

read Exod. 16. 36. and of hin, Exod. 29. 40. q By Molech, he meaneth any kind of idol, Ch. 18. 21. r Read ch. 17. 10. and 18. 21. s Though the people be negligent to do their duty, and defend God's right, yet he will not suffer wickedness to go unpunished. t To esteem sorcerers a conjurers, is spiritual whoredom or idolatry. u He is worthy to die.

1490. Bet. Chr. 1490. mitted abomination: they shall die the death, their blood *shall be* upon them.

14 Likewise he that taketh a wife and her mother, committeth wickedness: they shall burn him and them with fire, that there be no wickedness among you.

15 Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood *shall be* upon them.

17 Also the man that taketh his sister, his father's daughter, or his mother's daughter, and seeth her shame, and she seeth his shame, it is villainy: therefore they shall be cut off in the fight of their people, *because* he hath uncovered his sister's shame, he shall bear his iniquity.

18 The man also that lieth with a woman having her \ddagger disease, and uncovereth her shame, and openeth her fountain, and she open the fountain of her blood, they shall be even both cut off from among their people.

19 Moreover, thou shalt not uncover the shame of thy mother's sister, nor of thy father's sister: *because* he hath uncovered his \ddagger kin, they shall bear their iniquity.

20 Likewise the man that lieth with his father's brother's wife, and uncovereth his uncle's shame, they shall bear their iniquity, and shall die childless.

21 So the man that taketh his brother's wife, committeth filthiness, *because* he hath uncovered his brother's shame: they shall be childless.

22 Ye shall keep therefore all mine ordinances and all my judgments, and do them, that the land whither I bring you to dwell therein, I spue you not out.

23 Wherefore ye shall not walk in the manners of this nation which I cast out before you: for they have committed all these things, therefore I abhorred them.

24 But I have said unto you, ye shall inherit their land, and I will give it unto you to possess it, *even* a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

25 Therefore ye shall put difference between clean beasts and unclean, and between unclean fowls and clean: neither shall ye defile yourselves with beasts and fowls, nor with any creeping thing that the ground bringeth forth, which I have separated from you as unclean.

26 Therefore shall ye be holy unto me: for I the Lord am holy, and I have separated you from other people, that ye should be mine.

27 And if a man or woman have spirit of divination or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shall be* upon them.

- \ddagger It is an execrable and detestable thing.
- \ddagger They shall be cut off from their people, and their children shall be taken bastards, and not counted among the Israelites.
- \ddagger Read chap. 18. 16.
- \ddagger Full of abundance of all things.
- \ddagger By eating them contrary my commandment.
- \ddagger By touching the dead, lamenting, being at their burial.
- \ddagger For being married, she seemed to be cut off from his family.
- \ddagger The priest was permitted to mourn for his next kindred

C H A P. XXI.

Bef. Chr. 1491.

For whom the priests may lament. 6 How pure the priests ought to be, both in themselves, and in their family.

AND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, Let none be defiled by the dead among his people.

2 But by his kinsman that is near unto him: to wit, by his mother, or by his father, or by his son, or by his daughter, or by his brother,

3 Or by his sister a maid, that is near unto him, which hath not had husband: for her he may lament.

4 He shall not lament for the prince among his people, to pollute himself.

5 They shall not make bald parts upon their head, nor shave off the locks of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holy.

7 They shall not take to wife an whore, or one polluted, neither shall they marry a woman divorced from her husband: for such one is holy unto his God.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

9 If a priest's daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 Also the high priest among his brethren (upon whose head the anointing oil was poured, and hath consecrated his hand to put on the garments) shall not uncover his head, nor rend his cloaths,

11 Neither shall he go to any dead body, nor make himself unclean by his father or by his mother,

12 Neither shall he go out of the sanctuary, nor pollute the holy place of his God: for the crown of the anointing oil of his God is upon him: I am the Lord.

13 Also he shall take a maid unto his wife:

14 But a widow, or a divorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maid of his own people to wife:

15 Neither shall he defile his seed among his people: for I am the Lord which sanctify him.

16 And the Lord spake unto Moses, saying,

17 Speak unto Aaron, and say, Whosoever of thy seed in their generations hath any blemishes, shall not approach to offer the bread of his God.

I

18 For

- only.
- \ddagger Which hath an evil name, or is defamed.
- \ddagger Thou shalt count them holy, and reverence them.
- \ddagger The shew-bread.
- \ddagger He shall use such ceremonies as the mourners observed.
- \ddagger To go to the dead.
- \ddagger For by his anointing he was preferred to the other priests, and therefore could not lament the dead, lest he should have polluted his holy ointing.
- \ddagger Not only of his tribe, but of all Israel.
- \ddagger By marrying any unchaste or defamed woman.

18 For whosoever hath any blemish, shall not come near: as ⁿ man blind, or lame, or that hath ⁿ a flat nose, or that hath any ⁿ mis-shapen member,

19 Or a man that hath ⁿ broken foot, or a broken hand,

20 Or is crook-backed, or blear-eyed, ^p or hath ⁿ blemish in his eye, or be scurvy, or scabbed, or hath ⁿ his stones broken.

21 None of the seed of Aaron the priest that hath a blemish, shall come near to offer the sacrifices of the Lord made by fire, having ⁿ blemish: he shall not approach to offer the ^a bread of his God.

22 The bread of his God, *even* of the ^r most holy, and ^s of the holy shall he eat:

23 But he shall not go in unto the ^v veil, nor come near the altar, because he hath ⁿ blemish, lest he pollute my sanctuaries: for I am the Lord that sanctify them.

24 Thus spake Moses unto Aaron, and to his sons, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstain from eating the things that were offered. 19 What oblations should be offered.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they be ⁿ separated from the holy things of the children of Israel, and that they pollute not mine holy name, in those things which they hallow unto me: I am the Lord.

3 Say unto them, Whosoever *be be* of all your seed among your generations after you, that ⁿ toucheth the holy things which the children of Israel hallow unto the Lord, having his uncleanness upon him, even that person shall be cut off from my sight: I am the Lord.

^{Ch. 15. 2.} 4 ⁿ Whosoever also of the seed of Aaron is ⁿ leper, or hath a running issue, he shall not eat of the holy things until he be clean: and whoso toucheth any that is ^x unclean, *by reason* of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made unclean, or a man by whom he may take uncleanness, [†] whatsoever uncleanness he hath,

6 The person that hath touched such, shall therefore be unclean until the even, and shall not eat of the holy things, [‡] except he have washed his flesh with water.

7 But when the sun is down, he shall be clean, and shall afterward eat of the holy things: for it is his [‡] food.

^{Exod. 22. 31. Eze. 44. 11.} 8 ⁿ Of a beast that dieth, or ⁿ rent *with beasts*, whereby he may be defiled, he shall ⁿ eat: I am the Lord.

^{Bef. Chr. 1490.} ^{Bef. Chr. 1490.} Let them keep therefore mine ordinance, lest they bear *their* sin for it, and die for it, if they defile it: I the Lord sanctify them:

10 There shall ⁿ stranger also eat of the holy thing, neither ^z the guest of the priest, neither shall an hired servant eat of the holy thing:

11 But if the priest buy any with money, he shall eat of it, also he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be married unto a ⁿ stranger, she may not eat of the holy offerings.

13 Notwithstanding if the priest's daughter be a widow or divorced, and have no child, but is returned unto her father's house, she shall eat of her father's bread, ⁿ she did in her ^{*} youth: ^{Ch. 20. 14.} but there shall no stranger eat thereof.

14 ⁿ If ⁿ man eat of the holy thing unwittingly, he shall put the ^b fifth part thereunto, and give it unto the priest with the hallowed thing.

15 So they shall not defile the holy things of the children of Israel which they offer unto the Lord,

16 Neither cause the *people* to bear the iniquity of *their* ^c trespass, while they eat their holy thing: for I the Lord do hallow them.

17 ⁿ And the Lord spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and to all the children of Israel, and say unto them, Whosoever *be be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vows, and for all their free offerings, which they use to offer unto the Lord for ⁿ burnt-offering,

19 *Ye shall offer* of your free mind ⁿ male without blemish of the beeves, of the sheep, or of the goats.

20 *Ye shall not offer* any thing that hath ⁿ blemish: for that shall not be acceptable for you.

21 ⁿ And whosoever bringeth a peace-offering. ^{D. ut. 15. 21.} unto the Lord to accomplish his vow, or for a free-offering of the beeves, or of the sheep, his free-offering shall be perfect, no blemish shall be in it.

22 Blind, or broken, or maimed, or having a [‡] wen, or scurvy, or scabbed: these shall ye not [‡] offer unto the Lord, nor make an offering by fire of these upon the altar of the Lord. ^{Or, wart.}

23 Yet ⁿ bullock, or a sheep that hath *any* ^{*} member superfluous, or lacking, such mayest ^{Ch. 21. 18.} thou present for ⁿ free-offering, but for ⁿ vow it shall not be accepted.

24 *Ye shall not offer* unto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall ye make ⁿ offering thereof in your ⁿ land.

25 Neither ^d of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption *is* in them, there is ⁿ

G g blemish

ⁿ Which is deformed ⁿ bruised.
^o As ⁿ of equal proportion, or having in number more or less.
^p Or that hath a web or pearl.
ⁿ As the shew-bread and meat-offerings.
ⁿ As of sacrifice for sin.
ⁿ As of the tithes and first-fruits.
^r Into the sanctuary.
ⁿ Meaning, that the priests abstain from eating, ⁿ long they are polluted.
^w To eat thereof.

ⁿ By touching any dead thing, or being at the burial of the dead.

^r Which is ⁿ of the tribe of Levi.

^z Some read, the servant which had his ⁿ bored, and would not go free, Exod. 21. 6.

^a Who is not of the priest's kindred.

^b He shall give that, and ⁿ fifth part over.

^c For if they did ⁿ offer for their error, the people by their example might commit the like offence.

^d *Ye shall not receive* any imperfect thing of a stranger, ⁿ make it the Lord's offering: which he calleth the bread of the Lord.

Def. Chr. 1490. Blemish in them: *Therefore* shall they not be accepted for you.

26 ¶ And the Lord spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat shall be brought forth, it shall be even seven days under his dam: and from the eighth day forth it shall be accepted for a sacrifice made by fire unto the Lord.

28 As for the cow or the ewe, ye shall not kill her and her young *both* in one day.

29 So when ye will offer a thank-offering unto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leave none of it until the morrow: I am the Lord.

31 Therefore shall ye keep my commandments and do them: *for* I am the Lord.

32 Neither shall ye pollute mine holy name, but I will be hallowed among the children of Israel: I the Lord sanctify you,

33 Which have brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 *The feasts of the Lord.* 3 *The sabbath.* 5 *The passover.* 6 *The feast of unleavened bread.* 10 *The feast of first-fruits.* 10 *Witnesse.* 27 *The feast of blowing trumpets.* 34 *The feast of tabernacles.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, The feasts of the Lord which ye shall call the \ddagger holy assemblies, *even* these are my feasts.

3 ¶ Six days \ddagger shall work be done, but in the seventh day shall be the sabbath of rest, an holy convocation: ye shall do no work therein, it is the sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy convocations, which ye shall proclaim in their seasons.

5 In the first month, and in the fourteenth day of the month at evening shall be the passover of the Lord.

6 And on the fifteenth day of this month shall be the feast of unleavened bread unto the Lord: seven days shall ye eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 Also ye shall offer sacrifice made by fire unto the Lord seven days, and in the seventh day shall be an holy convocation: ye shall do no servile work therein.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land

which I give unto you, and reap the harvest thereof, then ye shall bring \ddagger a sheaf of the first-fruits of your harvest unto the priest,

11 And he shall shake the sheaf before the Lord, that it may be acceptable for you: the morrow after the sabbath, the priest shall shake it.

12 And that day when ye shake the sheaf, shall ye prepare a lamb without blemish of a year old, for a burnt-offering unto the Lord.

13 And the meat-offering thereof shall be two tenth deals of fine flour mingled with oil, for a sacrifice made by fire unto the Lord of sweet savour: and the drink-offering thereof the fourth part of an hin of wine.

14 And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *this shall be* a law for ever in your generations, and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the sabbath, *even* from the day that ye shall bring the sheaf of the shake-offering, seven sabbaths, they shall be complete.

16 Unto the morrow after the seventh sabbath shall ye number fifty days, then ye shall bring a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations bread for the shake-offering: they shall be two loaves of two tenth deals of fine flour, which shall be baked with leaven for first-fruits unto the Lord.

18 Also ye shall offer with the bread seven lambs without blemish of one year old, and a young bullock and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offerings, and their drink-offerings, for a sacrifice made by fire of sweet savour unto the Lord.

19 Then ye shall prepare an he-goat for a sin-offering, and two lambs of one year old for peace-offerings.

20 And the priest shall shake them to and fro with the bread of the first-fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the priest.

21 So ye shall proclaim the same day, that it may be an holy convocation unto you ye shall do no servile work therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.

22 ¶ And when you reap the harvest of your land, thou shalt not rid clean the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, but shalt leave them unto the poor and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, and say, In the seventh month, and in the first day of the month, shall ye have a sabbath, for the remem-

¶ For whosoever doth otherwise than God commandeth, polluteh his name.

† For the sabbath was kept every week, and these other were kept but once every year.

‡ Or, bodily labour, save about that which must eat, Exod. 12. 16.

§ The first day of the feast, and the seventh, were kept holy: in the rest they might work, except any feast were intermeddled, as the feast of unleavened bread the fiftenth day, and the feast of sheaves the sixteenth day.

¶ That is, the second sabbath of the passover.

§ Which is the fifth part of an ephah, or two omers: read Exod. 16. 16.

† Read Exod. 29. 40.

‡ That is, the seventh day after the first sabbath of the passover.

§ Because the priest should eat them, as chap. 7. 13. and they should not be offered to the Lord upon the altar.

¶ That is, offered to the Lord, and the rest should be for the priests.

¶ That is, about the end of September.

‡ Or, an holy day to the Lord.

Def. Chr. 1490. † Or, an omert, red

† Or, red

† Or, weeks

¶ Ch. 10. 7. Deut. 24. 19

1490. remembrance of ^r blowing the trumpets, an holy convocation.

25 Ye shall do no servile work *therein*, but offer sacrifice made by fire unto the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 The * tenth also of this seventh month shall be a day of reconciliation: it shall be an holy convocation unto you, and ye shall ^a humble your souls, and offer sacrifice made by fire unto the Lord.

28 And ye shall do no work that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbleth not himself that same day, shall even be cut off from his people.

30 And every person that shall do any work that same day, the same person also will I destroy from among his people.

31 Ye shall do no manner of work *therefore*: *this shall be* a law for ever in your generations, *throughout* all your dwellings.

32 This shall be unto you ^a sabbath of rest, and ye shall humble your souls: in the ninth day of the month at even, from ^b even to even shall ye ^c celebrate your sabbath.

33 ¶ And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, and say, * In the fifteenth day of this seventh month *shall be* for seven days the feast of tabernacles unto the Lord.

35 In the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer * sacrifice made by fire unto the Lord, *and* in the eighth day shall be an holy convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the ^d solemn assembly, ye shall do no servile work therein.

37 These are the feasts of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, *as* burnt-offering, and meat-offering, ^e sacrifice, and drink-offerings, every one upon his day,

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-offerings, which ye shall give unto the Lord.

39 But in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep an holy feast unto the Lord seven days: in the first day *shall be* ^f sabbath: likewise in the eighth day *shall be* a sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palm-trees, and the boughs of ^g thick trees, and willows of the brook, and shall rejoice before the Lord your God seven days.

41 So ye shall keep this feast unto the Lord seven days in the year, by a perpetual ordinance

through your generations: in the seventh month *shall you keep it*: Ref. Chr. 1490.

42 Ye shall dwell in booths seven days: all that are Israelites born shall dwell in booths,

43 That your posterity may know that I have made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared unto the children of Israel the feasts of the Lord.

C H A P. XXIV.

2 The oil for the lamps. 5 The shew-bread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

AND the Lord spake unto Moses, saying,

2 ² Command the children of Israel that they bring unto thee pure oil-olive beaten, for the light, to cause the lamps to burn continually.

3 Without the vail ^a of the testimony, in the tabernacle of the congregation, shall Aaron dress them, both even and morning before the Lord always: *this shall be* ^b law for ever through your generations.

4 He shall dress the lamps upon the * pure candlestick before the Lord perpetually. Exod. 31. 8.

5 ¶ Also thou shalt take fine flour, and bake twelve * cakes thereof: two ^b tenth deals shall be in one cake. Exod. 25. 30.

6 And thou shalt set them in two rows, six in a row upon the pure table before the Lord.

7 Thou shalt also put pure incense upon the rows, that ^c instead of the bread it may be for a remembrance, *and* an offering made by fire to the Lord.

8 Every sabbath he shall put them in rows before the Lord evermore, *receiving them* of the children of Israel for ^d everlasting covenant.

9 * And the bread shall be Aaron's and his sons, and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by ^e perpetual ordinance. Exod. 29. 33. Ch. 8. 32. Matt. 23. 5.

10 ¶ And there went ^a out among the children of Israel the son of an Israelitish woman, whose father was an Egyptian: and this son of the Israelitish woman, and a man of Israel, strove together in the host.

11 So the Israelitish woman's son ^b blasphemed the name of *the Lord*, and cursed, and they brought him unto Moses (his mother's name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put * him in ward, till he told them the mind of the Lord. Num. 15. 34.

13 Then the Lord spake unto Moses, saying,

14 Bring the blasphemer without the host, and let all that heard him, * put their hands upon his head, and let all the congregation stone him. Deut. 17. 9. and 17. 7.

15 And thou shalt speak unto the children of

^r Which blowing was to put them in remembrance of the manifold feasts that were in that month, and of the jubilee.

² By fasting and prayer.

^a Which containeth ^a night and ^a day: yet they took it but for their natural day.

^b Or, a day wherein the people are stayed from all work.

^c Or, peace-offering.

^d Or, a solemn feast.

^e In the wilderness, forasmuch ^a they would not credit

Joshua and Caleb, when they returned from spying the land of Canaan.

^a Read Exod. 27. 20.

^b Which vail separated the holiest of all, where was the ark of the testimony, from the sanctuary.

^c That is, two omers: read Exod. 16. 16.

^d For it was burnt every sabbath, when the bread was taken away.

^e Meaning, out of his tent.

^f By swearing, ^a despising God.

1490. **Bef. Chr. of Israel, saying, Whosoever curseth his God, shall bear[†] his sin.**

16 And he that blasphemeth the name of the Lord, shall be put to death: all the congregation shall stone him to death: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, let him be slain.

• Exod. 21. 17 ¶ He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so it shall be done to him.

• Exod. 21. 20 ¶ Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repaid to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shall be slain.

• Exod. 22. 22 Ye shall have ¶ one law: it shall be as well for the stranger, as for one born in the country: for I am the Lord your God.

23 ¶ Then ¶ Moses told the children of Israel, and they brought the blasphemer out of the host, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

C H A P. XXV.

2 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Not to oppress their brethren. 20 The sale and redeeming of lands, houses, and persons.

AND the Lord spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye shall come into the land which I give you, the ¶ land shall † keep sabbath unto the Lord.

• Exod. 23. 10. † Heb. shall rest.

3 ¶ Six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh year shall be a sabbath of rest unto the land: *it shall be* the Lord's sabbath: thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes that thou hast ¶ left unlaboured: *for* it shall be a year of rest unto the land.

6 And the ¶ rest of the land shall be meat for you, *even* for thee, and for thy servant, and for thy maid, and for thy hired servant, for the stranger that sojourneth with thee:

7 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.

• 10, weeks. 8 ¶ Also thou shalt number seven † sabbaths of years unto thee, *even* seven times seven years,

† Shall be punished.

¶ Because the punishment ¶ not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

• The Jews began the count of this year in September: for then all the fruits were gathered.

† By reason of the corn that fell out of the ears the year past.

• Or, which thou hast separated from thy self, and consecrated to God for the poor.

† That which the land bringeth forth in her rest.

• In the beginning of the fiftieth year was the jubilee;

and the space of the seven sabbaths of years will be unto thee nine and forty years. **Bef. Chr. 1490.**

9 ¶ Then thou shalt cause to blow the trumpet of the jubilee in the tenth *day* of the seventh month: even in the day of the reconciliation shall ye make the trumpet blow, throughout all your land.

10 And ye shall hallow that year, *even* the fiftieth year, and proclaim liberty in the land to all the ¶ inhabitants thereof: it shall be the jubilee unto you, and ye shall return every man unto his ¶ possession, and every man shall return unto his family.

11 This fiftieth year shall be a year of jubilee unto you: ye shall not sow, neither reap that which groweth of itself, neither gather *the grapes* thereof, that are left unlaboured.

12 For it is the jubilee, it shall be holy unto you: ye shall eat of the increase thereof out of the field.

13 In the year of this jubilee, ye shall return every man unto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbour's hand, ye shall not ¶ oppress one another:

15 *But* according to the number of ¶ years after the jubilee thou shalt buy of thy neighbour: *also* according to the number of the years of the revenues, he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof and according to the fewness of years thou shalt abate the price of it: for the number of ¶ fruits doth he sell unto thee.

17 Oppress not ye therefore any man his neighbour, but thou shalt fear thy God: for I ¶ the Lord your God.

18 ¶ Wherefore ye shall obey mine ordinances, and keep my laws, and do them, and ye shall dwell in the land † in safety.

† Or, be without fear.

19 And the land shall give her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year, for we shall not sow, nor gather in our increase?

21 I will † send my blessing upon you in the sixth year, and it shall bring forth fruit for three years, **† Heb. I will command.**

22 And ye shall sow the eighth year, and eat of the old fruit until the ninth year: until the fruit thereof come, ye shall eat the old.

23 ¶ Also the land shall not be sold to be ¶ cut off *from the family*: for the land is mine, and ye be but strangers and sojourners with me.

24 Therefore in all the land of your possession ye shall ¶ grant ¶ redemption for the land.

25 If thy brother be impoverished, and sell his possession, then his redeemer shall come, *even* his near kinsman, and buy out that which his † brother sold. **† Or, his man.**

26 And

so called, because the joyful tidings of liberty were publicly proclaimed by the sound of ¶ cornet.

• Which were in bondage.

• Because the tribes should neither have their possessions ¶ families diminished nor confounded.

¶ By deceit ¶ otherwise.

• If the jubilee to come be near, thou shalt sell better cheap: if it be far off, dearer.

• And not the full possession of the land.

• It could not be sold for ever, but must return to the family in the jubilee.

• Ye shall sell it ¶ condition that it may be redeemed.

Bef. Chr. 1490. † Heb. his hand hath given.
 26 And if he have no redeemer, but † hath gotten and found to buy it out,
 27 Then shall he count the years of his sale, and restore the overplus to the man to whom he sold it: so shall he return to his possession.

28 But if he cannot get sufficient to restore to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of the jubilee: it shall come out, and he shall return unto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out again within a whole year after it is sold, within a year may he buy it out.

30 But if it be not bought out within the space of a full year, then the house that is in the walled city shall be established as cut off from the family, to him that bought it, throughout his generations: it shall not go out in the jubilee.

† Or, return.
 31 But the houses of villages, which have no walls round about them, shall be esteemed as the field of the country: they may be bought out again, and shall † go out in the jubilee.

32 Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem † at all seasons.

† Heb. for ever.
 33 And if a man purchase of the Levites, the house that was sold, and the city of their possession shall go out in the jubilee: for the houses of the cities of the Levites are their possession among children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetual possession.

35 ¶ Moreover, if thy brother be impoverished, and fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee.

* Exod. 22. 25.
 Deut. 23. 19.
 Prov. 28. 8.
 Ezek. 18. 8.
 and 22. 12.
 36 Thou shalt take no usury of him, nor vantage, but thou shalt fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money to usury, nor lend him thy victuals for increase.

38 I am the Lord your God which have brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

* Exod. 21. 2.
 Deut. 15. 12.
 Lev. 24. 14.
 39 ¶ If thy brother also that dwelleth by thee be impoverished, and be sold unto thee, thou shalt not compel him to serve as a bond-servant,

40 But as a hired servant, and a sojourner he shall be with thee: he shall serve thee unto the year of jubilee.

41 Then shall he depart from thee, both he and his children with him, and shall return unto his family, and unto the possession of his fathers shall he return:

42 For they are my servants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

* 1 Ph. 6. 9.
 Co. 4. 1.
 43 Thou shalt not rule over him cruelly, but shalt fear thy God.

Bef. Chr. 1490.
 44 Thy bond-servant also, and thy bond-maid, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy servants and maids.

45 And moreover of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begat in your land: these shall be your possession.

46 So ye shall take them as inheritance for your children after you, to possess them by inheritance, ye shall use their labours for ever: but over your brethren the children of Israel ye shall not rule one over another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee † get riches, and thy brother by him be impoverished, and sell himself unto the stranger or sojourner dwelling by thee, or to the stock of the stranger's family,

48 After that he is sold, he may be bought out: one of his brethren may buy him out,

49 Or his uncle, or his uncle's son may buy him out, or any of the kindred of his flesh among his family may redeem him: either if he can get so much, he may buy himself out.

50 Then he shall reckon with his buyer from the year that he was sold to him, unto the year of jubilee: and the money of his sale shall be according to the number of years: according to the time of an hired servant shall he be with him.

51 If there be many years behind, according to them he shall give again for his deliverance, of the money that he was bought for.

52 If there remain but few years unto the year of jubilee, then he shall count with him, and according to his years give again for his redemption.

53 He shall be with him year by year as an hired servant: he shall not rule cruelly over him in thy sight.

54 And if he be not redeemed thus, he shall go out in the year of jubilee, he and his children with him.

55 For unto me the children of Israel are servants: they are my servants, whom I have brought out of the land of Egypt: I am the Lord your God.

C H A P. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keep the commandments. 14 The curse to those that break them. 42 God promiseth to remember his covenant.

Y E shall make you none idols nor graven image, neither rear ye up any pillar, neither shall ye set † any image of stone in your land to bow down to it: for I am the Lord your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

3 ¶ * If ye walk in my ordinances, and keep my commandments, and do them,

H h

4 I

Abating the money of the years past, and paying for the rest of the years to come.

From his hands that bought it.

That is, for ever, read verse 23.

Where the Levites keep their cattle.

In Hebrew it is, if his hand shake: meaning, if he stretch forth his hand for help, as in misery.

Unto perpetual servitude.

For they shall not be bought out at the jubilee.

If he be able.

Which remain yet to the jubilee.

Thou shalt not suffer him to intreat him rigorously, if thou know it.

* Exod. 20.

4.

Deut. 5. 8.

Pf. 97. 7.

† Or, stone

having any

imagery.

* Ch. 19. 30.

Deut. 28.

1.

Bef. Chr. 1490. 4 I will then send you ^f rain in due season: and the land shall yield her increase, and the trees of the field shall give their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eat your bread in plentifulness, and dwell in your land safely.

• Jer. 23. 25. 6 And I will send peace in the land, and ye shall sleep, and ⁿ none shall make you afraid: also I ⁺ will rid evil beasts out of the land, and the [♣] sword shall not go through your land.

7 Also ye shall chase your enemies, and they shall fall before you upon the sword.

• Jer. 23. 25. 8 [♣] And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you upon the sword.

† Jer. 1. 10. 9 For ⁺ I will have respect unto you, and make you increase, and multiply you, and ^b establish my covenant with you.

10 Ye shall eat also old store, and carry out old because of the new.

• Jer. 31. 25. 11 [♣] And I will set my [†] tabernacle among you, and my soul shall not loath you.

12 Also I will walk among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God, which have brought you out of the land of Egypt, that ye should not be their bondmen, and I have broken the [♣] bonds of your yoke, and made you go upright.

• Deut. 28. 15. 14 [♣] But if ye will not obey me, nor do all these commandments,

Lament. 2. 17. 15 And if ye shall despise mine ordinances, either if your soul abhor my laws, so that ye will not do all my commandments, but break my [†] covenant,

• Or. 21. 16 Then I will also do this unto you, I will appoint over you [†] fearfulness, a consumption, and the burning ague to consume the eyes, and make the heart heavy, and you shall sow your seed in vain: for your enemies shall eat it.

• Prov. 23. 32. 17 And I will set my [♣] face against you, and ye shall fall before your enemies, and they that hate you, shall reign over you, ⁺ and ye shall flee when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you [♣] seven times more, according to your sins,

19 And I will break the pride of your power, and I will make your heaven as [♣] iron, and your earth as brass:

• Jer. 17. 10. 20 And your strength [†] shall be spent in vain: neither shall your land give her increase, neither shall the trees of the land give their fruit.

21 [♣] And if ye walk [♣] stubbornly against me, and will not obey me, I will then bring seven times more plagues upon you, according to your sins.

Bef. Chr. 1490. 22 I will also send wild beasts upon you, which shall [♣] spoil you, and destroy your cattle, and make you few in number: so your [♣] highways shall be desolate.

23 Yet if by these ye will not be reformed by me, but walk stubbornly against me,

24 Then will I also walk [♣] stubbornly against you, and I will smite you yet seven times for your sins: **• 2 Sam. 22. 27. Ps. 18. 26.**

25 And I will send [♣] sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy.

26 When I shall break the staff [♣] of your bread, then ten women shall bake your bread in one [♣] oven, and they shall deliver your bread again by weight, and ye shall eat, but not be satisfied.

27 Yet if ye will not for this obey me, but walk against me stubbornly,

28 Then will I walk stubbornly in *mine* anger against you, and I will also chastise you seven times *more* according to your sins.

29 [♣] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye devour. **• Deut. 28. 23.**

30 I will also destroy your high places, and [♣] cut away your images, and cast your carcases upon the [†] bodies of your idols, and my soul shall abhor you. **• 2 Chron. 35. 7. Or. 21. 10.**

31 And I will make your cities desolate, and bring your sanctuary unto nought, and [♣] will not smell the savour of your sweet odours.

32 I will also bring the land unto [♣] wilderness, and your enemies which dwell therein shall be astonished thereat.

33 Also I will scatter you among the heathen, and [♣] will draw out [♣] sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her [♣] sabbaths, as long as it lieth void, and ye shall be in your enemies land: then shall the land rest and enjoy her sabbaths. **• Ch. 25. 2.**

35 All the days that it lieth void, it shall rest, because it did not rest in your [♣] sabbaths, when ye dwelt upon it.

36 And upon them that are left of you, I will send even a [†] faintness into their hearts in the land of their enemies, and the sound of [♣] leaf shaken shall chase them, and they shall [♣] flee [♣] fleeing from [♣] sword, and they shall fall, no man pursuing them. **† Or. 21. 10.**

37 They shall fall also one upon another, as before [♣] sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you, shall pine away

[♣] By promising abundance of earthly things, he stirreth the mind to consider the rich treasures of the spiritual blessings.

[♣] Ye shall have no war.

[♣] Perform that which I have promised.

[†] I will be daily present with you.

[♣] I have set you at full liberty, whereas before ye [♣] as beasts tied in hands.

[†] Which I made with you in chusing you to be my people.

[♣] Read chap. 17. 10.

[♣] This is, more extremely.

[♣] Ye shall have drought and barrenness, Hag. 1. 10.

[♣] Or, as some read, by fortune, imputing my plagues to chance and fortune.

[♣] Of your children, 2 Kings 17. 25.

[♣] Because none dare pass thereby for fear of beasts.

[♣] That is, the strength whereby the life is sustained, Ezek. 4. 16. and 5. 16.

[♣] One oven shall be sufficient for ten families.

[♣] I will not accept your sacrifices.

[♣] Signifying, that no enemy can come without God's sending.

[♣] Which I commanded you to keep.

[♣] As if their enemies did chase them.

Bef. Chr. 1490. away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with² them also.

40 They shall confess their iniquity, and the wickedness of their fathers for their trespass, which they have trespassed against me, and also because they have walked stubbornly against me.

41 Therefore I will walk stubbornly against them, and bring them into the land of their enemies: so then their uncircumcised hearts shall be humbled, and then they shall † willingly bear *the punishment* of their iniquity.

42 Then I will remember my covenant with Jacob, and my covenant also with Isaac, and also my covenant with Abraham will I remember, and will remember the land.

43 The land also *in the mean season* shall be left of them, and shall enjoy her sabbaths while she lieth waste without them, but they shall willingly suffer *the punishment* of their iniquity, because they despised my laws, and because their soul abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, nor to break my covenant with them: for I am the Lord their God:

45 But I will remember for them the^b covenant of old, when I brought them out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the ordinances, and the judgments, and the laws, which the Lord made between him, and the children of Israel, in mount^c Sinai, by the hand of Moses.

C H A P. XXVII.

■ Of divers vows, and the redemption of the same.
28 A thing separate for the use of man cannot be sold nor redeemed, but remaineth to the Lord.

Moreover the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, If any man shall make a vow of^d a person unto the Lord, by thy^e estimation,

3 Then thy estimation shall be *thus*: a male from twenty years old unto sixty years old shall be by the estimation even fifty^f shekels of silver, after the shekel of the sanctuary.

4 But if it be a female, then thy valuation shall be thirty shekels.

5 And from five years old to twenty years old, thy valuation shall be for the male twenty shekels, and for the female ten shekels.

6 But from a^g month old unto five years old, the price of the male shall be five shekels of silver, and the price of the female, three shekels of silver.

7 And from sixty years and above, if he be^h male, then thy price shall be fifteen shekels, and for the female ten shekels.

■ Forasmuch ■ they are culpable of their fathers faults, they shall be punished ■ well as their fathers.

■ Whilst they ■ captives, and without repentance.

^b Made to their forefathers.

^c Fifty days after they came out of Egypt.

■ As of his son or his daughter.

^e Which art the priest.

^f Read the value of the shekel, Exod. 30. 13.

^g He speaketh of those vows whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

^h If he be not able ■ pay after thy valuation,

8 But if he be poorer^b than thou hast esteemed him, then shall he present himself before the priest, and the priest shall value him according to the ability of him that vowed; so shall the priest value him.

9 And if it be aⁱ beast, whereof men bring an offering unto the Lord, all that one giveth of such unto the Lord, shall be holy.

10 He shall not alter it nor change it, ■ good for a bad, nor a bad for a good: and if he change beast for beast, then *both* this and that, which was changed for it, shall be^k holy.

11 And if it be any unclean beast, of which men do not offer ■ sacrifice unto the Lord, he shall then present the beast before the priest.

12 And the priest shall value it, whether it be good or bad: and as thou valuest it, which art the priest, so shall it be.

13 But if he will buy it again, then he shall give the fifth part of it more above thy valuation.

14 ¶ Also when ■ man shall dedicate his house to be holy unto the Lord, then the priest shall value it, whether it be good or bad; and as the priest shall prize it, † so shall the value be.

15 But if he that sanctified it will redeem his house, then he shall give thereto the fifth part of money more than thy estimation, and it shall be his.

16 If also ■ man dedicate to the Lord any ground of his inheritance, then shalt thou esteem it according to the^l seed thereof: an^m homer of barley seed shall be at fifty shekels of silver.

17 If he dedicate his field *immediately* from the year of jubilee, it shall be worth as thou dost esteem it.

18 But if he dedicate his field after the jubilee, then the priest shall reckon him the money according to the years that remain unto the year of jubilee, and it shall be abated by thy estimation.

19 And if he that dedicateth it will redeem the field, then he shall put the fifth part of the price that thou esteemedst it at thereunto, and it shall remain his.

20 And if he will not redeem the field, but the priestⁿ sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the jubilee, as a field^o separate from common uses: the possession thereof shall be the priest's.

22 If a man also dedicate unto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the priest shall set the price to him, as^p thou esteamest it, unto the year of jubilee, and he shall give^q thy price the same day, as a thing holy unto the Lord.

24 But

ⁱ Which is clean, chap. 11. 2.

[■] That is, consecrate to the Lord.

^l Valuing the price thereof according to the seed that is sown, or by the seed that it doth yield.

^m Homer is ■ measure containing ten ephahs. Read of ephah, Exod. 16. 16, 36.

ⁿ For their own necessity, or godly uses.

^o That is, which is dedicate to the Lord, with a curse to him that doth turn it to his private use, Num. 21. 2. Deut. 13. 15. Josh. 6. 17.

[■] The priest's valuation.

24 But in the year of jubilee, the field shall return unto him, of whom it was bought: to him *his*, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the sanctuary: a shekel containeth twenty gerahs.

26 * Notwithstanding the first-born of the beasts, because it is the Lord's first-born, none shall dedicate such, be it bullock or sheep: for it is the Lord's.

27 But if it be an unclean beast, then he shall redeem it by thy valuation, and give the fifth part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common use that a man doth separate unto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate

from the common use is most holy unto the Lord.

29 Nothing separate from the common use, which shall be separate from man, shall be redeemed, but die the death.

30 Also all the tithes of the land both of the seed of the ground, and of the fruit of the trees, is the Lord's: it is holy to the Lord.

31 But if a man will redeem any of his tithes, he shall add the fifth part thereto.

32 And every tithes of bullock, and of sheep, and of all that goeth under the rod, the tenth shall be holy unto the Lord.

33 He shall not look if it be good or bad, neither shall he change it: else if he change it, both it, and that it was changed withal, shall be holy, and it shall not be redeemed.

34 These are the commandments which the Lord commanded by Moses unto the children of Israel in mount Sinai.

* It was the Lord's already.
 † It shall remain without redemption.
 ‡ Besides the value of the thing itself.

† All that which is numbered: that is, every tenth, as he falleth by tale without exception or respect.

The Fourth Book of MOSES, called NUMBERS *

* So called, because of the diversity and multitude of numbers, which are here chiefly contained both of men, names and places.

THE ARGUMENT.

Forasmuch as God hath appointed that his church in this world shall be under the cross, both because they should learn not to put their trust in worldly things, and also feel his comfort, when all other help faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them, but led them to and fro for the space of forty years, and kept them in continual exercises before they enjoyed it, to try their faith, and to teach them to forget the world and to depend on him. Which trial did greatly profit to discern the wicked and the hypocrites from the faithful and true servants of God, who served him with pure heart, whereas the other preferring their carnal affections to God's glory, and making religion to serve their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they provoked God's terrible judgments against them, and are set forth as a most notable example for all ages to beware how they abuse God's word, prefer their own lusts to his will, or despise his ministers. Notwithstanding God is ever true in his promise, and governeth his by his Holy Spirit, that either they fall not to such inconveniences, or else return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and instructions, as well for religion as outward policy: he preserveth them against all craft and conspiracy, and giveth them manifold victories against their enemies. And to avoid all controversies that might arise, he taketh away the occasion, by dividing among all the tribes, both the land which they had won, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

2 Moses and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to war. 49 The Levites are exempted for the service of the Lord.

THE Lord spake again unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, in the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 * Take ye the sum of all the congregation

of the children of Israel, after their families, and households of their fathers, with the number of their names: to wit, all the males † man by man:

3 From twenty years old and above, all that go forth to the war in Israel, thou and Aaron shall number them, throughout their armies,

4 And with you shall be † men of every tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall

* In that place of the wilderness that was near mount Sinai.

† Which containeth part of April and part of May.
 ‡ That is, the chiefest man of every tribe.

Ref. Chr. shall stand ^a with you, of *the tribe of Reuben*,
1490. Elizur, the son of Shedeur:

6 Of Simeon, Shelumiel the son of Zurishaddai:

7 Of Judah, Nahshon the son of Amminadab:

8 Of Issachar, Nethaneel the son of Zuar:

9 Of Zebulun, Eliab the son of Helon:

10 Of the children of Joseph: of Ephraim, Elishama the son of Amihud: of Manasseh, Gamaliel the son of Pedahzur:

11 Of Benjamin, Abidan the son of Gideon:

12 Of Dan, Ahiezer the son of Ammishaddai:

13 Of Asher, Pagiel the son of Ocran:

14 Of Gad, Eliasaph the son of Deuel:

15 Of Naphtali, Ahira the son of Enan.

16 These were famous in the congregation, ^b princes of the tribes of their fathers, and heads over thousands in Israel.

17 ¶ Then Moses and Aaron took these men which are expressed by *their* names,

18 And they called all the congregation together, in the first *day* of the second month, who declared their ^c kindreds by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai.

20 So were the sons of † Reuben, Israel's eldest son, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, man by man, every male from twenty years old and above, as many

† These are the names of the twelve tribes, first of Reuben.

† Or, as were able to bear weapons.
¶ † went forth to war:
21 The number of them, *I say*, of the tribe of Reuben, was six and forty thousand and five hundred.

† Simeon.
22 Of the sons of † Simeon, by their generations, by their families, and by the houses of their fathers, the sum thereof by the number of *their* names, man by man, every male from twenty years old and above, all that went forth to war:

23 The sum of them, *I say*, of the tribe of Simeon, was nine and fifty thousand and three hundred.

† Gad.
24 ¶ Of the sons of † Gad, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

25 The number of them, *I say*, of the tribe of Gad, was five and forty thousand and six hundred and fifty.

† Jud. li.
26 ¶ Of the sons of † Judah, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

27 The number of them, *I say*, of the tribe of Judah, was threescore and fourteen thousand and six hundred.

† Issachar.
28 Of the sons of † Issachar, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

29 The number of them *also* of the tribe of Issachar was four and fifty thousand and four hundred.

Ref. Chr. 1490.

30 ¶ Of the sons of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

† Zebulun.

31 The number of them *also* of the tribe of Zebulun was seven and fifty thousand and four hundred.

32 ¶ Of the sons of Joseph, *namely* of the sons of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

† Ephraim.

33 The number of them *also* of the tribe of Ephraim was forty thousand and five hundred.

34 ¶ Of the sons of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

† Manasseh.

35 The number of them *also* of the tribe of Manasseh was two and thirty thousand and two hundred.

36 Of the sons of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

† Benjamin.

37 The number of them *also* of the tribe of Benjamin was five and thirty thousand and four hundred.

38 Of the sons of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war:

† Dan.

39 The number of them *also* of the tribe of Dan was threescore and two thousand and seven hundred.

40 ¶ Of the sons of † Asher by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went forth to war.

† Asher.

41 The number of them *also* of the tribe of Asher was one and forty thousand and five hundred.

42 ¶ Of the children of † Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty years old and above, all that went to the war:

† Naphtali.

43 The number of them *also* of the tribe of Naphtali, was three and fifty thousand and four hundred.

44 These are the † sums which Moses and Aaron numbered, and the princes of Israel, the twelve men, *which* were every one for the house of their fathers.

† Or, full count.

45 So *this* was all the sum of the sons of Israel, by the houses of their fathers, from twenty years old and above, all that went to war in Israel.

46 And all they were in number six hundred

^a And assist you when ye number the people.

^b Or captains and governors.

^c In shewing every man his tribe, and his ancestors.

1490. **Esf. Chr.** And three thousand five hundred and fifty.

47 But the Levites, after the tribes of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses, and said,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of the testimony, and over all the instruments thereof, and over all things that belong to it: they shall bear the tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the tabernacle.

51 And when the tabernacle goeth forth, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up, for the stranger that cometh near, shall be slain.

52 Also the children of Israel shall pitch their tents, every man in his camp and every man under his standard throughout their armies.

53 But the Levites shall pitch round about the tabernacle of the testimony, lest vengeance come upon the congregation of the children of Israel, and the Levites shall take the charge of the tabernacle of the testimony.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

C H A P. II.

2 The order of the tents, and the names of the captains of the Israelites.

AND the Lord spake unto Moses, and to Aaron, saying,

2 Every man of the children of Israel shall camp by his standard, and under the ensign of their father's house: far off, about the tabernacle of the congregation shall they pitch.

3 On the east-side toward the rising of the sun, shall they of the standard of the host of Judah pitch according to their armies, and Nahshon the son of Amminadab shall be captain of the sons of Judah.

4 And his host and the number of them were seventy and four thousand and six hundred.

5 Next unto him shall they of the tribe of Issachar pitch, and Nethaneel the son of Zuar shall be the captain of the sons of Issachar:

6 And his host, and the number thereof, were four and fifty thousand and four hundred.

7 Then the tribe of Zebulun, and Eliab the son of Helon captain over the sons of Zebulun:

8 And his host, and the number thereof, seven and fifty thousand and four hundred:

9 The whole number of the host of Judah were an hundred fourscore and six thousand and

four hundred according to their armies: they shall first set forth. **Bef. Chr.** 1490.

10 ¶ On the south side shall be the standard of the host of Reuben according to their armies, and the captain over the sons of Reuben shall be Elizur the son of Shedeur.

11 And his host, and the number thereof, six and forty thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captain over the sons of Simeon shall be Shelumiel the son of Zurishaddai:

13 And his host, and the number of them, nine and fifty thousand and three hundred.

14 And the tribe of Gad, and the captain over the sons of Gad, shall be Eliasaph the son of Deuel.

15 And his host, and the number of them, were five and forty thousand six hundred and fifty. **† Or, Reuben.**

16 All the number of the camp of Reuben were an hundred and one and fifty thousand, and four hundred and fifty according to their armies, and they shall set forth in the second place.

17 ¶ Then the tabernacle of the congregation shall go with the host of the Levites, in the midst of the camp as they have pitched, so shall they go forward, every man in his order according to their standards.

18 ¶ The standard of the camp of Ephraim shall be toward the west according to their armies: and the captain over the sons of Ephraim shall be Elishama the son of Ammihud:

19 And his host, and the number of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh and the captain over the sons of Manasseh shall be Gamliel the son of Pedahzur:

21 And his host, and the number of them, were two and thirty thousand and two hundred.

22 And the tribe of Benjamin, and the captain over the sons of Benjamin shall be Abidan the son of Gideon:

23 And his host, and the number of them, were five and thirty thousand and four hundred.

24 All the number of the camp of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place.

25 ¶ The standard of the host of Dan shall be toward the north according to their armies: and the captain over the children of Dan shall be Ahiezer the son of Ammishaddai:

26 And his host and the number of them, were threescore and two thousand and seven hundred.

27 And by him shall the tribe of Asher pitch, and the captain over the sons of Asher shall be Pagiel the son of Ocran.

28 And his host, and the number of them, were one and forty thousand and five hundred.

29 ¶ Then the tribe of Naphtali, and the captain over the children of Naphtali shall be Ahira the son of Enan:

30 And

¹ Which were warriors, but were appointed to the use of the tabernacle.

² Whoever is not of the tribe of Levi.

³ By not having due regard to the tabernacle of the Lord.

⁴ In the twelve tribes were four principal standards, so that every three tribes had their standard.

⁵ Judah, Issachar, and Zebulun, the sons of Leah, were of the first standard.

⁶ Of them that were contained under that name.

⁷ Reuben and Simeon, the sons of Leah, and Gad the son of Zilpah her maid, were of the second standard.

⁸ Because it might be in equal distance from each one, and all indifferently have recourse thereunto.

⁹ Because Ephraim and Manasseh supplied the place of Joseph their father, they are taken to be Rachel's children: so they and Benjamin make the third standard.

¹⁰ Dan and Naphtali the sons of Bilha, Rachel's maid, with Asher the son of Zilpah, make the fourth standard.

Bef. Chr. 30 And his host, and the number of them, were 1490. three and fifty thousand and four hundred.

31 All the number of the host of Dan was an hundred and seven and fifty thousand and six hundred: they shall go hindmost with their standards.

32 ¶ These are the ⁹ sums of the children of Israel by the houses of their fathers, all the number of the host, according to their armies, six hundred and three thousand five hundred and fifty.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their ^r standards, and so they journeyed every one with their families, according to the houses of their fathers.

C H A P. III.

6 The charge and office of the Levites. 12, 13 Why the Lord separated the Levites for himself. 16 Their number, families and captains. 40 The first-born of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

THESE also were the ^r generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sons of Aaron, * Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron the anointed priests, whom Moses did * consecrate to minister in the priests office.

4 ¶ And Nadab and Abihu died ¹ before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the priests office in the sight ^o of Aaron their father.

5 Then the Lord spake unto Moses, saying,

6 Bring the tribe of Levi, and ^v set them before Aaron the priest that they may serve him.

7 And take the charge with him, even the charge of the whole congregation ^a before the tabernacle of the congregation, to do the service of the tabernacle.

8 They shall also keep all the instruments of the tabernacle of the congregation, and have the charge of the children of Israel to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his ^r sons: for they are given him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sons to execute their priests office: and the ^z stranger that cometh near shall be slain.

11 ¶ Also the Lord spake unto Moses, saying,

12 Behold, I have even taken the Levites from among the children of Israel, for all the first-born that openeth the matrix among the

children of Israel, and the Levites, shall be mine: Bef. Chr. 1490.

13 Because all the first-born are mine: for the same day that I smote all the first-born in the land of Egypt, * I sanctified unto me all the first-born in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreover the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: every male from [■] month old and above shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these are the sons of Levi by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sons of Gershon by their families: Libni and Shimei.

19 The sons also of Kohath by their families: Amram, and Izechar, Hebron, and Uzziel.

20 And the sons of Merari by their families: Mahli and Mushi. These are the families of Levi, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites.

22 The sum whereof (^a after the number of all the males from a month old and above) was counted seven thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behind the tabernacle westward.

24 The captain and † ancient of the house of the Gershonites shall be Eliafaph the son of Lael. † Or, father.

25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the ^b tabernacle, and the pavilion, the covering thereof, and the vail of the door of the tabernacle of the congregation,

26 And the hanging of the court, and the vail of the door of the court which is near the tabernacle, and near the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males, from a month old and above, was eight thousand and six hundred, having the ^a charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the south-side of the tabernacle.

30 The captain and ancient of the house and families of the Kohathites shall be Elizaphan the son of Uzziel:

31 And their charge shall be the ^d ark, and the table, and the candlestick, and the altars, and the instruments of the sanctuary that they minister with, and the vail, and all that serveth thereto.

32 And Eleazar the son of Aaron the priest shall be † chief captain of the Levites, having the oversight [†] Or, prince of princes.

⁹ Which were of twenty years and above.

[■] For under every one of the four principal standards were divers signs [■] keep every band in order.

[■] Or, families, and kindreds.

¹ Or, before the altar.

[■] Whilst their father lived.

^v Offer them unto Aaron for the use of the tabernacle.

[■] Which appertained to the executing of the high priest's commandment, to the oversight of the people, and to the service of the tabernacle.

^r Aaron's sons, the priests, served in the sanctuary in praying for the people, and offering sacrifice: the Levites served for the inferior uses of the same.

^z Any that would minister, not being a Levite.

^a Only numbering the male children.

[■] Their charge was to carry the coverings and hangings of the tabernacle.

[■] Doing every one his duty in the sanctuary.

[■] The chief things within the sanctuary were committed to the Kohathites.

1490. oversight of them that have the charge of the sanctuary.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the sum of them, according to the number of all the males, from a month old and above, was six thousand and two hundred.

35 The captain and the ancient of the house of the families of Merari shall be Zuriel the son of Abihail: they shall pitch on the north side of the tabernacle.

36 And in the charge and custody of the sons of Merari, shall be the boards of the tabernacle, and the bars thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto,

37 With the pillars of the court round about, with their sockets, and their pins, and their cords.

38 ¶ Also on the forefront of the tabernacle toward the east, before the tabernacle, I say, of the congregation eastward, shall Moses and Aaron and his sons pitch, having the charge of the sanctuary, and the charge of the children of Israel: but the stranger that cometh near, shall be slain.

39 The whole sum of the Levites, which Moses and Aaron numbered at the commandment of the Lord throughout their families, even all the males from a month old and above, was two and twenty thousand.

40 ¶ And the Lord said unto Moses, Number all the first-born that are males among the children of Israel, from a month old and above, and take the number of their names.

41 And thou shalt take the Levites to me for all the first-born of the children of Israel, (I am the Lord) and the cattle of the Levites for all the first-born of the cattle of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first-born of the children of Israel.

43 And all the first-born male's rehearsed by name (from a month old and above) according to their number, were two and twenty thousand two hundred seventy and three.

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites for all the first-born of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine (I am the Lord.)

46 And for the redeeming of the two hundred seventy and three (which are more than the Levites) of the first-born of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the sanctuary shalt thou take it: the shekel containeth twenty gerahs.

* Exod. 30.
10.
Exod. 25.
Ch. 13. 16.
Exod. 25. 12.

¶ The wood-work and the rest of the instruments were committed to their charge.

¶ That none should enter into the tabernacle contrary to God's appointment.

¶ So that the first-born of the children of Israel were by two hundred and seventy three, as verse 43.

¶ So that now the Levites should satisfy unto the Lord for the first-born of Israel, save for the two hundred and seventy-three, which were more than the Levites, for whom they paid money.

¶ Of the two hundred seventy and three, which were more than the Levites.

1490. 48 And thou shalt give the money, wherewith the odd number of them is redeemed, unto Aaron and to his sons.

49 Thus Moses took the redemption of them that were redeemed, being more than the Levites.

50 Of the first-born of the children of Israel took he the money: even a thousand three hundred threescore and five shekels, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed unto Aaron, and to his sons according to the word of the Lord, as the Lord had commanded Moses.

C H A P. IV.

5 The offices of the Levites, when the host removed.

46 The number of the three families of Kohath, Gershon and Merari.

AND the Lord spake unto Moses, and to Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, and houses of their fathers,

3 From thirty years old, and above, even until fifty years old, all that enter into the assembly to do the work in the tabernacle of the congregation.

4 This shall be the office of the sons of Kohath, in the tabernacle of the congregation, about the holiest of all.

5 ¶ When the host removeth, then Aaron and his sons shall come and take down the covering vail, and shall cover the ark of the testimony therewith.

6 And they shall put thereon covering of badgers skins, and shall spread upon it a cloth altogether of blue silk, and put to the bars thereof:

7 And upon the table of shew bread they shall spread a cloath of blue silk, and put thereon the dishes, and the incense cups, and goblets, and coverings to cover it with, and the bread shall be thereon continually: * Exod. 25.
30.

8 And they shall spread upon them covering of scarlet, and cover the same with a covering of badgers skins, and put to the bars thereof.

9 Then they shall take cloth of blue silk, and cover the candlestick of light with his lamps, and his snuffers, and his snuff-dishes, and all the oil vessels thereof, which they occupy about it. * Exod. 25.
31.
* Exod. 25.
38

10 So they shall put it, and all the instruments thereof, in covering of badgers skins, and put it upon the bars.

11 Also upon the golden altar they shall spread cloth of blue silk, and cover it with a covering of badgers skins, and put to the bars thereof.

12 And

¶ The Levites were numbered after three sorts, first at a month old, when they were consecrate to the Lord: next at twenty-five years old, when they were appointed to serve in the tabernacle, and at thirty years old to bear the burdens of the tabernacle.

¶ Which divided the sanctuary from the holiest of all.

¶ That is, put them upon their shoulders to carry it: for the bars of the ark could never be removed, Exod. 25. 15.

¶ Meaning, cover the bread.

¶ The Hebrew word signifieth instrument made of two staves or bars.

¶ Which was to burn incense. Read Exod. 30. 1.

- Bef. Chr. 12 And they shall take all the instruments of the ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue silk, and cover them with **■** covering of badgers skins, and put them on the bars: Bef Chr. 1490.
- 13 Also they shall take away the ashes from the ^a altar, and spread a purple cloth upon it, 1490.
- 14 And shall put upon it all the instruments thereof, which they occupy about it: the censers, the flesh-hooks, and the besoms, and the basons, *even* all the instruments of the altar: and they shall spread upon it **■** covering of badgers skins, and put **■** the bars of it.
- 15 And when Aaron and his sons have made an end of covering the ^a sanctuary, and all the instruments of the sanctuary, at the removing of the host, afterward the sons of Kohath shall come to bear it, but they shall not ^a touch *any* holy thing, lest they die. This is the charge of the sons of Kohath in the tabernacle of the congregation.
- 16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the ^{*} sweet incense and the daily ¹ meat-offering, and the ^{*} anointing oil, *with* the oversight of all the tabernacle, and of all that therein is, *both* in the sanctuary and in all the instruments thereof.
- 17 ¶ And the Lord spake unto Moses, and to Aaron, saying,
- 18 Ye shall not ^a cut off the tribe of the families of the Kohathites from among the Levites:
- 19 But thus do unto them, that they may live and not die, when they come near to the most holy things: let Aaron and his sons come and appoint ^{*} them, every one to his office, and to his charge.
- 20 But let them not go in, to see when the sanctuary is folden up, lest they die.
- 21 ¶ And the Lord spake unto Moses, saying,
- 22 Take also the sum of the sons of Gershon, every one by the houses of their fathers throughout their families:
- 23 From thirty years old and above, until fifty years old shalt thou number them, all that ^a enter into the assembly for to do service in the tabernacle of the congregation.
- 24 This shall be the service of the families of the Gershonites, to serve and to bear.
- 25 They shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of badgers skins, that is on high upon it, and the vail of the ^v door of the tabernacle of the congregation.
- 26 The curtains also of the court, and the vail of the entering in of the gate of the court, [■] which is near the tabernacle, and near the altar round about, with their cords, and all the instruments for their service, and all that is made for them: so shall they serve.
- 27 At the commandment of Aaron and his sons shall all the service of the sons of the Gershonites be done, in all their charges and in all their service, and ye shall appoint them to keep all their charges.
- 28 This is the service of the families of the sons of the Gershonites in the tabernacle of the congregation, and their watch *shall be* under the ^a hand of Ithamar the son of Aaron the priest.
- 29 ¶ Thou shalt number the sons of Merari by their families, *and* by the houses of their fathers:
- 30 From thirty years old and above, even unto fifty years old shalt thou number them, all that enter into the assembly, to do the service of the tabernacle of the congregation.
- 31 And this is their office *and* charge, according to all their service in the tabernacle of the congregation: the **■** boards of the tabernacle with the bars thereof, and his pillars, and his sockets, Exod. 26. 15.
- 32 And the pillars round about the court, with their sockets and their pins, and their cords, with all their instruments, *even* for all their service: and by ^b name ye shall reckon the instruments of their office *and* charge.
- 33 This is the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation under the hand of Ithamar the son of Aaron the priest.
- 34 ¶ Then Moses and Aaron, and the princes of the congregation, numbered the sons of the Kohathites, by their families and by the houses of their fathers,
- 35 From thirty years old and above, even unto fifty years old, all that enter into the assembly for the service of the tabernacle of the congregation.
- 36 So the [†] numbers of them throughout their families were two thousand seven hundred and fifty. † Heb. the numbered of them.
- 37 These are the numbers of the families of the Kohathites, all that serve in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the ^a hand of Moses.
- 38 Also the numbers of the sons of Gershon throughout their families and houses of their fathers,
- 39 From thirty years and upward, even unto fifty years old: all that enter into the assembly for the service of the tabernacle of the congregation.
- 40 So the numbers of them by their families, *and* by the houses of their fathers, were two thousand six hundred and thirty.
- 41 These are the numbers of the families of the sons of Gershon: of all that ^a did service in

■ Of the burnt-offering.
 ■ That is, in folding up the things of the sanctuary, as the ark, &c.
 ■ Before it be covered.
 ■ Which was offered at morning and evening.
 ■ Committing by your negligence, that the holy things be not well wrapped, and so they by touching thereof perish.
 ■ Shewing what part every man shall bear.
 ■ Which **■** received into the company of them that ministered in the tabernacle of the congregation.

^v Which vail hanged between the sanctuary and the court.
^z Which court compassed both the tabernacle of the congregation, and the altar of the burnt-offering.
 ■ Under the charge and oversight.
 ■ Ye shall make an inventory of all the things which ye commit **■** their charge.
^c God appointing Moses to be the minister and executor thereof.
^d Which were of competent age to serve therein, that is, between thirty and fifty.

1470. **Beh.** **Chr.** the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 ¶ The numbers also of the families of the sons of Merari, by their families, and by the houses of their fathers,

43 From thirty years old and upward, even unto fifty years old: all that enter into the assembly for the service of the tabernacle of the congregation.

44 So the numbers of them by their families were three thousand and two hundred.

45 These are the sums of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the hand of Moses.

46 So all the number of the Levites, which Moses and Aaron, and the princes of Israel numbered by their families, and by the houses of their fathers,

47 From thirty years old and upward, even to fifty years old, every one that came to do his duty, office, service and charge, in the tabernacle of the congregation.

48 So the numbers of them were eight thousand five hundred and fourscore.

49 According to the † commandment of the Lord by the hand of Moses did Aaron number them, every one according to his service, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

C H A P. V.

2 The leprosy and the polluted shall be cast forth. 6 The purging of sin. 15 The trial of the suspected wife.

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, that they * put out of the host every leper, and every one that hath * an issue, and whosoever is defiled by * the dead.

3 Both male and female shall ye put out: † out of the host shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the host, even as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speak unto the children of Israel, * When a man or woman shall commit any sin * that men commit, and transgress against the Lord, when that person shall trespass,

7 Then they shall confess their sin which they have done, and shall restore the damage thereof * with his principal, and put the fifth part of it more thereto, and shall give it unto him against whom he hath trespassed.

8 But if the ° man have no kinsman, to whom he should restore the damage, the damage shall be restored to the Lord for the priests use, besides the ram of the atonement, whereby he shall make atonement for him.

9 And every offering of all the † holy things of the children of Israel, which they bring unto the priest, shall be = his.

10 And every man's hallowed things shall be his: *that is*, whatsoever any man giveth the priest, it shall be his.

11 ¶ And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's ° wife turn to evil, and commit = trespass against him,

13. So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither she taken with the manner,

14 † If he be moved with a jealous mind, so that he is jealous over his wife which is defiled, or if he have = jealous mind, so that he is jealous over his wife which is not defiled,

15 Then shall the man bring his wife to the priest, and bring her offering with her, the tenth part of an ephah of barley-meal, *but* he shall not pour † oil upon it, nor put incense thereon: for it is an offering of jealousy, an offering for a remembrance, calling the sin to ° mind:

16 And the priest shall bring her, and set her before the Lord.

17 Then the priest shall take † the holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle, *even* the priest shall take it, and put it into the water.

18 After, the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of the memorial in her hands: it is the jealousy-offering, and the priest shall have bitter *and* ° cursed water in his hand,

19 And the priest shall charge her by an oath, and say unto the woman, If no man hath lien with thee, neither thou hast turned to uncleanness from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the priest shall charge the woman with an oath of cursing) and the priest shall say unto the woman, The Lord make thee to be = accursed and detestable for the oath among thy people, and the Lord cause thy thigh to † rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, * Amen, Amen.

23 After, the priest shall write these curses in = book,

* Whosoever of the Levites that had any manner of charge in the tabernacle.

† So that Moses neither added nor diminished from that which the Lord commanded him.

‡ There were three manner of tents: of the Lord, of the Levites, and of the Itacistas.

§ Commit any fault willingly.

¶ If he be dead to whom the wrong is done, and also have no kinsman.

‡ Or, things offered to the Lord, as first fruits, &c.

§ By breaking the band of marriage, and playing the harlot.

* Only in the sin-offering, and this offering of jealousy, were neither oil nor incense offered.

† Or, making the sin known, and not purging it.

‡ Which also is called the water of purification, or sprinkling. Read chap. 19. 9.

§ It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

¶ Both because she had committed so heinous a fault, and forswore herself in denying the same.

‡ That is, be it so as thou wilt, as Psalm 41. 13. Deut. 27. 15.

Bef. Chr. 1490. a book, and shall blot them out with the bitter water,

24 And shall cause the woman to drink the bitter and curied water, and the curied water, turned into bitterness, shall enter into her.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall shake the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering for a memorial thereof, and burn it upon the altar, and afterward make the woman drink the water.

27 When he hath made her drink the water, (if she be defiled and have trespassed against her husband) then shall the curied water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be clean, she shall be free, and shall conceive and bear.

29 This is the law of jealousy, when a wife turneth from her husband and is defiled:

30 Or when a man is moved with a jealous mind, being jealous over his wife, then shall he bring the woman before the Lord, and the priest shall do to her according to all this law,

31 And the man shall be free from sin, but this woman shall bear her iniquity.

CHAP. VI.

■ The law of the consecration of the Nazarites. 24
The manner to bless the people.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man or woman doth separate themselves to vow a vow of a Nazarite to separate himself unto the Lord,

3 He shall abstain from wine and strong drink, and shall drink no sour wine nor sour drink, nor shall drink any liquor of grapes, neither shall eat fresh grapes, nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the husk.

5 While he is separated by his vow, the razor shall not come upon his head, until the days be out in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

6 During the time that he separateth himself unto the Lord, he shall come at no dead body:

7 He shall not make himself unclean at the death of his father, or mother, brother, or sister: for the consecration of his God is upon his head.

8 All the days of his separation he shall be holy to the Lord.

^y Shall wash the curses, which are written, into the water in the vessel.

^z Where the incense was offered.

^a The man might accuse his wife upon suspicion, and not be reproved.

^b Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

^c As at burial, or mournings.

^d In that he suffered his hair to grow, he signified that he

9 And if any die suddenly by him, or he beware, then the head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shave it.

10 And in the eighth day he shall bring two turtles, or two young pigeons to the priest, at the door of the tabernacle of the congregation.

11 Then the priest shall prepare the one for a sin-offering, and the other for a burnt-offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of a year old for trespass-offering, and the first days shall be void: for his consecration was defiled.

13 ¶ This then is the law of the Nazarite: When the time of his consecration is out, he shall come to the door of the tabernacle of the congregation,

14 And he shall bring his offering unto the Lord, an he-lamb of a year old without blemish, for a burnt-offering, and a she-lamb of a year old without blemish, for a sin-offering, and a ram without blemish, for peace-offerings,

15 And a basket of unleavened bread, of cakes of fine flour, mingled with oil, and wafers of unleavened bread anointed with oil, with their meat-offering, and their drink-offerings:

16 The which the priest shall bring before the Lord, and make his sin-offering, and his burnt-offering.

17 He shall prepare also the ram for peace-offering unto the Lord, with the basket of unleavened bread, and the priest shall make his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his consecration at the door of the tabernacle of the congregation, and shall take the hair of the head of his consecration, and put it in the fire which is under the peace-offering.

19 Then the priest shall take the sodden shoulder of the ram, and unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after he hath shaven his consecration.

20 And the priest shall shake them to and fro before the Lord: this is a holy thing for the priest besides the shaken-bread, and besides the heave-shoulder: so afterward the Nazarite may drink wine.

21 This is the law of the Nazarite, which he hath vowed, and of his offering unto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed; so shall he do after the law of his consecration.

22 ¶ And the Lord spake unto Moses, saying,
23 Speak

consecrate to God.

^c Which long hair is a sign that he is dedicate to God.

^f By being present where the dead was.

^z Beginning the eighth day, when he is purified.

^a So that he shall begin his vow anew.

ⁱ In token that his vow is ended.

^b For the hair which was consecrate to the Lord, might be cast into any profane place.

^d At the least he shall do this, if he be able to offer no more.

23 Speak unto Aaron and to his sons, saying,
 1492. Thus shall ye bless the children of Israel, and say unto them,
 24 The Lord bless thee, and keep thee,
 25 The Lord make his face shine upon thee, and be merciful unto thee,
 26 The Lord lift up his countenance upon thee, and give thee peace,
 27 So they shall put my name upon the children of Israel, and I will bless them.

C H A P. VII.

2 The heads or princes of Israel offer at the setting up of the tabernacle, 10 And at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

NOW when Moses had finished the setting up of the tabernacle, and anointed it, and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them, and sanctified them,

2 Then the princes of Israel, heads over the houses of their fathers (they were the princes of the tribes, who were over them that were numbered) offered,

3 And brought their offering before the Lord, six covered chariots, and twelve oxen: one chariot for two princes, and for every one an ox, and they offered them before the tabernacle.

4 And the Lord spake unto Moses, saying,

5 Take these of them, that they may be to do the service of the tabernacle of the congregation, and thou shalt give them unto the Levites, to every man according unto his office.

6 So Moses took the chariots and the oxen, and gave them unto the Levites:

7 Two chariots and four oxen he gave to the sons of Gershon, according unto their office.

8 And four chariots and eight oxen he gave to the sons of Merari, according unto their office, under the hand of Ithamar, the son of Aaron the priest.

9 But to the sons of Kohath he gave none, because the charge of the sanctuary belonged to them, which they did bear upon their shoulders.

10 ¶ The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said unto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did Nahshon, the son of Amminadab, of the tribe of Judah, offer his offering.

13 And his offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,

14 An incense cup of gold of ten shekels, full of incense,

15 A young bullock, a ram, a lamb of a year old for a burnt-offering,

16 An he-goat for a sin-offering,

17 And for peace-offerings, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Nahshon, the son of Amminadab.

18 ¶ The second day † Nathaneel, the son of Zuar, prince of the tribe of Issachar, did offer: † The offering of Nathaneel.

19 Who offered for his offering, a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,

20 An incense cup of gold of ten shekels, full of incense,

21 A young bullock, a ram, a lamb of a year old for a burnt-offering,

22 An he-goat for a sin-offering,

23 And for peace-offerings, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Nethaneel, the son of Zuar.

24 ¶ The third day † Eliab, the son of Helon, prince of the children of Zebulun, offered. † The offering of Eliab.

25 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,

26 A golden incense cup of ten shekels, full of incense,

27 A young bullock, a ram, a lamb of a year old for a burnt-offering,

28 An he-goat for a sin-offering,

29 And for peace-offerings, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Eliab the son of Helon.

30 ¶ The fourth day † Elizur, the son of Shedeur, prince of the children of Reuben, offered. † The offering of Elizur.

31 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,

32 A golden incense cup of ten shekels, full of incense,

33 A young bullock, a ram, a lamb of a year old for a burnt-offering,

34 An he-goat for a sin-offering,

35 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Elizur, the son of Shedeur.

36 ¶ The fifth day † Shelumiel, the son of Zurishaddai, prince of the children of Simeon, offered. † The offering of Shelumiel.

37 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,

38 A

† That is, pray for them.

¶ They shall pray in my name for them.

■ Like horse litter, to keep the things that were carried in them from weather.

■ That is, carry things, and stuff in.

■ For their use to carry with.

¶ The holy things of the sanctuary must be carried upon their shoulders, and not drawn with oxen, chap. 4. 15.

† That is, when the first sacrifice was offered thereupon by Aaron, Levit. 9. 1.

38 A golden *incense* cup of ten *shekels*, full of *incense*,
 39 A young bullock, ■ ram, a lamb of ■ year old for a burnt-offering,
 40 An he-goat for a sin-offering,
 41 And for ■ peace-offering, two bullocks, five rams, five he-goats, five lambs of ■ year old: this was the offering of Shelumiel, the son of Zurishaddai.
 42 ¶ The sixth day † Eliafaph, the son of Deuel, prince of the children of Gad, *offered*.
 43 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 44 A golden *incense* cup of ten *shekels*, full of *incense*,
 45 A young bullock, a ram, a lamb of a year old for a burnt-offering,
 46 An he-goat for a sin-offering,
 47 And for ■ peace-offering, two bullocks, five rams, five he-goats, five lambs of ■ year old: this was the offering of Eliafaph, the son of Deuel.
 48 ¶ The seventh day † Elishama, the son of Ammihud, prince of the children of Ephraim, *offered*.
 49 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 50 A golden *incense* cup of ten *shekels*, full of *incense*,
 51 A young bullock, a ram, a lamb of a year old for a burnt-offering,
 52 An he-goat for a sin-offering,
 53 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Elishama, the son of Ammihud.
 54 ¶ The eighth day *offered* † Gamliel, the son of Pedazur, prince of the children of Manasseh.
 55 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 56 A golden *incense* cup of ten *shekels*, full of *incense*,
 57 A young bullock, a ram, a lamb of a year old for a burnt-offering,
 58 An he-goat for a sin-offering,
 59 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Gamliel, the son of Pedazur.
 60 ¶ The ninth day † Abidan, the son of Gideoni, prince of the children of Benjamin, *offered*.
 61 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 62 A golden *incense* cup of ten *shekels*, full of *incense*,
 63 A young bullock, a ram, a lamb of a year old for a burnt-offering,

64 An he-goat for a sin-offering, ————— Bef. Chr. 1490.
 65 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Abidan, the son of Gideoni.
 66 ¶ The tenth day † Ahiezer, the son of Ammishaddai, prince of the children of Dan, *offered*.
 67 His offering *was* ■ silver charger of an hundred and thirty *shekels* weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 68 A golden *incense* cup of ten *shekels*, full of *incense*,
 69 A young bullock, ■ ram, a lamb of a year old for a burnt-offering,
 70 An he-goat for a sin-offering,
 71 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Ahiezer, the son of Ammishaddai.
 72 ¶ The eleventh day † Pagiel, the son of Ocran, prince of the children of Asher, *offered*.
 73 His offering *was* ■ silver charger of an hundred and thirty *shekels* weight, ■ silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 74 A golden *incense* cup of ten *shekels*, full of *incense*,
 75 A young bullock, ■ ram, ■ lamb of ■ year old for a burnt-offering,
 76 An he-goat for ■ sin-offering,
 77 And for ■ peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Pagiel, the son of Ocran.
 78 ¶ The twelfth day † Ahira, the son of Enan, prince of the children of Naphtali, *offered*.
 79 His offering *was* a silver charger of an hundred and thirty *shekels* weight, a silver bowl of seventy shekels, after the shekel of the sanctuary, both full of fine flour mingled with oil, for a meat-offering,
 80 A golden *incense* cup of ten *shekels* full of *incense*,
 81 A young bullock, a ram, ■ lamb of a year old for a burnt-offering,
 82 An he-goat for a sin-offering,
 83 And for a peace-offering, two bullocks, five rams, five he-goats, five lambs of a year old: this was the offering of Ahira, the son of Enan.
 84 This was the dedication of the altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowls, twelve *incense* cups of gold,
 85 Every charger *containing* an hundred and thirty *shekels* of silver, and every bowl seventy: all the silver vessels *contained* two thousand and four hundred *shekels*, after the shekel of the sanctuary.
 86 Twelve *incense* cups of gold full of *incense*, *containing* ten shekels every cup, after the shekel of the sanctuary: all the gold of the *incense* cups *was* an hundred and twenty *shekels*.
 87 All the bullocks for the burnt-offering

† This was the offering of the princes, when Aaron did dedicate the altar.

1490. ^{Bef. Chr.} were twelve bullocks, the rams twelve, the lambs of a year old twelve, with their meat-offerings, and twelve he-goats for a sin-offering.

88 And all the bullocks for the peace-offerings were four and twenty bullocks, the rams sixty, the he-goats sixty, the lambs of a year old sixty: this was the dedication of the altar, after that it was anointed.

89 And when Moses went into the tabernacle of the congregation, to speak with God, he heard the voice of one speaking unto him from the mercy-seat, that was upon the ark of the testimony between the two cherubims, and he spake to him.

C H A P. VIII.

2 The order of the lamps. 6 The purifying and offering of the Levites. 24 The age of the Levites when they are received to service, and when they are dismissed.

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light toward the fore-front of the candlestick.

3 And Aaron did so, lighting the lamps thereof toward the fore-front of the candlestick, as the Lord had commanded Moses.

4 And this was the work of the candlestick, even of gold beaten out with the hammer, both the shaft, and the flowers thereof were beaten out with the hammer: according to the pattern which the Lord had shewed Moses, so made he the candlestick.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and purify them.

7 And thus shalt thou do unto them, when thou purifiest them, Sprinkle water of purification upon them, and let them shave all their flesh, and wash their cloaths: so they shall be clean.

8 Then they shall take a young bullock, with his meat-offering of fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 Then thou shalt bring the Levites before the tabernacle of the congregation, and assemble all the congregation of the children of Israel.

10 Thou shalt bring the Levites also before the Lord, and the children of Israel shall put their hands upon the Levites.

11 And Aaron shall offer the Levites before the Lord, as a shake-offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullocks, and make thou the one a sin-offering, and the other burnt-offering unto the Lord, that thou mayest make an atonement for the Levites.

¶ By Aaron.

¶ That is, the sanctuary.

¶ According as he had promised, Exod. 25. 22.

¶ To that part which is over-against the candlestick, Exod. 25. 37.

¶ And not set together of divers pieces.

¶ In Hebrew it is called the water of sin, because it is made to purge sin, as chap. 19. 9.

¶ That thou mayest do this in presence of them all.

¶ Meaning, certain of them in the name of the whole.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them as a shake-offering to the Lord.

14 Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be mine.

15 And afterward shall the Levites go in to serve in the tabernacle of the congregation, and thou shalt purify them, and offer them a shake-offering.

16 For they are freely given unto me from among the children of Israel; for such as open any womb: for all the first-born of the children of Israel have I taken them unto me.

17 ¶ For all the first-born of the children of Israel are mine, both of man and of beast: since the day that I smote every first-born in the land of Egypt, I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel,

19 And have given the Levites as a gift unto Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel, in the tabernacle of the congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come near unto the sanctuary.

20 ¶ Then Moses and Aaron, and all the congregation of the children of Israel, did with the Levites according unto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel unto them.

21 So the Levites were purified, and washed their cloaths, and Aaron offered them as a shake-offering before the Lord, and Aaron made atonement for them, to purify them.

22 And after that, went the Levites in to do their service in the tabernacle of the congregation, before Aaron and before his sons: as the Lord had commanded Moses concerning the Levites, so they did unto them.

23 ¶ And the Lord spake unto Moses, saying,

24 This also belongeth to the Levites: from five and twenty years old and upward, they shall go in to execute their office in this service of the tabernacle of the congregation.

25 And after the age of fifty years, they shall cease from executing the office, and shall serve no more:

26 But they shall minister with their brethren in the tabernacle of the congregation, to keep things committed to their charge, but they shall do no service: thus shalt thou do unto the Levites touching their charges.

C H A P. IX.

2 The passover is commanded again. 13 The punishment of him that keepeth not the passover. 15 The cloud conducteth the Israelites through the wilderness.

AND

¶ That is, they that are the first-born.

¶ Which service the Israelites should else do.

¶ Because the Levites go into the sanctuary in their name.

¶ In their presence, to serve them.

¶ Such office as was painful, as to bear burdens, and such like.

¶ In singing Psalms, instructing, counselling, and keeping the things in order.

Bef. Chr.
1490.

AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * passover at the time appointed thereunto.

3 In the fourteenth day of this month at even, ye shall keep it in his due season: according to ^h all the ordinances of it, and according to all the ceremonies thereof shall ye keep it.

4 Then Moses spake unto the children of Israel, to celebrate the passover.

5 And they kept the passover in the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 And certain men were defiled ¹ by a dead man, that they might not keep the passover the same day: and they came before Moses and before Aaron the same day.

7 And those men said unto him, We are defiled by a dead man: wherefore are we kept back that we may not offer ² offering unto the Lord in the time thereunto appointed among the children of Israel?

8 Then Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say, If any among you, or of your posterity, shall be unclean by the reason of a corpse, or be in a long journey, ³ he shall keep the passover unto the Lord.

11 In the fourteenth day of the ⁴ second month at even they shall keep it: with unleavened bread and four herbs shall they eat it.

12 They shall leave none of it unto the morning, ⁵ nor break any bone of it: according to all the ordinance of the passover shall they keep it.

13 But the man that is clean and is not in ⁶ a journey, and is negligent to keep the passover, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall bear his ⁷ sin.

14 And if a stranger dwell among you, and will keep the passover unto the Lord, ⁸ the ordinance of the passover, and ⁹ the manner thereof ¹⁰ is, so shall he do: ¹¹ ye shall have one law both for the stranger, and for him that was born in the same land.

15 ¶ And when the tabernacle was reared up, ¹² the cloud covered the tabernacle, ¹³ namely the tabernacle of the testimony: and at even there was upon the tabernacle as the ¹⁴ appearance of fire until morning.

* Even in all points as the Lord hath instituted it.

¹ By touching a corpse, or being at the burial.

² Or, celebrate the passover the fourteenth day of the first month.

³ And cannot come where the tabernacle is, when others keep it.

⁴ So that the unclean, and they that are not at home, have a month longer granted unto them.

⁵ When the passover is celebrated.

16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud ¹⁵ was taken up from the tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ¹⁶ commandment of the ¹⁷ Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: ¹⁸ long the cloud abode upon the tabernacle; ¹⁹ they ²⁰ lay still.

19 And when the cloud tarried still upon the tabernacle ²¹ long time, the children of Israel kept the ²² watch of the Lord, and journeyed not.

20 So when the cloud abode ²³ a few days upon the tabernacle, they abode in their tents, according to the commandment of the Lord: for they journeyed at the commandment of the Lord.

21 And though the cloud abode upon the tabernacle from even unto the morning, yet if the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed.

22 Or if the cloud tarried two days, or a month, or a year upon the tabernacle, abiding thereon, the children of Israel ²⁴ abode still, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord they pitched, and at the commandment of the Lord they journeyed, keeping the watch of the Lord at the commandment of the Lord by the ²⁵ hand of Moses.

CHAP. X.

2 The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captains of the host are numbered. 30 Hobab refuseth to go with Moses his son-in-law.

AND the Lord spake unto Moses, saying,

2 Make thee two trumpets of silver: of an ¹ whole piece shalt thou make them, that thou mayest use them for the assembling of the congregation, and for the departure of the camp.

3 And when they shall blow with them, all the congregation shall assemble to thee before the door of the tabernacle of the congregation.

4 But if they blow with one, then the princes ² heads over the thousands of Israel shall come unto thee.

5 But if ye blow an alarm, then the camp of them that pitch on the ³ east part, shall go forward.

6 If ye blow ⁴ alarm the second time, then the host of them that lie on the ⁵ south side shall march:

¹ Like a pillar. Read Exod. 13. 21.

² Who taught them what to do by the cloud.

³ They waited when the Lord would signify either their departure, or their abode by the cloud.

⁴ Under the charge and government of Moses.

⁵ Or, of work beaten out with the hammer.

⁶ That is, the host of Judah, and they that are under his ensign.

⁷ Meaning, the host of Reuben.

Bef. Chr.
1490.

† Heb. mount.

* 1 Cor. 10.

† Heb. camp.

† Heb. day of number.

* Exod. 40.
36, 37.
Read ver. 28.

* Exod. 12.

1.

Lev. 23. 5.

Ch. 28. 16.

Deut. 16. 6

* Exod. 12.

6.

Deut. 16. 6.

* Exod. 12.

46.

John 19. 36.

† Or, punishment of his sin.

* Exod. 12.

49.

* Exod. 40.

34.

Bef. Chr. 1450. march: for they shall blow an alarm when they remove.

7 But in assembling the congregation, ye shall blow without an alarm.

And the sons of Aaron the priest shall blow the trumpets, and ye shall have them as law for ever in your generations.

9 And when you go to war in your land against the enemy that vexeth you, ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies.

Or when ye offer burnt-offerings.

10 Also in the day of your gladness, and in your feast-days, and in the beginning of your months, ye shall also blow the trumpets over your burnt sacrifices, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 And in the second year, in the second month, and in the twentieth day of the month, the cloud was taken up from the tabernacle of the testimony.

Or in keeping the order in their journey.

12 And the children of Israel departed on their journeys out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first took their journey at the commandment of the Lord, by the hand of Moses.

Ch. 2. 3.

14 In the first place went the standard of the host of the children of Judah, according to their armies: and Nahshon the son of Amminadab was over his band.

Ch. 1. 7.

15 And over the band of the tribe of the children of Issachar was Nethaneel, the son of Zuar.

16 And over the band of the tribe of the children of Zebulun was Eliab, the son of Helon.

17 When the tabernacle was taken down, then the sons of Gershon, and the sons of Merari, went forward bearing the tabernacle.

18 After, departed the standard of the host of Reuben, according to their armies: and over his band was Elizur, the son of She-deur.

19 And over the band of the tribe of the children of Simeon was Shelumiel, the son of Zurishaddai.

20 And over the band of the tribe of the children of Gad was Eliasaph, the son of Deuel.

Ch. 4. 4.

21 The Kohathites also went forward and bare the sanctuary, and the former did set up the tabernacle against they came.

22 Then the standard of the host of the children of Ephraim went forward according to their armies: and over his band was Elishama, the son of Ammihud.

23 And over the band of the tribe of the sons of Manasseh was Gamliel, the son of Pedahzur.

24 And over the band of the tribe of the sons of Benjamin was Abidan, the son of Gideon.

So that only the priest must blow the trumpets, so long as the priesthood lasted. When ye rejoice that God hath removed any plague. From Sinai to Paran. chap. 33. 1. With all the appurtenances thereof. Upon their shoulders. The Merarites and Gershonites. Leaving none behind, nor any of the former that fainted in the way.

25 Last, the standard of the host of the children of Dan marched, gathering all the hosts according to their armies: and over his band was Ahiezer, the son of Ammishaddai.

Bef. Chr. 1490.

26 And over the band of the tribe of the children of Asher was Pagiel, the son of Ocran.

27 And over the band of the tribe of the children of Naphtali was Ahira, the son of Enan.

28 These were the removings of the children of Israel according to their armies, when they marched.

29 After, Moses said unto Hobab, the son of Reuel the Midianite, the father-in-law of Moses, We go into the place, of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath promised good unto Israel.

30 And he answered him, I will not go: but I will depart to mine own country, and to my kindred.

31 Then he said, I pray thee, leave us not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

Hob. 10. 1. unto us.

32 And if thou go with us, what goodness the Lord shall shew unto us, the same will we shew unto thee.

33 So they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And when the ark went forward, Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.

Ps. 68. 1.

36 And when it rested, he said, Return, O Lord, to the many thousands of Israel.

Hob. 10. 1. the Lord the servant.

CHAPTER XI.

The people murmureth, and is punished with fire. The people lusteth after flesh. They loath mamma. The weak faith of Moses. The Lord divideth the burden of Moses to seventy of the ancients. The Lord sendeth quails. Their lust is punished.

WHEN the people became murmurers, it displeated the Lord: and the Lord heard it: therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the host.

Hob. 10. 1. unjust complaints. 11. 1. was as the ear of the Lord. Pl. 78. 21.

2 Then the people cried unto Moses: and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of that place Taberah, because the fire of the Lord burnt among them.

Or, burning.

4 And a number of people that was among them,

This was the order of their host when they removed. Some think that Reuel, Jethro, Hobab, and Keni were all one: Kimhi saith that Reuel was Jethro's father: so Hobab was Moses's father-in-law. See Exod. 2. 13. and 3. 1. and 4. 18. and 18. 1. and Judges 4. 11. Mount Sinai, or Horeb. Declare thy might and power. Which were of those strangers that came out of Egypt with them. Exod. 12. 38.

1490. Bef. Chr. them, fell ¹ lusting, and ¹ turned away, and the children of Israel also wept, and said, Who shall give ² flesh to eat?

5 We remember the fish which we did eat in Egypt for ³ nought, the cucumbers, and the pepons, and the leeks, and the onions, and the garlic.

But now our soul is ¹ dried away, we see nothing but this MAN.

7 (The MAN also was as ⁴ coriander-seed, and his colour like the colour of ⁵ bdellium.)

The people went about and gathered it, and ground it in mills, or beat it in mortars, and baked it in ⁶ caldron, and made cakes of it, and the taste of it was like unto the taste of fresh oil.

9 And when the dew fell down upon the host in the night, the MAN fell with it.)

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent, and the wrath of the Lord ⁷ grievously kindled: also Moses ⁸ grieved.

11 And Moses said unto the Lord, Wherefore hast thou ⁹ vexed thy servant? And why have I not found ¹⁰ favour in thy sight, seeing thou hast put the charge of all this people upon me?

12 Have I ¹¹ conceived all this people? or have I begotten them, that thou shouldst say unto me, Carry them in thy bosom (as ¹² nurse beareth the sucking child) unto the ¹³ land, for the which thou swarest unto their fathers?

13 Where should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat.

14 I am not able to bear all this people alone, for it is too heavy for me.

15 Therefore if thou deal thus with me, I pray thee, if I have found favour in thy ¹⁴ sight, kill me, that I behold not my misery.

16 ¶ Then the Lord said unto Moses, Gather unto me seventy ¹⁵ of the elders of Israel, whom thou knowest, that they are the elders of the people, and governors over them, and bring them unto the tabernacle of the congregation, and let them stand there with thee,

17 And I will ¹⁶ come down, and talk with thee there, ¹⁷ and take of the Spirit which is upon thee, and put upon them, and they shall bear the burden of the people with thee: so thou shalt not bear it alone.

18 Furthermore thou shalt say unto the people, ¹⁸ Be sanctified against to-morrow, and ye shall ¹⁹ flesh: for you have wept in the ²⁰ of the Lord, saying, Who shall give us flesh to eat? for we were better in Egypt: therefore the Lord will give you flesh, and ye shall ²¹.

19 Ye shall not eat one day nor ²² days, nor five days, neither ten days, nor twenty days,

20 But a whole month, until it come out ²³ your nostrils, and be loathsome unto you, because ye have ²⁴ contemned the Lord, which is ²⁵ among you, and have wept before him, saying, Why came ²⁶ hither ²⁷ of Egypt?

21 And Moses said, Six hundred thousand footmen ²⁸ of the people, ²⁹ among whom I am: and thou sayest, I will give them flesh, that they may eat ³⁰ month long:

22 Shall the sheep and the beeves be slain for them, to find them? either shall all the fish of the sea be gathered together for them to suffice them?

23 And the Lord said unto Moses, Is ³¹ the Lord's hand shortened? thou shalt see ³² whether my word shall come ³³ pass unto thee, or no: * Isa. 50. 2. and 59. 1.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seventy men of the elders of the people, and set them round about the tabernacle.

25 Then the Lord came down in ³⁴ cloud, and spake unto him, and ³⁵ took of the Spirit that ³⁶ upon him, and put it upon the seventy ancient men: and when the Spirit rested upon them, then they prophesied, and did not ³⁷ cease. † Or, separated, as ver. 27.

26 But there remained two of the men in the host: the ³⁸ of the ³⁹ was Eldad, and the name of the other Medad, and the Spirit rested upon them, (for they ⁴⁰ of them that were written, and went not out unto the tabernacle) and they prophesied in the host.

27 Then there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the host.

28 And Joshua the son of Nun, the servant of Moses, one of his ⁴¹ youngmen, answered and said, My lord Moses, ⁴² forbid them.

29 But Moses said ⁴³ him, Enviest thou for my sake? Yea, would God that all the Lord's people ⁴⁴ prophets, and that the Lord would put his Spirit upon them.

30 And Moses returned into the host, he and the elders of Israel.

31 Then there went forth ⁴⁵ wind from the Lord, and ⁴⁶ brought quails from the sea, and let them fall upon the camp, ⁴⁷ day's journey on this side, and ⁴⁸ day's journey on the other side, round about the host, and ⁴⁹ were about two cubits above the earth. * Exod. 16. 13. Psalm 78. 26, 27.

32 Then the people arose all that day, and all the night, and all the next day, and gathered the quails: he that gathered the least, gathered ten homers ⁵⁰ full, and they spread them abroad for their use round about the host.

33 While the flesh was yet between their teeth, before it was chewed, even the wrath of the Lord ⁵¹ kindled against the people, and the Lord ⁵² smote the people with ⁵³ exceeding great ⁵⁴ plague. * Psalm 78. 51.

34 So the name of the place was called,
 M m Kibroth-

¹ From God.

² For ³ small price, ⁴ very cheap.

⁵ For the greedy lust of flesh.

⁶ Which is, a white pearl, or precious stone.

⁷ Or, Wherein have I displeased thee.

⁸ Am I their father, that ⁹ may have the charge of them but I?

¹⁰ Of Canaan, promised by ¹¹ oath to ¹² fathers.

¹³ I had rather die than ¹⁴ see my grief and misery thus daily increase by their rebellion.

¹⁵ I will distribute my Spirit among them, as I have ¹⁶ thee

¹⁷ Prepare yourselves that ye be not unclean.

¹⁸ Or, cast him off, because ye refused manna which he appointed as ¹⁹ for you.

²⁰ Who leadeth and governeth you.

²¹ Of whom I have the charge.

²² From that day ²³ Spirit of prophesy did ²⁴ fail them.

²⁵ Or, a young ²⁶ whom he had chosen from his youth.

²⁷ Such blind zeal was in the apostles, Matt. 9. 38. Luke 9. 49.

²⁸ Of Homer. Read Levit. 27. 16: also it signifieth an heap, as Exod. 8. 14. Judg. 15. 16.

Bef. Chr. † Kibroth-hattaavah: for there they buried the
 1490. people that fell ■ lusting.
 † Or, graves
 35 From Kibroth-hattaavah the people took
 their journey to Hazeroth, and abode at Haze-
 roth.

C H A P. XII.

■ Aaron and Miriam grudge against Moses. 10
 Miriam is stricken with leprosy, and healed at the
 prayer of Moses.

† Or, mir-
 -iam.
Afterward Miriam and Aaron † spake
 against Moses, because of the woman of
 Ethiopia whom he had married (for he had
 married * a woman of Ethiopia)

2 And they said, What? hath the Lord spo-
 ken but only by Moses? hath he not spoken
 also by us? And the Lord heard *this*.

3 (But Moses was ■ very ^b meek man, above
 all the men that were upon the earth)

4 And by and by the Lord said unto Moses,
 and unto Aaron, and unto Miriam, come out ye
 three unto the tabernacle of the congregation:
 and they three came forth.

5 Then the Lord came down in the pillar of
 the cloud, and stood in the door of the taber-
 nacle, and called Aaron and Miriam, and they
 both came forth.

6 And he said, Hear now my words, If there
 be a prophet of the Lord among you, I will be
 known to him by a ^c vision, and will speak unto
 him by dream.

7 My servant Moses is not so, who is faith-
 ful in ^e all mine house.

8 Unto him will I speak ■ mouth to mouth,
 and by vision, and not in dark words, but he
^e shall see the similitude of the Lord. Where-
 fore then were ye not afraid to speak against my
 servant, *even* against Moses?

9 Thus the Lord was very angry with them,
 and departed.

10 Also the cloud departed from the ^f ta-
 bernacle: and behold, Miriam was leprous like
 snow: and Aaron looked upon Miriam, and be-
 hold, *she* was leprous.

11 Then Aaron said unto Moses, Alas, my
 lord, I beseech thee, lay not the sin upon us,
 which we have foolishly committed, and where-
 in we have sinned.

12 Let her not, I pray thee, be ■ one ■ dead,
 of whom the flesh is half consumed, when he
 cometh out of his mother's womb.

13 Then Moses cried unto the Lord, saying,
 O God, I beseech thee, heal her now.

14 ¶ And the Lord said unto Moses, If her
 father had ^b spit in her face, should she not have
 been ashamed seven days? let her be shut ■ out
 of the host seven days, and after she shall be re-
 ceived.

15 So Miriam was shut out of the host seven
 days, and the people removed not, till Miriam
 was brought in again.

■ Zipporah, Moses's wife, ■ ■ Midianite, and because
 Midian bordered on Ethiopia, it is sometimes in the scrip-
 ture comprehended under this ■ ■ ■ ■ ■

■ And so bare with their grudgings, although he knew
 them.

^c These were two ordinary means.

■ In all Israel, which was his church.

^e So far ■ as ■ ■ ■ ■ ■ able ■ comprehend, which he
 calleth his back parts, Exod. 33. 23.

■ From the door of the tabernacle.

C H A P. XIII.

4 Certain men are sent to search the land of Canaan.
 24 They bring of the fruit of the land. 31 Caleb.
 comforteth the people against the discouraging of
 the other spies.

THEN afterward the people removed from
 Hazeroth, and pitched in the wilderness
 of ¹ Paran.

2 ¶ And the Lord spake unto Moses, saying,

3 ² Send thou men out ■ search the land of
 Canaan, which I give unto the children of Is-
 rael: of every tribe of their fathers shall ye send
 a man, *such* ■ ■ ■ all rulers among them.

4 Then Moses sent them out of the wilder-
 ness of Paran, ■ the commandment of the Lord:
 all those men were † heads of the children of Is-
 rael.

5 Also their names are these: of the tribe of
 Reuben, Shammua the son of Zaccur:

6 Of the tribe of Simeon, Shaphat the son of
 Hori:

7 Of the tribe of Judah, Caleb the son of Je-
 phunneh:

8 Of the tribe of Issachar, Igal the son of Jo-
 seph:

9 Of the tribe of Ephraim, † Oshea the son of
 Nun:

10 Of the tribe of Benjamin, Palti the son of
 Raphu:

11 Of the tribe of Zebulun, Gaddiel the son
 of Sodi:

12 Of the tribe of Joseph, *to wit*, of the tribe
 of Manasseh, Gaddi the son of Susi:

13 Of the tribe of Dan, Ammiel the son of
 Gemalli:

14 Of the tribe of Asher, Shethur the son of
 Michael:

15 Of the tribe of Naphtali, Nahbi the son of
 Vophsi:

16 Of the tribe of Gad, Geuel the son of Ma-
 chi:

17 These are the names of the ¹ men, which
 Moses sent to spy out the land: and Moses
 called the name of Oshea the son of Nun, Je-
 hoshua.

18 So Moses sent them to spy out the land
 of Canaan; and said unto them, Go up this way
 toward the south, and go up † into the moun-
 tains.

19 And consider the land what it is, and the
 people that dwell therein, whether they be
 strong or weak, either few or many.

20 Also what the land *is* that they dwell in,
 whether it be good or ^m bad: and what cities *they*
 be that they dwell in, whether they dwell in
 tents, or in walled towns:

21 And what the land *is*: whether it be fat
 or lean, whether there be trees therein, or not.
 And be of good courage, and bring of the
 fruit of the land (for then *was* the time of the
 first ripe grapes.)

22 ¶ So they went up and searched out the
 land

■ As a child that cometh ■ of his mother's belly dead,
 having as ■ ■ ■ but the skin.

■ In his displeasure.

■ That is, in Rithma, which ■ in Paran. Chap. 33.
 18.

■ After the people had required it of Moses, ■ it is in
 Deut. 1. 22. then the Lord spake to Moses so ■ do.

■ Which in number were twelve, according to the twelve
 tribes.

■ Plentiful ■ barren.

Numbers, Chap. XIII. verse 31.



The Spies returning with the fruits of Canaan

Burton sculp.

land, from the wilderness of ^a Zin unto Rehob, to go ^b Hamath,

23 And they ascended toward the south, and came unto Hebron, where were Ahiman, Sheshai and Talmi, the ^c sons of Anak. And Hebron ^d built ^e seven years before Zoan ^f Egypt.

24 ^g Then they came to the river of Eshcol, and cut down thence ^h branch with one cluster of grapes, and they bear it upon a bar between two, and brought of the pomegranates and of the figs.

25 That place was called the ⁱ river Eshcol, because of the cluster of grapes which the children of Israel cut down thence.

26 Then after forty days they turned again from searching of the land.

27 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, in the wilderness of ^j Paran, to Kadesh, and brought to them, and to all the congregation tidings, and shewed them the fruit of the land.

28 And they told ^k him, and said, We came unto the land whither thou hast sent us, and surely it floweth with ^l milk and honey: and here is of the fruit of it.

29 Nevertheless, the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, ^m saw the ⁿ sons of Anak there.

30 The Amalekites dwell in the south country, and the Hittites, and the Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coasts of Jordan.

31 Then Caleb stilled the people ^o before Moses, and said, Let us go up at once, and possess it: for undoubtedly we shall overcome it.

32 But the men that went up with him, said, We be not able to go up against the people: for they are stronger than we.

33 So they brought up an evil report of the land which they had searched for the children of Israel, saying, The land which we have gone through to search it out, is a land that eateth up the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34 For there we saw giants, the sons of Anak, which ^p of the giants, so that we seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIV.

^q The people murmur against Moses, ^r they would have stoned Caleb and Joshua. ^s Moses pacifieth God by his prayer. ^t The people that would enter into the land contrary to God's will, are slain.

THEN all the congregation lifted up their voice, and cried: and ^u the people wept that night,

^a Which ^v in the wilderness of Paran.
^b Which ^w kind of giants.
^c Declaring the antiquity thereof: also Abraham, Sarah, Isaac and Jacob ^x buried there.
^d Called also Kadesh-barnea.
^e That is, Moses.
^f Ahiman, Sheshai, and Talmi, whom Caleb slew afterward, Josh. 11. 21, 22.
^g The giants were so cruel, that they spoiled and

2 And all the children of Israel murmured ^y against Moses and Aaron: and the whole assembly said unto them, Would God we had died in the land of Egypt, ^z in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought ^{aa} into this land to fall upon the sword? our wives and our children shall be a ^{ab} prey: were it not better for ^{ac} to return into Egypt?

4 And they said ^{ad} another, Let us make a captain, and return into Egypt.

5 Then Moses and Aaron ^{ae} fell ^{af} their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, ^{ag} two of them that searched the land, ^{ah} rent their clothes,

7 And spake unto all the assembly of the children of Israel, saying, The land which we walked through to search it, is ^{ai} very good land.

8 If the Lord love us, he will bring us into this land, and give it us, which is ^{aj} land that floweth with milk and honey.

^{ak} But rebel not ye against the Lord, neither fear ye the people of the land: for they are ^{al} but ^{am} bread for us: their shield is departed from them, and the Lord is with us, fear them not.

10 And all the multitude said, ^{an} Stone them with stones: but the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

11 And the Lord said unto Moses, How long will this people provoke me, and how long will it be ^{ao} they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier than they.

13 But Moses said unto the Lord, ^{ap} When ^{aq} the Egyptians shall hear it (for thou broughtest ^{ar} this people by thy power from among them)?

14 Then they shall say to the inhabitants of this land: (for they have heard that thou, Lord, art among this people, and that thou, Lord, art seen ^{as} face to face, and that thy cloud standeth ^{at} over them, and that thou ^{au} goest before them by day time in ^{av} pillar of ^{aw} cloud, and in a pillar ^{ax} of fire by night)

15 That thou wilt kill this people as ^{ay} man: so the heathen which have heard the fame of thee, shall thus say,

16 Because the Lord was not able to ^{az} bring ^{ba} this people into the land which he sware unto them, therefore hath he slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is ^{bb} slow ^{bc} anger, and of great mercy, and ^{bd} forgiving iniquity, and sin, but not making ^{be} the wicked innocent, and ^{bf} visit-
ing

one another, and those that came ^{bg} them.
^{bh} Such as ^{bi} afraid at the report of the ten spies.
^{bj} To our enemies ^{bk} the Canaanites.
^{bl} Lamenting the people, and praying for them.
^{bm} For sorrow, hearing their blasphemy.
^{bn} We shall easily overcome them.
^{bo} This is the condition of them that would persuade ^{bp} in God's cause, ^{bq} be persecuted of the multitude.
^{br} ^{bs} that none shall escape.

Bef. Chr. 1490.
† Or, the valley of Eshcol, that is, of grapes.
† Or, murmuring against Mo- ses.
* Exod. 33. 3.

Bef. Chr. 1490.
* Exod. 32.
† Heb. 9:10
* Exod. 13.
* Exod. 9: 28.
* Exod. 34. 6.
Psalms 103. 8.
* Psalm 103. 3.
* Exod. 20. 5. and 34. 7.

ing the wickedness of the fathers upon the children in the third and fourth generation.

19 Be merciful, I beseech thee, unto the iniquity of this people, according to thy great mercy, and as thou hast forgiven this people from Egypt, even until now.

20 And the Lord said, I have forgiven it, according to thy request.

21 Notwithstanding, I live, all the earth shall be filled with the glory of the Lord.

22 For all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me this ten times, and have not obeyed my voice,

23 Certainly they shall not see the land, whereof I swore unto their fathers: neither shall any that provoke me, see it.

24 But my servant Caleb, because he had another spirit, and hath followed me still, even him will I bring into the land whither he went, and his seed shall inherit it.

25 Now the Amalekites and the Canaanites remain in the valley: wherefore turn back tomorrow, and get you into the wilderness by the way of the Red Sea.

26 ¶ After, the Lord spake unto Moses and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmur against me? I have heard the murmuring of the children of Israel, which they murmur against me:

28 Tell them, As I live (saith the Lord) I will surely do unto you, even as ye have spoken in mine ears:

29 Your carcases shall fall in this wilderness, and all you that were counted through all your numbers, from twenty years old and above, which have murmured against me,

30 Ye shall not doubtless come into the land, for the which I lifted up mine hand, to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your children, (which ye said should be a prey) them will I bring in, and they shall know the land which ye have refused:

32 But even your carcases shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and shall bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days, in the which ye searched out the land, even forty days, every day for a year, shall ye bear your iniquity, for forty years, and ye shall feel my breach of promise.

35 I the Lord have said, Certainly I will do so to all this wicked company, that are gathered together against me: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came again, made all the people to murmur against him,

and brought up a slander upon the land)

37 Even those men that did bring up that vile slander upon the land, shall die by plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, of those men that went to search the land, shall live.

39 ¶ Then Moses told these sayings unto all the children of Israel, and the people sorrowed greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be ready to go up to the place which the Lord hath promised: for we have sinned.

41 But Moses said, Wherefore transgress ye thus the commandment of the Lord? it will not so come well to pass.

42 Go not up (for the Lord is not among you) lest ye be overthrown before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for inasmuch as ye are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to go up to the top of the mountain: but the ark of the covenant of the Lord, and Moses, departed not out of the camp.

45 Then the Amalekites and the Canaanites, which dwelt in that mountain, came down, and smote them, and consumed them unto Horamah.

C H A P. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the sabbath.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make offering by fire unto the Lord, burnt-offering or sacrifice to fulfil vow, or a free-offering, or in your feasts, to make a sweet savour unto the Lord, of the herd, or of the flock,

4 Then let him that offereth his offering unto the Lord, bring a meat-offering of a tenth deal of fine flour mingled with the fourth part of an hin of oil.

5 Also thou shalt prepare the fourth part of an hin of wine to be poured a lamb appointed for the burnt-offering, or any offering.

6 And for a ram thou shalt for a meat-offering prepare two tenth deals of fine flour mingled with the third part of an hin of oil.

7 And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

And

¶ In that he destroyed not them utterly; but left their posterity, and certain enter.
 * That is, sundry times and often.
 † A meek and obedient spirit, and not rebellious.
 ‡ And lie in wait for you.
 § For I will not defend you.
 ¶ The word signifieth, to be shepherds, to wander like shepherds to and fro.
 * Your infidelity and disobedience against God.

¶ Whether my promise be or no.
 † They confess they sinned by rebelling against God, but consider they offended in going up without God's commandment.
 ‡ They could not be stayed by any means.
 § Into the land of Canaan.
 ¶ Read Exod. 29. 30.
 † The liquor was so called, because it was poured on the thing that was offered.

Bef. Chr. 1490.

* J. 2. 14. 6.

* Psalm 106. 25.

* Ch. 26. 65. and 32. 20.

* Deut. 1. 35.

* Gen. 14. 22.

* Ezek. 4. 6. * Psalm 95. 20.

Bef. Chr. 1490.

* 1 Cor. 10. 10. Heb. 3. 10. Jude 5.

* Deut. 1. 41.

* Deut. 1. 44.

* Levit. 23. 10.

* Levit. 22. 21. † Or, (suppl. rate. * Exod. 29. 18.

* Levit. 1. 1.

Ref. Chr. 1490. **¶** And when thou preparest a bullock for a burnt-offering, or for a sacrifice to fulfil a vow or a peace-offering to the Lord,

9 Then let him offer with the bullock a meat-offering of † three tenth deals of fine flour, mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it be done for a bullock, or for a ram, or for a lamb, or for a kid.

12 According to the number^a that ye prepare to offer, so shall ye do to every one according to their number.

13 All that are born of the country, shall do these things thus, to offer an offering made by fire of sweet savour unto the Lord.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will make an offering by fire of a sweet savour unto the Lord, as ye do, so he shall do.

Exod. 12. 41. Chap. 9. 14. **¶** One ordinance shall be both for you of the congregation, and also for the stranger that dwelleth with you, even an ordinance for ever in your generations: a you are, so shall the stranger be before the Lord.

16 One law and one manner shall serve both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye be come into the land to the which I bring you,

19 And when ye shall eat of the bread of the land, ye shall offer an heave-offering unto the Lord.

Lev. 23. 14. **¶** Ye shall offer up a cake of the first of your dough for an heave-offering: as the heave-offering of the barn, so ye shall lift it up.

21 Of the first of your dough ye shall give unto the Lord an heave-offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

23 Even all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that aught be committed ignorantly of the congregation, then all the congregation shall give a bullock for a burnt-offering, for a sweet savour unto the Lord, with the meat-offering and drink-offering thereto, according to the manner, and an he-goat for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire unto the Lord, and their sin-offering before the Lord for their ignorance.

26 Then it shall be forgiven all the congre-

gation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance. Ref. Chr. 1471.

27 ¶ But if any one person sin through ignorance, then he shall bring a she-goat of a year old for a sin-offering. * Lev. 4: 27

28 And the priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is born among the children of Israel, and the stranger that dwelleth among them, shall have both one law, whoso doth sin by ignorance:

30 ¶ But the person that doth ought presumptuously, whether he be born in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people. † Heb. with an high hand: that is, in contempt of God.

31 Because he hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day:

33 And they that found him gathering sticks, brought him unto Moses and to Aaron, and unto all the congregation,

34 And they put him in ward: for it was not declared what should be done unto him. * Lev. 24: 22

35 Then the Lord said unto Moses, This man shall die the death: and let all the multitude stone him with stones without the host.

36 And all the congregation brought him without the host, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue silk. * Deut. 22: 5.

39 And ye shall have the fringes, that when ye look upon them, ye may remember all the commandments of the Lord, and do them: and that ye seek not after your own heart, nor after your own eyes, after the which ye go a whoring:

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

C H A P. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmur. 49 Fourteen thousand and seven hundred are slain for murmuring.

NOW Korah the son of Izhar, the son of Kohath, the son of Levi, † went apart with Dathan

N n

Dathan

* Ch. 27. 3. Jude 11. † Or, took other with him.

^a Every sacrifice of beasts must have their meat-offering, and drink-offering, according to this proportion.

† Which is made of the first ~~win~~ ye gather.

* As by oversight or ignorance. Read Levit. 4. 2, 13.

† Some read, from the eyes of the congregation: that is,

which is hid from the congregation.

^a He shall sustain the punishment of his sin.

^w By leaving God's commandments, and following your own fancies.

1471. **1** Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben :

2 And they rose up † against Moses, with certain of the children of Israel, two hundred and fifty captains of the assembly, * famous in the congregation, and men of renown :

3 Who gathered themselves together against Moses, and against Aaron, and said unto them, ^aYe take too much upon you, seeing all the congregation is holy, ^bevery one of them, and the Lord is among them: wherefore then lift ye yourselves above the congregation of the Lord?

4 But when Moses heard it, he fell upon his face,

5 And spake to Korah and unto all his company, saying, To-morrow the Lord will shew who is his, and who is holy, and who ought to approach near unto him: and whom he hath ^cchosen, he will cause to come near to him.

6 This do *therefore*, Take you censers, *both* Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to-morrow: and the man whom the Lord doth chuse, the same shall be holy: ^dye take too much upon you, ye sons of Levi.

8 Again Moses said unto Korah, Hear, I pray you, ye sons of Levi.

9 Seemeth it a small thing unto you, that the God of Israel hath separated you from the multitude of Israel, to take you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation, and to minister unto them?

10 He hath also taken thee to ^ehim, and all thy brethren the sons of Levi with thee, and seek ye the office of the priest also?

11 For which cause, thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram the sons of Eliab: who answered, We will not come up.

13 Is it a small thing that thou hast brought us ^fout of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself lord and ruler over us also?

14 Also thou hast not brought us unto a land that floweth with milk and honey, neither given us inheritance of fields and vineyards: wilt thou ^gput out the eyes of these men? we will not come up.

15 Then Moses waxed very angry, and said unto the Lord, ^hLook not unto their offering: I have not taken so much ⁱan ass from them, neither have I hurt any of them.

16 And Moses said unto Korah, Be thou and all thy company ^jbefore the Lord: *both* thou, they, and Aaron to-morrow:

17 And take every man his censer, and put

incense in them, and bring ye every man his censer before the Lord, two hundred and fifty censers: thou also and Aaron, every one his censer. 1471. **1471.**

18 So they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the ^kmultitude against them unto the door of the tabernacle of the congregation: then the glory of the Lord appeared unto all the congregation.

20 And the Lord spake unto Moses, and to Aaron, saying,

21 ^lSeparate yourselves from among this congregation, that I may consume them at once. * Gen. 4. 5.

22 And they fell upon their faces, and said, O God, the God of the spirits † of all flesh, ^mhath not one man *only* sinned, and wilt thou be wrath with all the congregation? † Or, of every creature.

23 And the Lord spake unto Moses, saying,

24 Speak unto the congregation, and say, Get you away from about the tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose up, and went unto Dathan and Abiram, and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish ⁿin all their sins.

27 So they gat them away from the tabernacle of Korah, Dathan, and Abiram on every side: and Dathan and Abiram came out and stood in the door of their tents, with their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the Lord hath sent ^ome to do all these works: for *I have not done them* of my own ^pmind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sept me.

30 But if the Lord make ^qa new thing, and the earth open her mouth, and swallow them up with all that they have, and they go down quick into the † ^rpit, then ye shall understand that these men have provoked the Lord. † Or, hell.

31 ¶ And ^ssoon ^the had made an end of speaking all these words, even the ground clave ^uasunder that was under them,

32 And the earth ^vopened her mouth, and swallowed them up, with their families, and all the men that were with Korah, and all their goods. * Ch. 27. 1. Deut. 11. 6. Psalm 136. 27.

33 So they, and all that they had, went down alive into the pit, and the earth covered them: so they perished from among the congregation.

34 And all Israel that were about them fled at the cry of them: for they said, *Let us flee*, lest the earth swallow us up.

35 But there came out ^wfire from the Lord, and

^a Or, Let it suffice you: meaning, ^o have abused them thus long.

^b All are alike holy: therefore none ought to be preferred above other: thus the wicked reason against God's ordinance.

^c To be the priest, and ^o offer.

^d He layeth the same to their charge justly, wherewith they wrongfully charged him.

^e To serve in the congregation, as in the verse before.

^f Thus they spake contemptuously, preferring Egypt ^o

Canaan.

^g Wilt thou make them that searched the land, believe that they saw not that which they saw?

^h At the door of the tabernacle.

ⁱ All that were of their faction.

^j With them that have committed so many sins.

^k I have not forged them of my ^o brain.

^l Or, shew a strange sight.

^m Or, deep and dark plates of the earth.

Bef. Chr. 1471. and consumed the two hundred and fifty that offered the incense.

36 ¶ And the Lord spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, I say, of these sinners, that destroyed¹ themselves: and let them make of them broad plates for covering of the altar: for they offered them before the Lord, therefore they shall be holy, and they shall be a sign unto the children of Israel.

39 Then Eleazar the priest took the brasen censers, which they that were burnt had offered, and made broad plates of them for a covering of the altar.

40 It is remembrance unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not like² Korah and his company, which the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

42 And when the congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the tabernacle of the congregation.

44 ¶ And the Lord spake unto Moses, saying,

45 Get you up from among this congregation: for I will consume them quickly: then they fell upon their faces.

46 And Moses said unto Aaron, Take the censer and put fire therein of the altar, and put therein incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron took as Moses commanded him, and ran into the midst of the congregation, and behold the plague was begun among the people, and he put in incense, and made an atonement for the people.

48 And when he stood between the dead, and them that were alive, the plague was stayed.

49 So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracy of Korah.

50 And Aaron went again unto Moses before the door of the tabernacle of the congregation, and the plague was stayed.

¹ Which were the occasion of their own death.

² Of God's judgments against rebels.

³ Who presumed above his vocation.

⁴ For it was not lawful to take any other fire, but of the altar of burnt-offering, Levit. 10. 1.

⁵ God had begun to punish the people.

⁶ God drew back his hand, and ceased to punish them.

⁷ While he was in the door of the tabernacle.

⁸ To be the chief priest.

C H A P. XVII.

Bef. Chr. 1471.

¶ The twelve rods of the twelve princes of the tribes of Israel. ¶ Aaron's rod buddeth, and beareth blossoms, 10 for testimony against the rebellious people.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, even twelve rods: and thou shalt write every man's name upon his rod.

3 And write Aaron's name upon the rod of Levi: for every rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the tabernacle of the congregation, before the ark of the testimony, where I will declare myself to you.

5 And the man's rod, whom I choose, shall blossom: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake unto the children of Israel, and all their princes gave him a rod, one rod for every prince, according to the houses of their fathers, even twelve rods, and the rod of Aaron among their rods.

7 And Moses laid the rods before the Lord in the tabernacle of the testimony.

8 And when Moses on the morrow went into the tabernacle of the testimony, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked upon them, and took every man his rod.

10 ¶ After, the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever cometh near, or approacheth the tabernacle of the Lord, shall die: shall we be consumed and die?

C H A P. XVIII.

1, 7 The office of Aaron and his sons, 2 with the Levites. ¶ The priests part of the offerings. 20 God is their portion. 26 The Levites have the tithes, and offer the tenths thereof to the Lord.

AND the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee, shall

¹ Though Joseph's tribe was divided into two, in the distribution of the land, yet here it is but one, and Levi maketh a tribe.

² To declare that God did choose the house of Levi, to serve him in the tabernacle.

³ Grudging, that Aaron should be high-priest.

⁴ The Chaldee text describeth thus their murmuring: We die by the sword: the earth swalloweth us up: the pestilence doth consume us.

1471. **Exod. Chr.** shall bear ^r the iniquity of the sanctuary: both thou and thy sons with thee shall bear the iniquity of your priests office.

2 And bring also with thee thy brethren of the tribe of Levi, of the family of thy father, which shall be joined with thee, and minister unto thee: but thou, and thy sons with thee, shall minister before the tabernacle of the testimony.

3 And they shall ² keep thy charge, even the charge of all the tabernacle: but they shall not come near the instruments of the sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be joined with thee, and keep the charge of the tabernacle of the congregation for all the service of the tabernacle: and no ² stranger shall come near unto you.

5 Therefore shall ye keep the charge of the sanctuary, and the charge of the altar: so there shall fall no more wrath upon the children of Israel.

6 For lo, I have ² taken your brethren the Levites from among the children of Israel, *which*, as a gift of yours, are given unto the Lord, to do the service of the tabernacle of the congregation.

7 But thou, and thy sons with thee, shall keep your priests office for all things of the altar, and within the veil: therefore shall ye serve: *for* I have made your priests office [†] an office of service: therefore the stranger that cometh near, shall be slain.

8 ¶ Again the Lord spake unto Aaron, Behold, I have given thee the keeping of mine ² offerings, of all the hallowed things of the children of Israel: unto thee have I given them for the anointings sake, and to thy sons, for a perpetual ordinance.

9 This shall be thine of the most holy things, reserved from the ^c fire: all their offering of all their meat-offering, and of all their sin-offering, and of all their trespass-offering, which they bring unto me, that shall be most holy unto thee, and to thy sons.

10 In the most ² holy place shalt thou eat it: every male shall eat of it: it is holy unto thee.

11 This also shall be thine: the heave-offering of their gift, with all the shake-offerings of the children of Israel, I have given them unto thee, and unto thy sons, and to thy ^c daughters with thee, to be a duty for ever: all the clean in thine house shall eat of it.

12 All the ¹ fat of the oil, and all the fat of the wine, and of the wheat, which they shall offer unto the Lord for their first-fruits, I have given them unto thee.

13 And the first ripe of all that is in their land, which they shall bring unto the Lord, shall be thine: all the clean in thine house shall eat of it.

14 ² Every thing separate from the common use in Israel, shall be thine.

15 All that *first* openeth the ² matrix of any flesh, which they shall offer unto the Lord, of man or beast, shall be thine: but the first-born of man shalt thou redeem, and the first-born of the unclean beast shalt thou redeem.

16 And those that are to be redeemed, shalt thou redeem from the age of ² month, according to thy estimation, for the money of five shekels, after the shekel of the sanctuary, ² which is twenty gerahs.

17 But the first-born of ² cow, or the first-born of a sheep, or the first-born of a goat shalt thou not ² redeem: *for* they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burn their fat: *it is* a sacrifice made by fire for a sweet favour unto the Lord.

18 And the flesh of them shall be thine, ^{*} as the shake breast, and as the right shoulder shall be thine.

19 All the heave-offerings of the holy things which the children of Israel shall offer unto the Lord have I given thee, and thy sons, and thy daughters with thee, to be a duty for ever: *it is* a perpetual covenant ^b of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said unto Aaron, Thou shalt have none inheritance in their ¹ land, neither shalt thou have any part among them: ^{*} I am thy part and thine inheritance among the children of Israel.

21 For behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the tabernacle of the congregation.

22 Neither shall the children of Israel any more ^k come near the tabernacle of the congregation, lest they sustain sin, and die.

23 But the Levites shall do the service in the tabernacle of the congregation, and they shall bear ¹ their sin: *it is* ² law for ever in your generations, that among the children of Israel they possess none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering unto the Lord, I have given the Levites for ² inheritance: therefore I have said unto them, Among the children of Israel ye shall possess none inheritance.

25 ¶ And the Lord spake unto Moses, saying,

26 Speak also unto the Levites, and say unto them, When ye shall take of the children of Israel the tithes, which I have given you of them for your inheritance, then shall ye take an heave-offering of that same for the Lord, *even* the tenth part of the tithe.

27 And your heave-offering shall be reckoned unto you, as the ² corn of the barn, or ² the abundance of the wine-press.

28 So ye shall also offer an heave-offering unto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Lord's heave-offering to Aaron the priest.

29 Ye

^r If you trespass in any thing concerning the ceremonies of the sanctuary, ² your office, you shall be punished.

² That is, the things which are committed ² thee: ² which thou dost enjoin them.

² Which was not of the tribe of Levi.

² As the first-fruit, first-born, and the tenths.

² That which ² burned, should be the priest's.

² That is, in the sanctuary, between the court and the holiest of all.

^c Read Levit. 10. 14.

^f That is, the chiefest, or the best.

^z Because they ² appointed for sacrifice.

² That is, sure, stable, and incorruptible.

² Of Canaan.

^k To serve therein; for the Levites are put in their place.

¹ If they fail in their office, they shall be punished.

^m As acceptable ² the fruit of your own ground or vineyard.

Bef. Chr.

1471.

Exod. 13.

2. and 22.

29.

Levit. 27.

29.

Chap. 1. 33.

* Exod. 30.

13.

Levit. 27.

25.

Chap. 3. 27.

Ezek. 45. 22.

* Exod. 27.

26.

Levit. 7. 30.

* Deut. 10.

9. and 14. 2.

Josh. 13. 14.

33.

Ezek. 44. 25.

29 Ye shall offer of all your gifts all the Lord's heave-offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corn-floor, or the increase of the wine-press.

31 And ye shall eat it in all places, ye, and your households: for it is your wages for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by the reason of it, when ye have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

The sacrifice of the red cow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

2 This is the ordinance of the law, which the Lord hath commanded, saying, Speak unto the children of Israel that they bring thee a red cow without blemish, wherein is no spot, upon the which never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her without the host, and cause her to be slain before his face.

4 Then shall Eleazar the priest take of her blood with his finger, and sprinkle it before the tabernacle of the congregation seven times,

5 And cause the cow to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung shall he burn her.

6 Then shall the priest take cedar wood, and hyssop, and scarlet lace, and cast them in the midst of the fire where the cow burneth.

7 Then shall the priest wash his cloaths, and he shall wash his flesh in water, and then come into the host, and the priest shall be unclean unto the even.

8 Also he that burneth her, shall wash his cloaths in water, and wash his flesh in water, and be unclean until even.

9 And a man that is clean shall take up the ashes of the cow, and put them without the host in a clean place: and it shall be kept for the congregation of the children of Israel for a sprinkling water: it is a sin-offering.

10 Therefore he that gathereth the ashes of the cow, shall wash his cloaths, and remain unclean until even: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for ever.

11 He that toucheth the dead body of any man, shall be unclean even seven days.

12 He shall purify himself therewith the third day, and the seventh day he shall be clean:

but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the corpse of any man that is dead, and purgeth not himself, defileth the tabernacle of the Lord; and that person shall be cut off from Israel; because the sprinkling water was not sprinkled upon him: he shall be unclean, and his uncleanness shall remain still upon him.

14 This is the law, when a man dieth in a tent, All that come into the tent, and all that is in the tent, shall be unclean seven days:

15 And all the vessels that be open, which have no covering fastened upon them, shall be unclean.

16 Also whosoever toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a grave, shall be unclean seven days.

17 Therefore for an unclean person they shall take of the burnt-ashes of the sin-offering, and pure water shall be put thereto in a vessel.

18 And a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and the persons that were therein, and upon him that touched the bone, or the skin, or the dead, or the grave.

19 And the clean person shall sprinkle upon the unclean the third day, and the seventh day, and he shall purify himself the seventh day, and wash his cloaths, and wash himself in water, and shall be clean even.

20 But the man that is unclean and purifieth not himself, that person shall be cut off from among the congregation; because he hath defiled the sanctuary of the Lord: and the sprinkling water hath not been sprinkled upon him: therefore shall he be unclean.

21 And it shall be a perpetual law unto them, that he that sprinkleth the sprinkling water shall wash his cloaths: also he that toucheth the sprinkling-water shall be unclean until even.

22 And whatsoever the unclean person toucheth, shall be unclean: and the person that toucheth him, shall be unclean until even.

CHAP. XX.

Miriam dieth. The people murmur. 8 They have water out of the rock. 14 Edom denieth the Israelites passage. 25, 28 The death of Aaron, in whose stead Eleazar succeedeth.

THEN the children of Israel came with the whole congregation to the desert of Zin in the first month, and the people abode at Kadesh: where Miriam died, and was buried there.

2 But there was no water for the congregation, and they assembled themselves against Moses and against Aaron.

O O

3 And

Which ye have received of the children of Israel.
 Read ver. 12.
 As in the 11th verse.
 Ye shall not be punished therefore.
 The offerings which the Israelites have offered God.
 According to this law and ceremony, ye shall sacrifice the red cow.
 By another priest.
 Meaning Eleazar.
 The inferior priest who killed her and burned her.
 Or, the water of separation, because that they who separated for their uncleanness, were sprinkled therewith and made clean, chap. 8. 7. It is also called holy water, because it was ordained an holy use, chap. 5. 17.

With the sprinkling water.
 So that he should be esteemed to be of the holy people, but as a polluted and excommunicate person.
 Of the red burnt for sin.
 Water of the fountain river.
 One of the priests which is clean.
 Because he had been among them that were unclean else had touched the water, as ver. 21.
 That is unclean.
 This was forty years after their departure from Egypt.
 Miriam and Aaron's sister.
 Another rebellion was in Rephidim, Exod. 17. and this was in Kadesh.

- 3 And the people chode with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lord.
- 4 Why have ye thus brought the congregation of the Lord unto this wilderness, that both we and our cattle should die there?
- 5 Wherefore now have ye made us to come up from Egypt, to bring us into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates? neither is there any water to drink.
- 6 Then Moses and Aaron went from the assembly unto the door of the tabernacle of the congregation, and fell upon their faces: and the glory of the Lord appeared unto them.
- 7 ¶ And the Lord spake unto Moses, saying,
- 8 Take the rod, and gather thou and thy brother Aaron the congregation together, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring them water out of the rock: so thou shalt give the congregation and their beasts drink.
- 9 Then Moses took the rod from before the Lord, as he had commanded him.
- 10 And Moses and Aaron gathered the congregation together before the rock, and Moses said unto them, Hear now, ye rebels: shall we bring you water out of this rock?
- 11 Then Moses lift up his hand, and with his rod he smote the rock twice, and the water came out abundantly: so the congregation and their beasts drank.
- 12 ¶ Again the Lord spake unto Moses and to Aaron, Because ye believed me not, to sanctify me in the presence of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
- 13 This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.
- 14 ¶ Then Moses sent messengers from Kadesh unto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the travail that we have had,
- 15 How our fathers went down into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evil and our fathers.
- 16 But when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us out of Egypt, and behold, we are in the city Kadesh, in thine utmost border.
- 17 I pray thee that we may pass through thy country: we will not go through the fields nor the vineyards, neither will we drink of the water of the wells: we will go by the king's way, and neither turn unto the right hand nor to the left, until we be past thy borders.
- 18 And Edom answered him, ¶ Thou shalt not pass by me, lest I come out against thee with the sword.
- 19 Then the children of Israel said unto him,

We will go up by the high-way: and if I and my cattle drink of thy water, I will then pay for it: I will only (without any harm) go through on my feet.

20 He answered again, Thou shalt not go through. Then ¶ Edom came out against him with much people, and with mighty power.

21 Thus Edom denied to give Israel passage through his country: wherefore Israel turned away from him.

22 ¶ And when the children of Israel with all the congregation departed from Kadesh, they came unto the mount Hor.

23 And the Lord spake unto Moses and to Aaron in the mount Hor, near the coast of the land of Edom; saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land, which I have given unto the children of Israel, because ye disobeyed my commandment at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up into the mount Hor.

26 And cause Aaron to put off his garments, and put them upon Eleazar his son: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went up into the mount Hor, in the sight of all the congregation.

28 And Moses put off Aaron's cloaths, and put them upon Eleazar his son: so Aaron died there in the top of the mount: and Moses and Eleazar came down from off the mount.

29 When all the congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirty days.

C H A P. XXI.

3 Israel vanquisheth king Arad. 6 The fiery serpents are sent for the rebellion of the people. 24, 33 Sihon and Og are overcome in battle.

WHEN king Arad the Canaanite, which dwelt toward the south, heard tell that Israel came by the way of the spies, then fought he against Israel, and took of them prisoners.

2 So Israel vowed a vow unto the Lord, and said, If thou wilt deliver and give this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voice of Israel, and delivered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were fore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore have ye brought us out of Egypt, to die in the wilderness? for

Whereas thou didst miracles in Egypt, and didst divide the sea.

The punishment which followed hereof, declared that Moses and Aaron believed not the Lord's promise, as appeared verse 12.

That the children of Israel should believe and acknowledge my power, and so honour me.

Or, strife, and contention, chap. 27. 14.

By showing himself almighty, and maintaining his

glory.

Because Jacob, or Israel, was Esau's brother, who was called Edom.

To pass by another way.

Read Gen. 25. 8.

By that way which their spies, that searched the dangers, found to be most safe.

For they were forbidden to destroy it, Deut. 2. 5.

Bef. Chr. bere is neither bread and water, and our soul
1452. * loatheth this light bread.

6 Wherefore the Lord sent fiery serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned: for we have spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from us: and Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it up for a sign, that as many as are bitten, may look upon it, and live.

9 So Moses made a serpent of brass, and set it up for a sign: and when a serpent had bitten a man, then he looked to the serpent of brass, and lived.

10 And the children of Israel departed thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched in Ije-abarim in the wilderness, which is before Moab on the east side,

12 They removed thence, and pitched upon the river of Zared.

13 Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, between the Moabites and the Amorites).

14 Wherefore it shall be spoken in the book of the battles of the Lord, what thing he did in the red sea, and in the rivers of Arnon,

15 And at the stream of the rivers that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence they turned to Beer: the same is the well where the Lord said unto Moses, Assemble the people, and I will give them water.

17 Then Israel sang this song, Rise up well, sing unto it.

18 The princes digged this well, the captains of the people digged it, even the law-giver, with their staves. And from the wilderness they came to Mattanah,

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.

20 And from Bamoth in the valley, that is in the plain of Moab, to the top of Pilgah that looketh toward Jeshimon.

21 Then Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me go through thy land: we will not turn aside unto the fields, nor into the vineyards, neither drink of the waters of the wells: we will go by the king's way, until we be past thy country.

23 But Sihon gave Israel no licence to pass through his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came Jahoz, and fought against Israel.

24 But Israel smote him with the edge of the sword, and conquered his land; from Arnon unto Jabok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs, say, Come to Heshbon, let the city of Sihon be built and repaired.

28 For a fire is gone out of Heshbon, and a flame from the city of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of Chemosh, thou art undone: he hath suffered his sons to be pursued, and his daughters to be in captivity in Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon unto Dibon, and we have destroyed them unto Nophah, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, and they took the towns belonging thereto, and rooted out the Amorites that were there.

33 And they turned and went up toward Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edri.

34 Then the Lord said unto Moses, Fear him not: for I have delivered him into thine hand, and all his people, and his land: and thou shalt do to him as thou didst unto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sons, and all his people, until there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to go. 22 The angel of the Lord meeteth him, and his ass speaketh. 38 Balaam protesteth that he will speak nothing, but that which the Lord putteth in his mouth.

AFTER, the children of Israel departed and pitched in the plain of Moab on the other side of Jordan from Jericho.

2 Now Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, and Moab fretted against the children of Israel.

4 There-

† Or, upon a pole.

2 Kings 18. 4. John 3. 14.

† Or, recovered. Ch. 33. 43.

† Or, in the heaps of Abiram, hills.

† Or, (how God destroyed) Valheb (the city) with a whirlwind, and the valley of Arnon.

† Or, spring.

Deut. 1. 26. Judg. 11. 19.

Deut. 29.

Bef. Chr. 1452. Job. 12. 2. Psalm 135. 11. Amos 2. 9.

† Heb. daughters.

† Heb. light.

Deut. 2. 26. and 29. 7.

Ps. 135. 11.

* Meaning, Manna, which they thought did not nourish.
† For they that were stung therewith, were so inflamed with the heat thereof, that they died.
‡ Which seemeth to be the book of the Judges, or as some think, a book which is lost.
§ Ye that receive the commodity thereof, give praise for it.
¶ Moses and Aaron heads of the people only smote the rock with the rod or staff, which gave water as a well that were deep digged.

‡ The river.
§ For the people were tall and strong, like giants, Deut. 2. 20.
¶ For if it had been the Moabites, the Israelites might not have possessed it, Deut. 2. 9.
‡ Meaning war.
§ Chemosh was the idol of the Moabites, 1 Kings 11. 33. who was not able to defend his worshippers, which took the idol for their father.
¶ Being at Jericho, it was beyond Jordan: but where the Israelites were, it was this side.

4 Therefore Moab laid unto the ¹ elders of Midian, Now shall this multitude lick up all that are round about us, as an ox licketh up the grafs of the field: and Balak the son of Zippor was king of the Moabites at that time.

5 ² He sent messengers therefore unto Balaam the son of Beor to Pethor (which is by the ³ river of the land of the children of his folk) to call him, saying, Behold, there is a people come out of Egypt, which cover the face of the earth: and lie over-against me:

6 Come now therefore, I pray thee, and curse me this people (for they are stronger than I) so it may be that I shall be able to smite them, and to drive them out of the land: for I know that he whom thou bleffest, is blessed, and he whom thou curfest, shall be cursed.

7 And the elders of Moab, and the elders of Midian departed, having ⁴ the reward of the soothsaying in their hand, and they came unto Balaam, and told him the words of Balak:

8 Who answered them, Tarry here this night, and I will give you an answer, as the Lord shall say unto me: so ⁵ the princes of Moab abode with Balaam.

9 Then God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, *there is* a people come out of Egypt, and covereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to overcome them in battle, and to drive them out.

12 And God ⁶ said unto Balaam, Go not thou with them, neither curse the people, for they are bleffed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Return unto your land: for the Lord hath refused to give ⁷ me leave to go with you.

14 So the princes of Moab rose up, and went unto Balak, and said, Balaam hath refused to come with us.

15 ⁸ Balak yet sent again more princes, and more honourable than they,

16 Who came to Balaam, and said to him, Thus saith Balak the son of Zippor, ⁹ Be not thou stayed, I pray thee, from coming unto me.

17 For I will promote thee unto great honour, and will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said unto the ¹⁰ servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

19 But now, I pray you, tarry here this night,

that I may wit what the Lord will say unto me ¹¹ more. Bef. Chr. 1452.

20 And God came unto Balaam by night, and said unto him, If the men come to call thee, rise up, and go with them: but only what thing I say unto thee, that thou shalt do.

21 So Balaam rose up early, and saddled his asfs, and went with the princes of Moab.

22 And the wrath of God was kindled, because he ¹² went: and the angel of the Lord stood in the way to be against him, as he rode upon his asfs, and his two servants *were* with him.

23 And ¹³ when the asfs saw the angel of the Lord stand in the way, and his sword drawn in his hand, the asfs turned out of the way, and went into the field, but Balaam smote the asfs to turn her into the way. * 2 Pet. 2. 16. Jude 11.

24 ¹⁴ Again the angel of the Lord stood in ¹⁵ path of the vineyards, *having* a wall on the one side, and ¹⁶ wall on the other.

25 And when the asfs saw the angel of the Lord, she thrust herself unto the wall, and dashed Balaam's foot against the wall: wherefore he smote her again.

26 Then the angel of the Lord went further, and stood in a narrow place, where was no way to turn, *either* to the right hand or to the left.

27 And when the asfs saw the angel of the Lord, she ¹⁷ lay down under Balaam: therefore ¹⁸ Balaam was very wroth, and smote the asfs with a staff. † Or, fall.

28 Then the Lord ¹⁹ opened the mouth of the asfs, and she said unto Balaam, What have I done unto thee, that thou hast smitten me now three times?

29 And Balaam said unto the asfs, Because thou hast mocked me: I would therē were a sword in mine hand, for now would I kill thee.

30 And the asfs said unto Balaam, Am not I thine asf, which thou hast ridden upon ²⁰ since thy first time unto this day? have I used at any time to do thus unto thee? Who said, Nay.

31 And the Lord ²¹ opened the eyes of Balaam, and he saw the angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himself, and fell flat on his face.

32 And the angel of the Lord said unto him, Wherefore hast thou now smitten thine asfs three times? behold, I came out to withstand thee, because *thy* ²² way is not straight before me.

33 But the asfs saw me, and turned from me now three times: for else, if she had not turned from me, surely I had even now slain thee, and saved her alive.

34 Then Balaam said unto the angel of the Lord, I have sinned: for I wist not that thou stoodest

¹ Which were the heads and governors.

² To wit, Euphrates, upon the which stood this city Pethor.

³ Thinking to bribe him with gifts to curse the Israelites.

⁴ Whom before he called Elders; meaning, the governors: and after calleth them servants, that is, subjects to their king.

⁵ He warned him by a dream, that he should ¹⁵ consent to the king's wicked request.

⁶ While he shewed himself willing, covetousness had so ¹⁶ blinded his heart.

■ The wicked seek by all means to further their naughty enterprises, though they know that God is against them.

■ Because he tempted God to require him contrary to his commandment, his petition was granted, but it turned to his own condemnation.

■ Moved rather with covetousness than to obey God.

■ The second time.

■ Gave her power to speak.

† Since thou hast been my master.

■ For whose eyes the Lord doth not open, they ¹⁷ neither see his anger, nor his love.

■ Both thy heart is corrupt, and thine enterprife wicked.

stoodest in the way † against me: now therefore if it displease thee, I will turn † home again.
 35 But the angel said unto Balaam, Go with the men: but ^u what I say unto thee, that shalt thou speak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meet him unto a city of Moab, which is in the ^w border of Arnon, even in the utmost coast.

37 Then Balak said unto Balaam, Did I not send for thee to call thee? Wherefore camest thou not unto me? am I not able indeed to promote thee unto honour?

38 And Balaam made answer unto Balak, Lo, I am come unto thee, and can I now say ^u any thing at all? the word that God putteth in my mouth, that shall I speak.

39 So Balaam went with Balak, and they came unto the city of † Huzoth.

40 Then Balak offered bullocks, and sheep, and sent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak took Balaam, and brought him up into the high places of ^v Baal, that thence he might see the utmost part of the people.

CHAP. XXIII.

■ *Balaam causeth seven altars to be built.* 5 *God teacheth him what to answer.* 8 *Instead of cursing, he bleisseth Israel.* 19 *God is not like man.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

2 And Balak did as Balaam said, and ^u Balak and Balaam offered on *evry* altar a bullock and a ram.

3 Then Balaam said to Balak, Stand by thy burnt-offering, and I will go, if so be that the Lord will come *and* meet me: and whatsoever he sheweth me, I will tell thee: so he † went forth alone.

4 And God ^u met Balaam, and *Balaam* said unto him, I have prepared seven altars, and have offered upon *evry* altar a bullock and a ram.

5 And the Lord ^b put an answer in Balaam's mouth, and said, Go again to Balak, and say on this wise.

6 So when he returned unto him, lo, he stood by his burnt-offering, he, and all the princes of Moab.

7 Then he uttered his † parable, and said, Balak the king of Moab hath brought me from † Aram out of the mountains of the East, *saying*, Come, curse Jacob for my sake: come, and ^c detest Israel.

■ How shall I curse, where God hath not cursed? or how shall I detest, *where* the Lord hath not detested?

9 For from the top of the rocks I did see him, ^{Bef. Chr.} and from the hills I did behold him: lo, the ¹⁴⁵² people shall dwell by themselves, and shall not be reckoned among the ^d nations.

10 Who can tell the ^e dust of Jacob; and the number of the fourth part of Israel? Let me ^f die the death of the righteous, and let my last end be like his.

11 Then Balak said to Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heed to speak that which the Lord hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into † Sede-sophim to the top of Pisgah, and built seven altars, and offered ^u bullock and ^u ^u on *evry* altar.

15 After, he said unto Balak, Stand here by thy burnt-offering, and I will meet *the Lord* yonder.

16 And the Lord met Balaam, and ^u put ^u answer in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: so Balak said unto him, What hath the Lord said?

18 And he uttered his parable, and said, Rise up, Balak, and hear: hearken unto me, thou son of Zippor.

19 ^e *God is not as man* that he should lie, neither *as the son of man* that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accomplish it?

20 Behold, I have received *commandment* to bless: for he hath blessed, and I cannot alter it.

21 He seeth none iniquity in Jacob, nor seeth no transgression in Israel: the Lord his God *is* with him, and the ^h joyful shout of a king *is* among them.

22 God brought them out of Egypt: their strength *is* as an unicorn.

23 For *there is* no sorcery in Jacob, nor soothsaying in Israel: ⁱ according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, thy people shall rise up as a lion, and lift up himself as a young lion: he shall not lie down till he eat of the prey, and till he drink the blood of the slain.

25 ¶ Then Balak said unto Balaam, Neither curse, nor bless them at all.

26 But Balaam answered and said unto Balak,
 P p Told

^u Because his heart was evil, his charge was renewed, that he should not pretend ignorance.

^w Near the place where the Israelites camped.

^u Of myself I can speak nothing: only what God revealeth, that will I utter, seem it good or bad.

^v Where the idol Baal was worshipped.

^u For among the Gentiles the kings oft-times used ^u sacrifice, as did the priests.

^u Appeared unto him.

^b Taught him what to say.

^u Cause that all men may hate and detest them.

^d But shall have religion and laws apart.

^e The infinite multitude, as the dust of the earth.

^f The fear of God's judgments caused him to wish to be joined to the household of Abraham: thus the wicked have their consciences wounded, when they consider God's judgments.

^g God's enemies are compelled ^u confess that his government ^u is just, constant, and without change or repentance.

^h They triumph ^u victorious kings over their enemies.

ⁱ Considering what God shall work this time for the deliverance of his people, all the world shall wonder.

1452. **Be. Chr.** Told not I thee, saying, All that the Lord speaketh, that must I do?

27. **C** Again Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place: if so be it will please God, that thou mayest thence curse them for my sake.

28. So Balak brought Balaam unto the top of Peor, that looketh toward Jethimon.

29. Then Balaam said unto Balak, Make me here seven altars, and prepare me here seven bullocks, and seven rams.

30. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

C H A P. XXIV.

5 Balaam prophesieth of the great prosperity that should come unto Israel: 17 Also of the coming of Christ. 20 The destruction of the Amalekites and of the Kenites.

WHEN Balaam saw that it pleased the Lord to bless Israel, then he went not, as at certain times before, to seek divinations, but set his face toward the wilderness.

2. And Balaam lift up his eyes, and looked upon Israel, which dwelt according to their tribes, and the Spirit of God came upon him.

3. And he uttered his parable and said, Balaam the son of Beor hath said, and the man, whose eyes were shut up, hath said,

4. He hath said, which heard the words of God, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

5. How goodly are thy tents, O Jacob, and thine habitations, O Israel!

6. As the vallies are they stretched forth, as gardens by the rivers side, as the aloes-trees which the Lord hath planted, as the cedars beside the waters.

7. The water droppeth out of his bucket, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8. God brought him out of Egypt: his strength shall be as an unicorn: he shall eat the nations his enemies, and bruise their bones, and shoot them through with his arrows.

9. He coucheth and lieth down as a young lion, and as a lion: who shall stir him up? blessed is he that blesteth thee, and cursed is he that curseth thee.

10. Then Balak was very angry with Balaam, and smote his hands together: so Balak said unto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11. Therefore now flee unto thy place: I thought surely to promote thee unto honour, but lo, the Lord hath kept thee back from honour.

* Thus the wicked imagine of God, that that which he will not grant in one place, he will do it in another.
 † Where the Israelites camped.
 ‡ His eyes were shut up before in respect of the clear visions which he saw after: some read, were open.
 § Though he lay as in a sleep, yet the eyes of his mind were open.
 ¶ His prosperity and posterity shall be very great.
 †† Which names were common to the kings of Amalek.
 ††† An token of anger.
 †††† That the wicked burden God when they cannot compass their wicked enterprises.
 ††††† He gave also wicked counsel to cause the Israelites to do that whereby God might forsake them chap. 31. 16.

12. Then Balaam answered Balak, Told I not also thy messengers, which thou sentest unto me, saying,

13. If Balak would give me his house full of silver and gold, I cannot pass the commandment of the Lord, to do either good or bad of mine own mind? what the Lord shall command, that same will I speak.

14. And now behold, I go unto my people: come, I will † advertise thee what this people shall do to thy folk in the latter days.

15. And he uttered his parable and said, Balaam the son of Beor hath said, and the man whose eyes were shut up, hath said,

16. He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

17. I shall see him, but not now: I shall behold him, but not near: there shall come a star of Jacob, and a sceptre shall rise of Israel, and shall smite the coasts of Moab, and destroy all the sons of Sheth.

18. And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall do valiantly.

19. He also that shall have dominion shall be of Jacob, and shall destroy the remnant of the city.

20. And when he looked on Amalek, he uttered his parable, and said, Amalek was the first of the nations: but his latter end shall come to destruction.

21. And he looked on the Kenites, and uttered his parable, and said, Strong is thy dwelling-place, and put thy nest in the rock.

22. Nevertheless † the Kenite shall be spoiled until Ashur carry thee away captive.

23. Again he uttered his parable, and said, Alas, who shall live when God doeth this?

24. The ships also shall come from the coasts of Chittim, and subdue Ashur, and shall subdue Eber: and he also shall come to destruction.

25. Then Balaam rose up, and went and returned to his place: and Balak also went his way.

C H A P. XXV.

2 The people commit fornication with the daughters of Moab. 9 Phinebas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinebas. 17 God commandeth to kill the Midianites.

NOW whilst Israel abode in Shittim, the people began to commit whoredom with the daughters of Moab:

2. Which called the people unto the sacrifice of their gods, and the people ate, and bowed down to their gods.

3. And

† Meaning Christ.
 ‡ That is, the princes.
 § He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.
 ¶ Of the Edomites.
 †† The Amalekites first made war against Israel, as chap. 14. 45.
 ††† Make thyself as strong as thou canst.
 †††† Some read, Oh, who shall not perish, when the enemy, that is, Antichrist, shall set himself up as God:
 ††††† The Grecians and Romans.
 †††††† Meaning, Eber, or the Jews for rebelling against God.
 ††††††† With the women.

3 And Israel ^c coupled himself unto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said unto Moses, [■] Take all the heads of the people, and hang them up [†] before the Lord ^r against the sun, that the indignation of the Lord's wrath may be turned from Israel.

5 Then Moses said unto the judges of Israel, Every one slay his ^z men that were joined unto Baal-Peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [■] who wept before the door of the tabernacle of the congregation.

7 * And when Phineas the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst of the congregation, and took a [†] spear in his hand,

■ And followed the man of Israel into the tent, and thrust them both through, ^{to wit,} the man of Israel, and the woman, [†] through her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague four and twenty thousand.

10 Then the Lord spake unto Moses, saying,

11 * Phineas the son of Eleazar, the son of Aaron the priest, hath turned mine anger away from the children of Israel, while he was ⁱ zealous for my sake among them: therefore I have not consumed the children of Israel in my jealousy.

12 Wherefore say ^{to him,} Behold, I give unto him my covenant of peace,

13 And he shall have it, and his seed after him, ^{even} the covenant of the priests office for ever, because he was zealous for his God, and hath made an ^{*} atonement for the children of Israel.

14 And the name of the Israelite thus slain, which was killed with the Midianitish woman, was Zimri the son of Salu, prince [†] of the family of the Simeonites.

15 And the name of the Midianitish woman, that was slain, was Cozbi the daughter of Zur, who was head over the people of his father's house in Midian.

16 ¶ Again the Lord spake unto Moses, saying,

17 [■] Vex the Midianites, and smite them:

18 For they trouble you with their ^l wives, wherewith they have beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slain in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plain of Moab, from twenty years old

and above. 57 The Levites and their families. 64 None of them that were numbered in Sinai, go into Canaan, save Caleb and Joshua.

AND so after the ^m plague, the Lord spake unto Moses, and to Eleazar the son of Aaron the priest, saying,

2 Take the number of all the congregation of the children of Israel [■] from twenty years old ^{and above} throughout their fathers houses, all that go forth to war in Israel.

3 So Moses and Eleazar the priest spake unto them in the plain of Moab, by Jordan [■] toward Jericho, saying,

4 From twenty years old and above ^{ye shall} number the people, as the ^{*} Lord had commanded ^{Moses and the children of Israel,} when they came out of the land of Egypt.

5 ¶ * Reuben the first-born of Israel: the children of [†] Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:

6 Of Hefron the family of the Hefronites: of Carmi the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and forty thousand seven hundred and thirty.

8 And the sons of Pallu, Eliab:

9 And the sons of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the congregation, and ^{*} strove against Moses and against Aaron in ^o the assembly of Korah, when they strove against the Lord.

10 And the earth opened her mouth, and swallowed them up with Korah, when the congregation died, what time the fire consumed two hundred and fifty men, who were ^p for a sign:

11 Notwithstanding ^{all} the sons of Korah died not.

12 ¶ And the children of [†] Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin the family of the Jaminites: of Jachin the family of the Jachinites:

13 Of Zerah, the family of the Zarahites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sons of [†] Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sons of Gad, according to their numbers, forty thousand and five hundred.

19 ¶ The sons of [†] Judah, Er and Onan: but Er and Onan died in the land of [■] Canaan.

20 So were the sons of Judah after their families

Ref. Chr. 145².
Deut. 4, 3.
Josh. 22, 17.
Or, to the Lord.
P. 106, 30.
Or, javelin.
Or, in her tent. Ch. 2.
rec and Greek, in her secrets.
1 Cor. 10, 8.
P. 106, 30.
H. of the wife of the father.
Ch. 31, 2.

Ref. Chr. 145².
Ch. 1, 1.
Ch. 1, 7.
G. 16, 8.
Ex. 6, 11.
1 Chron. 5, 2.
† Reuben.
Ch. 16, 2.
† Simeon.
† Gad.
† Judah.

■ Worshipped the idol of the Moabites, which [■] in the hill Peor.
† Openly in the sight of all.
z Let him see execution done of them that are under his charge.
h Repenting that they had offended God.
i He was zealous to maintain my glory.
k He hath pacified God's wrath.
l Causing you to commit both corporal and spiritual for-

nication by Baalam's counsel, chap. 31. 16. Rev. 2. 14.
■ Which [■] for their whoredom and idolatry.
■ Where the river is near [■] Jericho.
■ In that rebellion whereof Korah was head.
p That is, for an example that others should not mur-
■ and rebel against God's ministers.
q Before Jacob went into Egypt, Gen. 38. 3, 7, 10, and 46. 12.

families: of Shelah *came* the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zerahites:

21 And the sons of Pharez *were*: of Hebron, the family of the Hebronites: of Hamul, the family of the Hamulites,

22 These are the families of Judah after their numbers, seventy and six thousand and five hundred.

23 ¶ The sons of Issachar after their families *were*: Tola, *of whom came* the family of the Tolaites: of Pua, the family of the Punites: of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

24 These are the families of Issachar, after their numbers, threescore and four thousand and three hundred.

25 ¶ The sons of Zebulun, after their families *were*: of Zered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

26 These are the families of the Zebulunites, after their numbers, threescore thousand and five hundred.

27 ¶ The sons of Joseph, after their families, *were*: Manasseh and Ephraim.

28 The sons of Manasseh *were*: of Machir, the family of the Machirites, and Machir begat Gilead: of Gilead *came* the family of the Gileadites.

29 These are the sons of Gilead: of Jeezer the family of the Jeezerites: of Helck, the family of the Helekites:

30 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shechemites.

31 Of Shemida, the family of the Shemidaites: of Hopher, the family of the Hopherites.

32 ¶ And Zelophehad the son of Hopher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

33 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundred.

34 These are the sons of Ephraim after their families: of Shuthelah *came* the family of the Shuthelahites: of Becher, the family of the Becherites: of Tahan, the family of the Tahanites.

35 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

36 These are the families of the sons of Ephraim after their numbers, two and thirty thousand and five hundred: these are the sons of Joseph after their families.

37 ¶ These are the sons of Benjamin after their families: of Bela *came* the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiham, the family of the Ahihamites.

38 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

39 And the sons of Bela were Ard and Naaman: *of Ard came* the family of the Ardites: of Naaman, the family of the Naamites.

40 These are the sons of Benjamin after their families, and their numbers, five and forty thousand and six hundred.

41 ¶ These are the sons of Dan after their

families: of Shuham *came* the family of the Shuhamites: these are the families of Dan after their households.

42 All the families of the Shuhamites *were*, after their numbers, threescore and four thousand and four hundred.

43 ¶ The sons of Asher after their families *were*: of Jimnah, the family of the Jimnites: of Husi, the family of the Husites: of Beriath, the family of the Beriathites.

44 The sons of Beriath *were*: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

45 And the name of the daughter of Asher *was* Sarah.

46 These are the families of the sons of Asher after their numbers, three and fifty thousand and four hundred.

47 ¶ The sons of Naphtali, after their families, *were*: of Jahzeel, the families of the Jahzeelites: of Guni, the family of the Gunites.

48 Of Iezer, the family of the Izrites: of Shilem, the family of the Shilemites.

49 These are the families of Naphtali according to their households, and their number, five and forty thousand and four hundred.

50 These are the numbers of the children of Israel: six hundred and one thousand, seven hundred and thirty.

51 ¶ And the Lord spake unto Moses, saying,

52 Unto these the land shall be divided for an inheritance, according to the number of names.

53 * To many thou shalt give the more inheritance, and to few thou shalt give less inheritance: to every one according to his number shall be given his inheritance.

54 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

55 According to the lot shall the possession thereof be divided between many and few.

56 ¶ These also *are* the numbers of the Levites, after their families: of Gershon *came* the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

57 These are the families of Levi: the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites; and Kohath begat Amram.

58 And Amram's wife was called Jochebed the daughter of Levi, which was born unto Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

59 And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar.

60 * And Nadab and Abihu died, because they offered strange fire before the Lord.

61 And their numbers were three and twenty thousand, all males from month old and above: for they were not numbered among the children of Israel, because there was none inheritance given them among the children of Israel.

62 ¶ These are the numbers of Moses and Eleazar the priest, which numbered the children of Israel in the plain of Moab, near Jordan, toward Jericho.

63 And

Bef. Chr. 1452. 64 And among these there was not a man of them, * whom Moses and Aaron the priest numbered, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, * They shall die in the wilderness: so there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

C H A P. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed unto Moses. 16 Moses prayeth for a governor to the people. 18 Joshua is appointed in his stead.

28, 29. 1 Cor. 10. 5, 9. **T**HEN came the daughters of * Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the family of Manasseh, the son of Joseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moses, and before Eleazar the priest, and before the princes, and all the assembly, at the door of the tabernacle of the congregation, saying,

3 Our father * died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his ¹ sin, and had no sons.

4 Wherefore should the name of our father be taken away from among his family, because he hath no son? give us a possession among the brethren of our father.

5 Then Moses brought their ¹ cause before the Lord.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt give them a possession to inherit among their father's brethren, and shalt turn the inheritance of their father unto them.

8 Also thou shalt speak unto the children of Israel, saying, If a man die and have no son, then ye shall turn his inheritance unto his daughter.

9 And if he have no daughter, ye shall give his inheritance unto his brethren.

10 And if he have no brethren, ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, ye shall give his inheritance unto his next kinsman of his family, and he shall possess it: and *this* shall be unto the children of Israel ¹ law of ¹ judgment, as the Lord hath commanded Moses.

12 ¶ Again the Lord said unto Moses, * Go up into this mount of Abarim, and behold the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou shalt be gathered unto thy people also, ¹ as Aaron thy brother was gathered.

14 For ye were * disobedient unto my word

in the desert of Zin, in the strife of the assembly, to sanctify me in the waters before their eyes.

* That is the water of † Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake unto the Lord, saying,

16 Let the Lord God of the ^x spirits of all flesh appoint a man over the congregation;

17 Who may ^y go out and in before them; and lead them out and in, that the congregation of the Lord be not as sheep which have not a shepherd.

18 And the Lord said unto Moses, Take thee Joshua the son of Nun, in whom is the Spirit, and ^z put thine hands upon him,

19 And set him before Eleazar the priest, and before all the congregation, and give him ¹ charge in their sight.

20 And ^a give him of thy glory; that all the congregation of the children of Israel may obey.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him * by the ¹ judgment of Urim before the Lord: at his word they shall go out, and at his word they shall come in, *both* he, and all the children of Israel with him, and all the congregation.

22 So Moses did as the Lord had commanded him, and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 Then he put his hands upon him, and gave him a ^c charge, as the Lord had spoken by the hand of Moses.

C H A P. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the sabbath. 11 Of the month. 16 Of the passover. 26 Of the first fruits.

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, Ye shall observe to offer unto me in their due season mine offering, and ¹ my bread, for my sacrifices made by fire for ¹ sweet savour unto me.

3 Also thou shalt say unto them, ¹ This is the offering made by fire, which ye shall offer unto the Lord, two lambs of ¹ year old without spot daily, for ¹ continual burnt-offering.

4 One lamb shalt thou prepare in the morning, and the other lamb shalt thou prepare at even.

5 * And the tenth part of an ephah of fine flour for a * meat-offering mingled with the fourth part of an * hin of beaten oil.

6 *This shall be* ¹ daily burnt-offering, as was made in the mount Sinai for a sweet savour: *it is* a sacrifice made by fire unto the Lord.

7 And the drink-offering thereof the fourth part of an hin for one lamb: in the holy place cause to pour the drink-offering unto the Lord.

Q q

8 And

¹ Wherein appeareth the great power of God, that so wonderfully increased his people.

¹ According as all men die, forasmuch as they are sinners.

¹ That is, their matter to be judged, to know what he should determine, as he did all hard matters.

¹ Meaning, an ordinance to judge by.

^x Who as he hath created, so he governeth the hearts of all men.

^y That is, govern them, and do his duty, as ¹ Chron. 1. 10.

^z And so appoint him governor.

^a Commend him to the people ¹ meet for the office, and appointed by God.

^b According to his office: signifying that the civil magistrate could execute nothing but that which he knew ¹ be the will of God.

^c How he should govern himself in his office.

^d By bread he meaneth all manner of sacrifice.

3 And the other lamb thou shalt prepare at even: as the meat-offering of the morning, and as the drink-offering thereof shalt thou prepare: *this* for an offering made by fire of sweet favour unto the Lord.

9 ¶ But on the sabbath day ye shall offer two lambs of a year old, without spot, and two tenth deals of fine flour for a meat-offering mingled with oil, and the drink-offering thereof.

10 *This* is the burnt-offering of every sabbath, beside the continual burnt-offering and drink-offering thereof.

11 ¶ And in the beginning of your months ye shall offer a burnt-offering unto the Lord, two young bullocks and a ram, and seven lambs of a year old, without spot,

12 And three tenth deals of fine flour for a meat-offering mingled with oil for one bullock, and two tenth deals of fine flour for a meat-offering mingled with oil for one ram,

13 And a tenth deal of fine flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of sweet favour: *it is* an offering made by fire unto the Lord.

14 And their drink-offerings shall be half an hin of wine unto one bullock, and the third part of an hin unto a ram, and the fourth part of an hin unto a lamb: *this* is the burnt-offering of every month throughout the months of the year.

15 And one he-goat for a sin-offering unto the Lord shall be prepared, besides the continual burnt-offering, and his drink-offering.

16 ¶ Also the fourteenth day of the first month is the passover of the Lord.

17 And in the fifteenth day of the same month is the feast: seven days shall unleavened bread be eaten.

18 In the first day shall be an holy convocation, ye shall do no servile work therein.

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the Lord, two young bullocks, one ram, and seven lambs of a year old: see that they be without blemish.

20 And their meat-offering shall be of fine flour mingled with oil: three tenth deals shall ye prepare for a bullock, and two tenth deals for a ram:

21 One tenth deal shalt thou prepare for every lamb, *even* for the seven lambs.

22 And an he-goat for a sin-offering, to make an atonement for you.

23 Ye shall prepare these, besides the burnt-offering in the morning, which is a continual burnt-sacrifice.

24 After this manner ye shall prepare throughout all the seven days, for the maintaining of the offering made by fire for sweet favour unto the Lord: it shall be done besides the continual burnt-offering and drink-offering thereof.

25 And in the seventh day ye shall have an holy convocation, wherein ye shall do no servile work.

26 ¶ Also in the day of your first fruits, when ye bring a new meat-offering unto the Lord, according to your weeks ye shall have an holy convocation, and ye shall do no servile work in it:

27 But ye shall offer a burnt-offering for sweet favour unto the Lord, two young bullocks, a ram, and seven lambs of a year old,

28 And their meat-offering of fine flour mingled with oil, three tenth deals unto a bullock, two tenth deals to a ram,

29 And one tenth deal unto every lamb throughout the seven lambs,

30 And an he-goat to make an atonement for you:

31 (Ye shall do *this* besides the continual burnt-offering, and his meat-offering:) + see † they be without blemish, with their drink-offerings.

C H A P. XXIX.

¶ Of the three principal feasts of the seventh month: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of tabernacles.

Moreover, in the first day of the seventh month ye shall have an holy convocation: ye shall do no servile work therein: * it shall be a day of blowing the trumpets unto you.

2 And ye shall make a burnt-offering for a sweet favour unto the Lord: one young bullock, one ram, and seven lambs of a year old, without blemish.

3 And their meat-offering shall be of fine flour mingled with oil, three tenth deals unto the bullock, and two tenth deals unto the ram,

4 And one tenth deal unto one lamb, for the seven lambs,

5 And an he-goat for a sin-offering, to make an atonement for you,

6 Beside the burnt-offering of the month, and his meat-offering, and the continual burnt-offering, and his meat-offering, and the drink-offerings of the same, according to their manner, for a sweet favour: *it is* a sacrifice made by fire unto the Lord.

7 ¶ And ye shall have in the tenth day of the seventh month, an holy convocation: and ye shall humble your souls, and shall not do any work therein:

8 But ye shall offer a burnt-offering unto the Lord for sweet favour: one young bullock, a ram, and seven lambs of a year old: see they be without blemish.

9 And their meat-offering shall be of fine flour mingled with oil, three tenth deals to a bullock, and two tenth deals to a ram,

10 One tenth deal unto every lamb throughout the seven lambs,

11 An he-goat for a sin-offering, beside the sin-offering to make the atonement, and the continual burnt-offering and the meat-offering thereof) and their drink-offerings.

12 ¶ And

• Exod. 12. 13. and 21. 16. Lev. 23. 5.

• Lev. 23. 7.

† Lev. 23. 34.

* The meat-offering and drink-offering of the evening-sacrifice.
 † Of the measure, ephah.
 • Which was offered every day, at morning and at evening.
 † That is, the wine that shall be poured upon the sacrifice.
 • Or, solemn assembly.

* In counting seven weeks from the passover to Whitsuntide, Levit. 23. 15.
 † Which containeth part of September and part of October.
 • Which must be offered in the beginning of every month.
 • Which is for morning and evening.
 • Which is the feast of reconciliation.
 † That is offered every morning and evening.

12 ¶ And in the fifteenth day of the seventh month, ye shall have an holy ^a convocation: ye shall do no servile work *therein*, but ye shall keep ^b feast unto the Lord seven days.

13 And ye shall offer ^c burnt-offering for ^d sacrifice made by fire of sweet savour unto the Lord, thirteen young bullocks, two rams, and fourteen lambs of ^e year old: they shall be without blemish.

14 And their meat-offering shall be of fine flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to either of the two rams,

15 And one tenth deal unto each of the fourteen lambs,

16 And one he-goat for ^f sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And the ^g second day ye shall offer twelve young bullocks, two rams, fourteen lambs of ^e year old, without blemish,

18 With their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

19 And ^h he-goat for ^f sin-offering, beside the continual burnt-offering, and his meat-offering, and their drink-offerings.

20 ¶ Also the third ^g day ye shall offer eleven bullocks, two rams, and fourteen lambs of a year old, without blemish,

21 With their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, after their number, according to the ⁱ manner,

22 And an he-goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And the ^g fourth day ye shall offer ^h bullocks, two rams, and fourteen lambs of a year old, without blemish,

24 Their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to the number, after the manner,

25 And an he-goat for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ In the ^g fifth day also ye shall offer nine bullocks, two rams, and fourteen lambs of ^e year old, without blemish,

27 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

28 And an he-goat for ^f sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And in the ^g sixth day ye shall offer eight bullocks, two rams, and fourteen lambs of ^e year old, without blemish,

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

31 And an he-goat for a sin-offering, beside

the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ In the ^g seventh day also ye shall offer seven bullocks, two rams, and fourteen lambs of ^e year old, without blemish,

33 And their meat-offering and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the manner,

34 And ^h he-goat for ^f sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 In the ^g eighth day ye shall have ^h solemn assembly: ye shall do no servile work *therein*.

36 But ye shall offer ^c burnt-offering, ^d sacrifice made by fire for a sweet savour unto the Lord, one bullock, one ram, and seven lambs of ^e year old, without blemish,

37 Their meat-offering and their drink-offerings, for the bullock, for the rams, and for the lambs, according ⁱ their number, after the manner,

38 And ^h he-goat for ^f sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do unto the Lord in your feasts, beside your ^j vows, and your free-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

C H A P. XXX.

3 Concerning vows. 4 The vow of the maid. 7 Of the wife. 10 Of the widow, or divorced.

THEN Moses spake unto the children of Israel, according to all that the Lord had commanded ^k him.

2 Moses also spake unto the heads of the tribes ^l concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth ^m vow unto the Lord, or sweareth ⁿ oath to bind ^o himself by a bond, he shall ^p not break his promise, *but* shall do according to all that proceedeth out of his mouth.

4 If a woman also vow ^m vow unto the Lord, and bind herself by ⁿ bond, *being* in her father's house, in the time of her youth,

5 And her father hear her vow and bond, wherewith she hath bound herself, and her father hold his ^q peace concerning her, then all her vows shall stand, and every bond wherewith she hath bound herself, shall stand.

6 But if her father ^r disallow her the same day that he heareth all her vows and bonds, wherewith she hath bound herself, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if she have ^s husband when she voweth or ^t pronounceth *ought* with her lips, wherewith she bindeth herself,

8 If her husband heard it, and holdeth his peace concerning her the same day he heareth it, then her vow shall stand, and her bonds, wherewith she bindeth herself, shall stand in effect.

9 But

^a Meaning, the feast of the tabernacles.

^b According to the ceremonies appointed thereunto.

^c Beside the sacrifices that you shall vow or offer of your own minds.

^k Because they might declare them to the Israelites.

^l For in so doing ^m doth approve her.

^m By not approving or consenting to her vow.

ⁿ Either by oath, or solemn promise.

† The second day of the feast of tabernacles.

† The third day.

† The fourth day.

† The fifth day.

† The sixth day.

† Heb. Men

† Heb. Eiz

† Heb. Eiz

† Heb. Eiz

† Heb. Eiz

† Heb. Eiz

† Heb. Eiz

† Heb. Eiz

† Heb. Eiz

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† Heb. Eiz

9 But if her husband disallow her the same day that he heareth it, then shall he make her vow which she hath made, and that that she hath pronounced with her lips, wherewith she bound herself, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is divorced (wherewith she hath bound herself) shall stand in effect with her.

11 And if she vowed in her husband's house, or bound herself straitly with an oath,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vows shall stand, and every bond, wherewith she bound herself, shall stand in effect.

13 But if her husband disannulled them the same day that he heard them, nothing that proceeded out of her lips concerning her vows, or concerning her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her.

14 So every vow, and every oath or bond made to humble the soul, her husband may establish it, or her husband may break it.

15 But if her husband hold his peace concerning her from day to day, then he establisheth all her vows and all her bonds which she hath made: he hath confirmed them, because he held his peace concerning her the same day that he heard them.

16 But if he break them after that he hath heard them, then shall he bear her iniquity.

17 These are the ordinances which the Lord commanded Moses, between man and his wife, and between the father and his daughter, being young in her father's house.

C H A P. XXXI.

8 Five kings of Midian and Balaam are slain. 18 Only the maids are reserved alive. 27 The prey is equally divided. 50 A present given of Israel.

AND the Lord spake unto Moses, saying,

2 *Revenge the children of Israel of the Midianites, and afterward thou shalt be gathered unto thy people.

3 And Moses spake to the people, saying, Harness some of you unto war, and let them go against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel, shall ye send to the war.

5 So there were taken out of the thousands of Israel, twelve thousand prepared unto war, of every tribe a thousand.

6 And Moses sent them to the war, even a thousand of every tribe, and sent them with Phinehas, the son of Eleazar the priest, to the war: and the holy instruments, that is, the trumpets to blow, were in his hand.

For she is in subjection to her husband, and can perform nothing without his consent.
 For they are not under the authority of the man.
 Her husband being alive.
 To mortify herself by abstinence, or other bodily exercise.
 And warn her not the same day that he heareth it, as ver. 9.
 Not the same day he heard them, but some day after, the sin shall be imputed to him, and not to her.
 As he had commanded, chap. 25. 17. declaring also

7 And they warred against Midian, the Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slain: *Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew Balaam the son of Beor with the sword:

9 But the children of Israel took the women of Midian prisoners, and their children, and spoiled all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their villages with fire.

11 And they took all the spoil and all the prey, both of men and beasts.

12 And they brought the captives, and that which they had taken, and the spoil, unto Moses and to Eleazar the priest, and unto the congregation of the children of Israel, into the camp in the plain of Moab, which was by Jordan, toward Jericho.

13 ¶ Then Moses and Eleazar the priest, and all the princes of the congregation, went out of the camp to meet them.

14 And Moses was angry with the captains of the host, with the captains over thousands, and the captains over hundreds, which came from the war and battle.

15 And Moses said unto them, What! have ye saved all the women?

16 Behold, *these caused the children of Israel, through the counsel of Balaam, to commit a trespass against the Lord, as concerning Peor, and there came a plague among the congregation of the Lord.

17 Now therefore, *slay all the males among the children, and kill all the women that have known man by carnal copulation.

18 But all the women children that have not known carnal copulation, keep alive for yourselves.

19 And ye shall remain without the host seven days, all that have killed any person, *and all that have touched any dead, and purify both yourselves and your prisoners, the third day and the seventh.

20 Also ye shall purify every garment, and all that is made of skins, and all work of goats hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses.

22 As for gold, and silver, brass, iron, tin, and lead:

23 Even all that may abide the fire, ye shall make it go through the fire, and it shall be clean: yet, it shall be purified with *the water of purification: and all that suffereth not the fire, ye shall cause to pass by the water.

24 Ye

that the injury done against his people, is done against him.
 For his great zeal that he bare to the Lord, chap. 25. 13.
 The false prophet, who gave counsel how to cause the Israelites to offend their God.
 As the women and little children.
 As though he said, Ye ought have spared none.
 For worshipping of Peor.
 That is, all the men-children.
 The third day, and before it be molten.
 It shall be washed.

24 Ye shall wash also your cloaths the seventh day, and ye shall be clean: and afterward ye shall come into the host.

25 ¶ And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of persons and of cattle, thou and Eleazar the priest, and the chief fathers of the congregation.

27 And divide the prey † between the soldiers that went to war, and all the congregation.

28 And thou shalt take ■ tribute unto the Lord of the ■ men of war, which went out to battle: one person of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

29 Ye shall take it of their half, and give it unto Eleazar the priest, as an heave-offering of the Lord.

30 But of the half of the children of Israel thou shalt take ^p one, taken out of fifty, both of the persons, of the beeves, of the asses, and of the sheep, even of all the cattle: and thou shalt give them unto the Levites, which have the charge of the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord had commanded Moses.

32 And the booty, to wit, the rest of the prey which the men of war had spoiled, was six hundred seventy and five thousand sheep,

33 And seventy and two thousand beeves,

34 And threescore and one thousand asses,

35 And two and thirty thousand persons in all, of women that had † lien by no man.

36 And the half, to wit, the part of them that went out to war touching the number of sheep, was three hundred seven and thirty thousand and five hundred.

37 And the ^q Lord's tribute of the sheep was six hundred and seventy and five:

38 And the beeves were six and thirty thousand, whereof the Lord's tribute was seventy and two.

39 And the asses were thirty thousand and five hundred, whereof the Lord's tribute was threescore and one:

40 And ^r of persons sixteen thousand, whereof the Lord's tribute was two and thirty persons.

41 And Moses gave the tribute of the Lord's offering unto Eleazar the priest, as the Lord had commanded Moses.

42 And of the ^s half of the children of Israel, which Moses divided from the men of war,

43 (For the half that pertained unto the congregation, was three hundred thirty and seven thousand sheep and five hundred,

44 And six and thirty thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons.)

47 Moses, I say, took of the half that pertained unto the ^t children of Israel, one taken

out of fifty; both of the persons; and of the cattle; and gave them unto the Levites, which have the charge of the tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captains which were over thousands of the host; the captains over the thousands, and the captains over the hundreds came unto Moses:

49 And said to Moses, Thy servants have taken the sum of the men of war which are under our † authority, and there lacketh not one man of us.

50 ^u We have therefore brought ■ present unto the Lord, what every man found of jewels of gold, bracelets, and chains, rings, ear-rings, and ornaments of the legs, to make an atonement for our souls before the Lord.

51 And Moses and Eleazar the priest took the gold of them, and all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord (of the captains over thousands and hundreds) was sixteen thousand seven hundred and fifty shekels,

53 (For the men of war had spoiled every man for ^w himself)

54 And Moses and Eleazar the priest took the gold of the captains over the thousands, and over the hundreds, and brought it into the tabernacle of the congregation, for ■ memorial of the children of Israel before the Lord.

C H A P. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise unto Moses. 20 Moses granteth their request. 33 The Gadites, Reubenites, and half the tribe of Manasseh, conquer and build cities ■ this side Jordan.

NOW the children of ^v Reuben and the children of Gad had an exceeding great multitude of cattle: and they saw the land of Jazer, and the land of ^x Gilcad, that it was an apt place for cattle.

2 Then the children of Gad, and the children of Reuben came, and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which country the Lord smote before the congregation of Israel, is a land meet for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ye tarry here?

7 Wherefore now † discourage ye the heart of the children of Israel, to go over into the land, which the Lord hath given them?

R r

8 Thus

■ Of thy prey that fallerh to the soldiers.

^p The Israelites which had not been ■ war; of every fiftieth paid one to the Lord: and the soldiers, one of every five hundred.

^q This is the portion that the soldiers gave to the Lord.

^r Meaning, of the maids, or virgins which had not accompanied with man.

^s Of that part which was given unto them in dividing the spoil.

^t Which had not been at war.

^u The captains by this free-offering, acknowledge the great-benefit of God in preserving his people.

^w And gave no portion to their captains.

^x That the Lord might remember the children of Israel.

^y Reuben came of Leah, and Gad of Zilpah her handmaid.

^z Which mountain was so named of the heap of stones that Jacob made as a sign of the covenant between him and Laban, Gen. 31. 47.

1452. Bet. Chr. 8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For when they went up even unto the river of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they would not go into the land which the Lord had given them.

10 And the Lord's wrath was kindled the same day, and he did swear, saying,

11 None of the men that came out of Egypt from twenty years old and above, shall see the land for the which I swore unto Abraham, to Isaac, and to Jacob, because they have not wholly followed me:

12 Except Caleb the son of Jephunneh the Kenesite, and Joshua the son of Nun: for they have constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord were consumed.

14 And behold, ye are risen up in your fathers stead, as an increase of sinful men, still to augment the fierce wrath of the Lord toward Israel.

15 For if ye turn away from following him, he will yet again leave the people in the wilderness, and ye shall destroy all this folk.

16 And they went near to him, and said, We will build sheep-folds here for our sheep, and for our cattle, and cities for our children.

17 But we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place: but our children shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 Neither will we inherit with them beyond Jordan and on that side, because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, and go armed before the Lord to war:

21 And will go every one of you in harness over Jordan before the Lord, until he hath cast out his enemies from his sight:

22 And until the land be subdued before the Lord, then ye shall return and be innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.

23 But if ye will not do so, behold, ye have sinned against the Lord, and be sure that your sin will find you out.

24 Build you then cities for your children, and folds for your sheep, and do that ye have spoken.

25 Then the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth:

26 Our children, our wives, our sheep, and all our cattle shall remain there in the cities of Gilead,

27 But thy servants will go every one armed to war before the Lord for to fight, as my lord saith.

28 So concerning them, Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad, and the children of Reuben, will go with you over Jordan, all armed to fight before the Lord, then when the land is subdued before you, ye shall give them the land of Gilead for a possession:

30 But if they will not go over with you armed, then they shall have their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to us on this side Jordan.

33 So Moses gave unto them, even to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof and coasts, even the cities of the country round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbeliah,

36 And Beth-nimrah, and Beth-haran, fenced cities: also sheep-folds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim.

38 And Nebo, and Baal-meon, and turned their names, and Shihmah: and gave other names unto the cities which they built.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and put out the Amorites that dwelt therein.

40 Then Moses gave Gilead unto Machir the son of Manasseh, and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-Jair.

42 And Nobah went and took Kenath, with the villages thereof, and called it Nobah, after his own name.

C H A P. XXXIII.

1 Two and forty journies of Israel are numbered.
2 They are commanded to kill the Canaanites.

THESE are the journies of the children of Israel, which went out of the land of Egypt according to their bands under the hand of Moses and Aaron.

2 And

* Because they murmured, neither would believe their report, which told the truth, as concerning the land.

¶ By your occasion.

¶ In the land of Canaan.

¶ Before the ark of the Lord.

¶ That is, the inhabitants of the land.

¶ The Lord will grant you this land which ye require, Josh. 1. 15.

¶ Ye shall assuredly be punished for your sin.

¶ Moses gave charge that his promise made in the Reu-

benites and others, should be performed after his death, so that they brake not theirs.

¶ That is attributed to the Lord, which his messenger speaketh.

¶ The Amorites dwelled on both the sides of Jordan. but here he maketh mention of them that dwelt on this side: and Josh. 10. 12. he speaketh of them that inhabited beyond Jordan.

¶ That is, the villages of Jair.

¶ From whence they departed, and whither they came.

- 2 And Moses wrote their going out by their journies according to the commandment of the Lord: so these are the journies of their going out.
- 3 Now * they departed from Rameses the first month, *even* the fifteenth day of the first month; on the morrow after the passover: and the children of Israel went out with an high hand in the sight of all the Egyptians.
- 4 (For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their ^a gods also the Lord did execution.)
- 5 And the children of Israel removed from Rameses, and pitched in Succoth.
- 6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderness.
- 7 And they removed from Etham and turned again unto ^b Pi-hahiroth, which is before Baalzephon, and pitched before Migdol.
- 8 And they departed from before Pi-hahiroth, and ^c went through the midst of the sea into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah.
- 9 And they removed from Marah, and came unto * Elim, and in Elim were twelve fountains of water, and seventy palm-trees, and they pitched there.
- 10 And they removed from Elim, and camped by the Red Sea.
- 11 And they removed from the Red Sea, and lay in the ^d wilderness of Sin.
- 12 And they took their journey out of the wilderness of Sin, and set up their tents in Dophkah.
- 13 And they departed from Dophkah, and lay in Alush.
- 14 And they removed from Alush, and lay in * Raphidim, where was no water for the people to drink.
- 15 And they departed from Raphidim, and pitched in the * wilderness of Sinai.
- 16 And they removed from the desert of Sinai, and pitched in ^e Kibroth-hattaavah.
- 17 And they departed from Kibroth-hattaavah, and lay at ^f Hazeroth.
- 18 And they departed from Hazeroth, and pitched in Rithmah.
- 19 And they departed from ^g Rithmah, and pitched at Rimmon-parez.
- 20 And they departed from Rimmon-parez, and pitched in Libnah.
- 21 And they removed from Libnah, and pitched in Rissah.
- 22 And they journeyed from Rissah, and pitched in Kehelathah.
- 23 And they went from Kehelathah, and pitched in mount Shapher.
- 24 And they removed from mount Shapher, and lay in Haradah.
- 25 And they removed from Haradah, and pitched in Makheloth.
- 26 And they removed from Makheloth, and lay in Tahath.
- 27 And they departed from Tahath, and pitched in Tarah.
- 28 And they removed from Tarah, and pitched in Mithkah;
- 29 And they went from Mithkah; and pitched in Hashmonah;
- 30 And they departed from Hashmonah; and lay in Moseroth.
- 31 And they departed from Moseroth; and pitched in Bene-jaakan.
- 32 And they removed from Bene-jaakan, and lay in Hor-hagidgad.
- 33 And they went from Hor-hagidgad, and pitched in Jotbathah.
- 34 And they removed from Jotbathah, and lay in Ebronah.
- 35 And they departed from Ebronah, and lay in Ezion-gaber.
- 36 And they removed from Ezion-gaber, and pitched in the * wilderness of Zin, which is Kadesh.
- 37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
- 38 (* And Aaron the priest went up into mount Hor, at the commandment of the Lord; and died there; in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the ^h fifth month.
- 39 And Aaron was an hundred and three and twenty years old when he died in the mount Hor.
- 40 And * king Arad the Canaanite, which dwelt in the south of the land of Canaan; heard of the coming of the children of Israel)
- 41 And they departed from mount ⁱ Hor; and pitched in Zalmonah;
- 42 And they departed from Zalmonah; and pitched in Punon.
- 43 And they departed from Punon; and pitched in Oboth.
- 44 * And they departed from Oboth; and pitched in Ije-abarim; in the borders of Moab;
- 45 And they departed from Jim; and pitched in Dibon-gad.
- 46 And they removed from Dibon-gad; and lay in Almon-diblathaim;
- 47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.
- 48 And they departed from the mountains of Abarim, and pitched in the ^j plain of Moab; ^k Or, field; by Jordan *toward* Jericho.
- 49 And they pitched by Jordan; from Beth-jeshimoth unto * Abel-shittim, in the plain of Moab.
- 50 ¶ And the Lord spake unto Moses in the plain of Moab, by Jordan *toward* Jericho, saying;
- 51 Speak unto the children of Israel; and say unto them, * When ye are come over Jordan to enter into the land of Canaan;
- 52 Ye shall then drive out all the inhabitants of the land before you; and destroy all their ^l pictures, and break asunder all their images of metal, and pluck down all their high places.
- 53 And ye shall possess the land and dwell therein: for I have given you the land to possess it.
- 54 And ye shall inherit the land by lot; according to your families: * to the more ye shall give the more inheritance, and to the fewer the

^a Either meaning their idols, or their men of authority.
^b At the commandment of the Lord, Exod. 14. 2.

^h Which the Hebrews called Ab, and answereth ^m part of July, and part of August.

^l Which were set up in their high places to worship:

the less inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit.

55 But if ye will not drive out the inhabitants of the land before you, then those which ye let remain of them, shall be [■] † pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, that I shall do unto you as I thought to do unto them.

C H A P. XXXIV.

3 *The coasts and borders of the land of Canaan. 17 Certain men are assigned to divide the land.*

AND the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, this is the land that shall fall unto your inheritance: *that is*, the land of Canaan, with the coasts thereof.

3 And your south quarters shall be from the wilderness in Zin to the borders of Edom: so that your south quarters shall be from the Salt-Sea coast eastward.

4 And the border shall compass you from the south to † Maalek-akrabbim, and reach to Zin, and go out from the south to Kadesh-barnea: thence it shall stretch to Hazar-addar, and go along to Azmon.

5 And the border shall compass from Azmon unto the river of Egypt, and shall go out to the sea.

6 And your west quarter shall be the Great Sea: even that border shall be your west coast.

7 And this shall be your north quarter: ye shall mark out your border from the Great Sea unto mount [■] Hor.

8 From mount Hor ye shall point out till it come unto Hamath, and the end of the coast shall be at Zedad,

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan, this shall be your north quarter.

10 And ye shall mark out your east quarter from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, and from the east side of Ain: and the same border shall descend and go out at the side of the sea of [■] Chinnereth eastward.

12 Also that border shall go down to Jordan, and leave at the Salt Sea: this shall be your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto nine tribes, and half the tribe.

14 [■] For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and half the tribe of Manasseh, have received their inheritance.

15 Two tribes and an half tribe have received

[■] Meaning, the description of the land.

[■] Which was Nilus, or, [■] some think, Rhinocorura.

[■] Which is called Mediterranean.

[■] Which is a mountain near Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

[■] Which in the gospel is called the lake of Genesareth.

[■] One of the heads [■] chief men of every tribe.

[■] And be judges over every piece of ground that should

their inheritance on this side of Jordan toward Jericho full east. Bef. Chr. 1452.

16 ¶ Again the Lord spake to Moses, saying,

17 These are the names of the men which shall divide the land unto you: * Eleazar the priest, and Joshua the son of Nun. Joh. 19. 51.

18 And ye shall take also [■] * prince of every tribe to divide the land.

19 The names also of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the sons of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chilion.

22 Also of the tribes of the sons of Dan, the prince Bukki the son of Jogli.

23 Of the sons of Joseph: of the tribe of the sons of Manasseh, the prince Hannel, the son of Ephod.

24 And of the tribe of the sons of Ephraim, the prince Kemuel, the son of Shiphtan.

25 Of the tribe also of the sons of Zebulun, the prince Elizaphan, the son of Parnach.

26 So of the tribe of the sons of Issachar, the prince Paltiel, the son of Azzan.

27 Of the tribe also of the sons of Asher, the prince Ahiud, the son of Shelomi.

28 And of the tribes of the sons of Naphtali, the prince Pedahel, the son of Ammihud.

29 These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

C H A P. XXXV.

2 *Unto the Levites are given cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one man's witness shall no one be condemned.*

AND the Lord spake unto Moses in the plain of Moab by Jordan, toward Jericho, saying,

2 * Command the children of Israel, that they give unto the [■] Levites of the inheritance of their possession, [■] cities to dwell in: ye shall give also unto the Levites the suburbs of the cities round about them. * Joh. 21. 21

3 So they shall have the cities to dwell in, and their suburbs shall be for their cattle, and for their substance, and for all their beasts.

4 And the suburbs [■] of the cities, which ye shall give unto the Levites, from the wall of the city outward, shall be a thousand cubits round about.

5 And ye shall measure without the city of the east side, [■] two thousand cubits: and of the south side, two thousand cubits: and of the west side, two thousand cubits: and of the north side, two thousand cubits: and the city shall be in the midst: this shall be *the measure* of the suburbs of their cities.

6 And

fall to any by lot, to the intent that all things might be done orderly and without contention.

[■] Because they had [■] inheritance assigned them in the land of Canaan.

[■] God would have them scattered through all the land, because the people might be preserved by them in the obedience of God, and his law.

[■] So that in all were three thousand: and in the compass of these two thousand they might plant and sow.

6 And of the cities which ye shall give unto the Levites, [■] there shall be six cities for refuge, which ye shall appoint, that he which killeth may flee thither: and to them ye shall add two and forty cities more.

7 All the cities which ye shall give to the Levites shall be eight and forty cities: them shall ye give with their suburbs.

8 And concerning the cities which ye shall give, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take less: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [■] When ye be come over Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person unawares, may flee thither.

12 And these cities shall be for you a refuge from the [■] avenger, that he which killeth die not, until he stand before the congregation in judgment.

13 And of the cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall appoint three [■] on this side Jordan, and ye shall appoint three cities in the land of ^{*} Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth [†] among you, that every one which killeth any person unawares, may flee thither.

16 [■] And if one ^{*} smite another with an instrument of iron that he die, he is a murderer, and the murderer shall die the death.

17 Also if he smite him by casting a [†] stone, wherewith he may be slain, and he die, he is a murderer, and the murderer shall die the death.

18 Or if he smite him with an hand-weapon of wood, wherewith he may be slain, if he die, he is a murderer, and the murderer shall die the death.

19 The revenger of the blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him [■] of hate, or hurl at him by laying of wait, that he die,

21 Or smite him through enmity with his hand, that he die, he that smote him shall die the death: for he is a murderer: the revenger of the blood shall slay the murderer when he meeteth him.

22 But if he pushed him [†] unadvisedly, and ^{*} not of hatred, or cast upon him any [†] thing, without laying of wait,

23 Or any stone (whereby he might be slain) and saw him not, nor caused it [■] fall upon him, and he die, and was not his enemy, neither sought him any harm,

24 Then the congregation shall judge between the slayer and the [†] avenger of blood according to these laws.

25 And the congregation shall deliver the slayer out of the hand of the avenger of blood, and the congregation shall restore him unto the city of his refuge, whither he was fled: and he shall abide there unto the death of the ^h high-priest, which is anointed with the holy oil.

26 But if the slayer come without the borders of the city of his refuge, whither he was fled,

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood slay the [†] murderer, he shall be guiltless,

28 Because he should have remained in the city of his refuge, until the death of the high-priest: and after the death of the high-priest, the slayer shall return unto the land of his possession.

29 So these things shall be [■] ^{*} law of judgment unto you, throughout your generations in all your dwellings.

30 Whosoever killeth any person, the judge shall slay the murderer, through [■] witnesses: but ^{*} one witness shall not testify against a person to cause him to die.

31 Moreover ye shall take no recompense for the life of the murderer, which is [†] worthy to die: but he shall be put to death.

32 Also ye shall take no recompense for him that is fled to the city of his refuge, that he should come again and dwell in the land, before the death of the high-priest.

33 So ye shall not pollute the land wherein ye shall dwell: for [†] blood defileth the land: and the land cannot be ^m cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the midst thereof: for I the Lord dwell among the children of Israel.

C H A P. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be given from [■] tribe to another.

THEN [■] the chief fathers of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came, and spake before Moses, and before the princes, the chief fathers of the children of Israel,

2 And said, [■] The Lord commanded my [■] lord to give the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters.

3 If they be married [■] any of the sons of the

S s

other

[■] Meaning, from the next of the kindred, who ought [■] pursue the cause.

[■] Among the Reubenites, Gadites, and half the tribe of Manasseh, Deut. 4. 41.

[■] Wittingly and willingly.

[■] That is, with [■] big and dangerous stone: in Hebrew with [■] stone of his hand.

[■] That is, his next kinsman.

[■] Under this figure is declared, that our sins could not be remitted, but by the death of the high-priest Jesus Christ.

[■] By the sentence of the judge.

^{*} A law [■] judge murders done either of purpose [■] unadvisedly.

[†] Which purposely hath committed murder.

^m So God is mindful of the blood wrongfully shed, that he maketh his dumb creatures [■] demand vengeance thereof.

[■] It seemeth that the tribes contended who might marry these daughters to have their inheritance: and therefore the sons of Joseph proposed the matter to Moses.

[■] Meaning Moses.

Ref. Chr.
1451.
Deut. 4. 41.
Joh. 20. 2.
201. 3.

Exod. 27.
15.
Deut. 19. 2.
Joh. 10. 2.

Joh. 20. 7.

† Heb. among
them.

Exod. 21.
14.

Deut. 19.
21.

† Or, suddenly.
Exod. 21.
13.
† Heb. in
his hand.

Ref. Chr.
1451.

Deut. 17. 6.
and 19. 15.
Matt. 18. 6.
1 Cor. 13. 2.

† Or, murderer.

Ch. 17. 2.
Joh. 17. 3.

1451. *bet. Chr.* other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put unto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance.

4 Also when the jubilee of the children of Israel cometh, then shall their inheritance be put unto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph have said well.

6 This is the thing that the Lord hath commanded concerning the daughters of Zelophehad, saying, They shall be wives to whom they think best, only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe, for every

one of the children of Israel shall join himself to the inheritance of the tribe of his fathers. *Bef. Chr.* 1451.

8 And every daughter that possesseth any inheritance of the tribes of the children of Israel, shall be wife unto one of the family of the tribe of her father: that the children of Israel may enjoy the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall stick to his own inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad,

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons. ** Ch. 17. 1.*

12 They were wives to certain of the families of the sons of Manasseh the son of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the commandments and laws which the Lord commanded by the hand of Moses, unto the children of Israel in the plain of Moab, by Jordan toward Jericho.

2 Signifying that at no time it could return, for in the jubilee all things returned to their own tribes.

3 For the tribe could not have continued, if the inheritance which was the maintenance thereof should have been abated to others.

4 When there is no male to inherit.

5 Touching the ceremonial and judicial laws.

The Fifth Book of MOSES, called DEUTERONOMY *

THE ARGUMENT.

The wonderful love of God toward his church is lively set forth in this book. For albeit through their ingratitude and sundry rebellions against God, for the space of forty years, Deut. 9. 7. they had deserved to have been cut off from the number of his people, and for ever to have been deprived of the use of his holy word and sacraments: yet he did ever preserve his church even for his own mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their country, towns and goods, and exhorted them by the example of their fathers (whose infidelity, idolatry, adulteries, murmurings, and rebellion, he had most sharply punished) to fear and obey the Lord, to embrace and keep his law without adding therunto, or diminishing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his church, and by the same they should learn to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his own people from all the other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up kings and governors, for the setting forth of his word, and preservation of his church: giving unto them an especial charge for the executing thereof: whom therefore he willet to exercise themselves diligently in the continual study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousness and vice, and whatsoever offendeth the majesty of God. And as he had heretofore instructed their fathers in all things appertaining both to his spiritual service, and also for the maintenance of that society which is between men: so he prescribeth here anew, all such laws and ordinances, which either concern his divine service, or else are necessary for a commonweal: appointing unto every estate and degree their charge and duty: as well how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withal most horrible plagues to them that transgress his commandments, and promising all blessings and felicity to such as observe and obey them.

* That is, a second law, so called because thereof which God gave in mount Sinai is here repeated, as though it were a new law: and this book is a commentary or exposition of the ten commandments.

Bef. Chr. 1451.

CHAP. I.

2 A brief rehearsal of things done before, from Horeb unto Kadesh-barnea. 3 Moses reproveth the people for their incredulity. 44 The Israelites are overcome by the Amorites, because they fought against the commandment of the Lord.

THESE be the words which Moses spake unto all Israel, on ^a this side Jordan in the wilderness, in the plain, ^b over-against the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleven days journey from ^c Horeb unto Kadesh-barnea, by the way of mount Seir.

3 And it came to pass in the first day of the eleventh month, in the fortieth year, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them,

4 After that he had slain ^d Sihon the king of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Jordan in the land of Moab ^e began Moses to declare this law, saying,

6 The Lord our God spake unto us in ^f Horeb, saying, Ye have dwelt long enough in this mount,

7 Turn you and depart, and go unto the mountain of the Amorites, and unto all places near thereunto ^g in the plain, in the mountain, or in the valley: both southward and to the sea side, to the land of the Canaanites, and unto Lebanon: *even* unto the great River, the river ^h Perath.

† Or, Euphrates.

Gen. 15. 28. and 27. 7. 8.

Behold, I have set the land before you: go in and ⁱ possess that land which the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake ^j unto you the same time, saying, I am not able to bear you myself alone:

10 The Lord your God hath ^k multiplied you: and behold, ye are this day as the stars of heaven in number:

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you)

12 How can I alone ^l bear your cumbrance, and your charge, and your strife?

13 Bring you men of wisdom and of understanding, and ^m known among your tribes, and I will make them rulers over you:

14 Then ye answered me and said, The thing is good that thou hast commanded us to do.

15 So I took the chief of your tribes, ⁿ wise and known men, and made them rulers over you, captains over thousands, and captains over

hundreds, and captains over fifties, and captains over tens, and officers among your tribes. Bef. Chr. 1451.

16 And I charged your judges that same time, saying, Hear the *controversies* between your brethren, and ^o judge righteously between every man and his brother, and the stranger that is with him.

John 7. 24. Lev. 19. 15. Ch. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. James 2. 2.

17 Ye shall have no respect of person in judgment, ^p but shall hear the small as well as the great: ye shall not fear the face of man: for the judgment is ^q God's: and the cause that is too hard for you, bring unto me, and I will hear it.

18 Also I commanded you the same time all the things which ye should do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wilderness (as ye have seen) by the way of the mountain of the Amorites, as the Lord our God commanded us: and we came to Kadesh-barnea.

20 And ^r I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath laid the land before thee: go up *and* possess it, as the Lord the God of thy fathers hath said unto thee: fear not, neither be discouraged.

22 ¶ Then ye came unto me every one, and said, We will send men before us to search us out the land, and to bring us word again, what way we must go up by, and unto what cities we shall come.

23 So the saying pleased me well, and I took twelve men of you, of every tribe one:

24 ¶ Who departed and went up into the mountain, and came unto the ^s river Eshcol, and searched out the *land*.

Num. 13. 24. Or, valley of the cluster of grapes.

25 And took of the fruit of the land in their hands, and brought it unto us, and brought us word again, and ^t said, It is ^u good land which the Lord our God doth give us.

26 Notwithstanding, ye would not go up, but were disobedient unto the commandment of the Lord your God,

27 And murmured in your tents, and said, Because the Lord ^v hated us, therefore hath he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to destroy us.

28 Whither shall we go up? our ^w brethren have discouraged our hearts, saying, The people is greater and taller than we: the cities are great, and walled up to heaven: and moreover, we have seen the sons of the ^x Anakims there.

Num. 13. 29.

29 But I said unto you, Dread not, nor be afraid of them.

30 The Lord your God, ^y who goeth before you,

^a In the country of Moab.

^b So that the wilderness was between the sea and this plain of Moab.

^c In Horeb, or Sinai, forty years before this the law given: but because all that were then of age and judgment were now dead, Moses repeateth the same to the youth which either then were not born, or had not judgment.

^d By these examples of God's favour, their minds prepared receive the law.

^e The second time.

^f In the second year and second month, Num. 10. 11.

^g By the counsel of Jethro my father-in-law, Exod. 18.

19.

^h Not so much by the course of nature, miraculously.

ⁱ Signifying how great burden it is to govern the people.

^k Whose godliness and uprightness is known.

^l Declaring what sort of men ought to have public charge, read Exod. 18. 21.

^m And you his lieutenants.

ⁿ So that the fault was in themselves that they did not sooner possess the inheritance promised.

^o Read Num. 13. 1, 3.

^p To wit, Caleb and Joshua: Moses preferreth the better part to the greater, that is, two ten.

^q Such was the Jews unthankfulness, that they counted God's especial love, hatred.

^r The other ten, not Caleb and Joshua.

^s Declaring that to renounce our own force, and constantly to follow our vocation, and depend on the Lord, is the true boldness, and agreeable to God.

Deut. Chr. 1451. you, he shall fight for you, according to all that he did unto you in Egypt before your eyes,

31 And in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man doth bear his son, in all the way which ye have gone, until ye came unto this place.

32 Yet for all this ye did not believe the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go, and in a cloud by day.

34 Then the Lord heard the voice of your words, and was wroth, and sware, saying,

35 * Surely, there shall not one of these men of this froward generation see that good land which I sware to give unto your fathers,

36 Save Caleb the son of Jephunah: he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not go in thither,

38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him, for he shall cause Israel to inherit it.

39 Moreover, your children, which ye said should be a prey, and your sons, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn back, and take your journey into the wilderness by the way of the Red Sea.

41 Then ye answered, and said unto me, We have sinned against the Lord, * we will go up, and fight, according to all that the Lord our God hath commanded us: and ye armed you every man to the war, and were ready to go up into the mountain.

42 But the Lord said unto me, Say unto them, Go not up, neither fight (for I am * among you) lest ye fall before your enemies.

43 And when I told you, ye would not hear, but rebelled against the commandment of the Lord, and were presumptuous, and went up into the mountain.

44 Then the Amorites which dwelt in that mountain came out against you, and chased you (as bees use to do) and destroyed you in Seir, even unto Hormah.

45 And when ye came again, ye wept before the Lord, but the Lord would not hear your voice, nor incline his ears unto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

* Which ministereth unto thee.

* Which were under twenty years old, as Num. 14. 31.

* This declareth man's nature, who will do that which God forbiddeth, and will not do that which he commandeth.

* Signifying, that man hath no strength, but when God is at hand to help him.

* Because ye rather shewed your hypocrisy, than true repentance: rather lamenting the loss of your brethren, than repenting for your sins.

- They obeyed, after that God had chastised them.

* Eight and thirty years, as ver. 14.

CHAP. II.

Ref. Chr. 1451.

+ Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

THEN we turned, and took our journey into the wilderness, by the way of the Red Sea, as the Lord spake unto me: and we compassed mount Seir a long time.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And warn thou the people, saying, Ye shall go through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed therefore.

5 Ye shall not provoke them: for I will not give you of their land so much as a foot's breadth, * because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money to eat, and ye shall also procure water of them for money to drink.

7 For the Lord thy God hath blessed thee in all the works of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath been with thee this forty years, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau, which dwelt in Seir, through the way of the plain: from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said unto me, Thou shalt not vex Moab, neither provoke them to battle: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great and many, and tall the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwelt in Seir beforetime, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: Israel shall do unto the land of his possession, which the Lord hath given them.

13 Now rise up, said I, and get you over the river Zered: and we went over the river Zered.

14 The space also wherein we came from Kadesh-barnea, until we were come over the river Zered, was eight and thirty years, until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.

15 For indeed the hand of the Lord was against

* This was the second time: for before they had caused the Israelites to return, Num. 20. 21.

* And given thee means wherewith thou mayest make recompense: also God will direct thee by his providence, he hath done.

* Which were the Moabites and Ammonites.

* Signifying, that, as these giants were driven out for their sins: so the wicked when their sins are ripe, cannot avoid God's plagues.

* He sheweth hereby, that God is true in his promise, so his threatenings are not in vain.

* His plague and punishment to destroy all that were twenty years old and above.

1451. **Bef. Chr.** against them, to destroy them from among the host, till they were consumed.

16 ¶ So when all the men of war were consumed and dead from among the people,

17 Then the Lord spake unto me, saying,

18 Thou shalt go through Ar, the coast of Moab, this day :

19 And thou shalt come near over-against the children of Ammon : *but* shalt not lay liege upon them, nor move war against them : for I will not give thee of the land of the children of Ammon *any* possession : for I have given it unto the children of Lot for a possession.

20 That also was taken for a land of ^b giants : for giants dwelt therein aforetime, whom the Ammonites call Zamzummims,

21 A people *that was* great, and many, and tall as the Anakims : but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead unto this day :

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead unto this day.

23 And the Avims which dwelt in Hazarim, ^{1 Or, Gaza.} *even* unto † Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 Rise up *therefore*, said the Lord, take your journey, and pass over the river Arnon : behold, I have given into thy hand Sihon, the ¹ Amorite, king of Heshbon, and his land : begin to possess it, and provoke him to battle.

25 This day will I ¹ begin to send thy fear and thy dread upon all people under the whole heaven which shall hear thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon, with the words of peace, saying,

¹ Num. 21. 21, 22. ¶ Let me pass through thy land : I will go by the highway : I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eat, and shalt give me water for money, for to drink : only I will go through on my feet,

29 (As the ¹ children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I be come over Jordan, into the land which the Lord our God giveth us.

30 But Sihon, the king of Heshbon, would not let us pass by him : for the Lord thy God had ^m hardened his spirit, and made his heart obstinate, because he would deliver him into thine hand, ⁿ *appeareth* this day.

31 And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee : begin to possess and inherit his land.

¹ Num. 21. 35. ¹ Heb. be-
120. 11. ¶ Then came out Sihon to meet us, himself with all his people to fight at Jahaz.

33 But the Lord our God delivered him † into

our power, and we smote him, and his sons, and all his people. **Bef. Chr.** 1451.

34 And we took all his cities the same time, and destroyed every city, men, and ⁿ women, and children : we let nothing remain.

35 Only the cattle we took to ourselves, and the spoil of the cities which we took.

36 From Aroer, which is by the bank of the river of Arnon, and *from* the city that is upon the river, even unto Gilead, there was not one city that escaped us : for the Lord our God delivered up all † before us. ¹ Or, into our hand.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the † river Jabbok, nor unto the cities in the ¹ Or, sword, mountains, nor unto whatsoever the Lord our God forbade us.

C H A P. III.

3 Og king of Bashan is slain. 11 The bigness of his bed. 18 The Reubenites and Gadites are commanded to go over Jordan armed before their brethren. 21 Joshua is made captain. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

THEN we turned, and went up by the way of Bashan : * and Og king of ^o Bashan came out against us, he and all his people to fight ⁿ Edrei. ¹ Num. 21. 33. Ch. 29. 7.

2 And the Lord said unto me, Fear him not, for I will deliver him, and all his people, and his land into thine hand, and thou shalt do unto him ⁿ thou didst unto ⁿ Sihon king of the ¹ Num. 21. 24. Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered also into our hand * Og the king of Bashan, and all his ¹ Num. 21. 33. people : and we smote him until none was left him *alive*,

4 And we took all his cities the same time, neither was there ⁿ city which we took not from them, *even* threescore cities, and all the country of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, beside unwalled ⁿ towns ⁿ great many.

6 And we overthrew them, as we did unto Sihon king of Heshbon, destroying every city, *with* men, ⁿ women, and children.

7 But all the cattle and the spoil of the cities we took for ourselves.

8 Thus we took at that time out of the hand of two kings of the Amorites, the land that was ⁿ this side Jordan from the river of Arnon unto ⁿ mount Hermon :

9 (Which Hermon the Sidonians call Shiron, but the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Bashan unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of the giants, ⁿ whose bed *was* ⁿ bed

T t of

^b Who called themselves Rephaims : that is, preservers, or physicians to heal and reform vices : but ⁿ indeed Zamzummims, that is, wicked and abominable.

¹ According ⁿ his promise made ⁿ Abraham, Gen. 15. 21.

^k This declareth that the hearts of men ⁿ in God's hands, either to be made faint or bold.

¹ Because neither intreaty nor examples of others could move him, he could not complain of his just destruction.

^m God in his election and reprobation doth not only ap-

point the ends, but the means tending to the same.

ⁿ God had cursed Canaan, and therefore he would not that any of the wicked race should be preserved.

^o Therefore beside the commandment of the Lord, they had just occasion of his part to fight against him.

^p As villages and small towns.

^q Because this was God's appointment, therefore it may not be judged cruel.

^r The more terrible that this giant was, the greater occasion had they to glorify God for the victory.

11 Chr. of iron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubits, and four cubits the breadth of it, after the cubit of a man.

12 And this land which we possessed at that time, from Aroer, which is by the river of Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half-tribe of Manasseh: even all the country of Argob, with all Bashan, which is called, The land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and of Maachathi: and called them after his own name, Bashan Havoth-jair unto this day.

15 And I gave part of Gilead unto Machir.

16 And unto the Reubenites and Gadites I gave the rest of Gilead, and unto the river of Arnon, half the river and the borders, even unto the river Jabbok, which is the border of the children of Ammon:

17 The plain also and Jordan, and the borders from Chinnereth, even unto the sea of the plain, the Salt Sea † under the springs of Pisgah eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possess it: ye shall go over armed before your brethren the children of Israel, all men of war.

19 Your wives only, and your children, and your cattle (for I know that ye have much cattle) shall abide in your cities, which I have given you,

20 Until the Lord have given rest unto your brethren as unto you, and that they also possess the land which the Lord your God hath given them beyond Jordan: then shall ye return every man unto his possession which I have given you.

21 ¶ And I charged Joshua the same time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou goest.

22 Ye shall not fear them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatness and thy mighty hand: for where is there a God in heaven or in earth, that can do like thy works, and like thy power?

25 I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee, speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan:

28 But charge Joshua, and encourage him, and bolden him: for he shall go before this people, and he shall divide for inheritance unto them the land which thou shalt see.

29 So we abode in the valley over-against Beth-peor.

CHAP. IV.

An exhortation to observe the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatenings against them that forsake the law of God. 37 God chose the seed because he loved their fathers. 43 The three cities of refuge.

NOW therefore hearken, O Israel, unto the ordinances and to the laws which I teach you to do, that ye may live, and go in and possess the land, which the Lord God of your fathers giveth you.

2 * Ye shall put nothing unto the word which I command you, neither shall ye take aught therefrom, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have seen what the Lord did because of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath destroyed every one from among you.

4 But ye that did cleave unto the Lord your God, are alive every one of you this day.

5 Behold, I have taught you ordinances and laws, as the Lord my God commanded me, that ye should do even so within the land whither ye go to possess it.

6 Keep them therefore, and do them: for that is your wisdom, and your understanding in the sight of the people, which shall hear all these ordinances, and shall say, † Only this people is wise, and of understanding, and great nation.

7 For what nation is so great, unto whom the gods come so near unto them, as the Lord our God is near unto us, in all that we call unto him for?

8 And what nation is so great, that hath ordinances and laws so righteous, as all this law which I set before you this day?

9 But take heed to thyself, and keep thy soul dili-

* Meaning when he wrote this history.
 † Which separateth the Ammonites from the Amorites.
 ‡ That is, the Reubenites, Gadites, and half Manasseh, as Num. 32. 21.
 § So that the victories came not by your own wisdom, strength or multitude.
 ¶ He speaketh according to the common and corrupt speech of them which attribute that power unto idols that only appertaineth to God.
 † He meaneth Zion where the temple should be built and God honoured.
 ‡ As before he saw by the spirit of prophecy the good mountain, which was Zion: so here his eyes were lifted up above the order of nature to behold all the plentiful land of Canaan.

¶ For this doctrine standeth not in bare knowledge, but in practice of life.
 † Think not I be more wise than I am.
 ‡ God will not be served by halves, but will have full obedience.
 § God's judgments executed upon other idolaters ought to serve for our instruction, read Num. 25. 3, 4.
 ¶ And were not idolaters.
 † Because all men naturally desire wisdom, he sheweth how to attain unto it.
 ‡ Helping us and delivering us out of all dangers, as 2 Sam. 7. 23.
 ‡ He addeth all these words to shew that we can never be careful enough to keep the law of God, and to teach it to our posterity.

Bef. Chr. 1451. diligently, that thou forget not the things which thine eyes have seen, and that they depart not out of thine heart all the days of thy life: but teach them thy sons, and thy sons sons:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will cause them to hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children:

Exod. 19. 15. 11 Then came you near, and stood under the mountain, and the mountain burnt with fire unto the midst of heaven, and there was darkness, clouds and mist.

12 And the Lord spake unto you out of the midst of the fire, and ye heard the voice of the words, but saw no similitude, save a voice.

13 Then he declared unto you his covenant which he commanded you to do, even the ten † commandments, and wrote them upon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and laws, which ye should observe in the land, whither ye go to possess it.

† Heb. souls. 15 Take therefore good heed unto † yourselves: for ye saw no image in the day that the Lord spake unto you in Horeb out of the midst of the fire:

16 That ye corrupt not yourselves, and make you a graven image or representation of any figure: whether it be the likeness of male or female,

17 The likeness of any beast that is on earth, or the likeness of any feathered fowl that flieth in the air,

18 Or the likeness of any thing that creepeth on the earth, or the likeness of any fish that is in the waters beneath the earth,

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, with all the host of heaven, shouldest be driven to worship them and serve them, which the Lord thy God hath distributed to all people under the whole heaven.

20 But the Lord hath taken you and brought you out of the iron furnace: out of Egypt, to be unto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee for inheritance.

22 For I must die in this land, and shall not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves lest ye forget the covenant of the Lord your God which he

made with you, and lest ye make you any graven image, or likeness of any thing, as the Lord thy God hath charged thee. Bef. Chr. 1451.

24 For the Lord thy God is a consuming fire, and jealous God.

25 ¶ When thou shalt beget children, and childrens children, and shalt have remained long in the land, if ye corrupt yourselves, and make any graven image, or likeness of any thing, and work evil in the sight of the Lord thy God to provoke him to anger,

26 I will call heaven and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go over Jordan to possess it: ye shall not prolong your days therein, but shall utterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there ye shall serve gods, even the work of man's hand, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart, and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, † at the length if thou return to the Lord thy God, and be obedient unto his voice, † Heb. in the latter days.

31 (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For inquire now of the days that past, which were before thee, since the day that God created man upon the earth, and ask from the end of heaven unto the other, if there came to pass such great thing this, or whether any such like thing hath been heard.

33 Did ever people hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived?

34 Or hath God assayed to go and take him a nation from among nations, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great fear, according unto all that the Lord your God did unto you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone.

36 Out of heaven he made thee hear his voice to instruct thee, and upon earth he shewed thee his great fire, and thou heardest his voice out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and hath brought

1 The law was given with fearful miracles, declare both that God was the author thereof, and also that no flesh was able abide the rigour of the same.

2 God joineth this condition to his covenant.

3 Signifying, that destruction is prepared for all them that make any image represent God.

4 He hath appointed them for to serve man.

5 He hath delivered you out of most miserable slavery, and freely chosen you for his children.

6 Moses's good affection appeareth in that, that he being deprived of such excellent treasure, doth not envy them that must enjoy it.

7 To those that come not unto him with love and reverence, but rebel against him. Heb. 12. 29.

8 Meaning hereby all superstition and corruption of the

true service of God.

9 Though would absolve you, yet the insensible creatures shall be witnesses of your disobedience.

10 So that his curse shall make his former blessings of effect.

11 Not with outward shew or ceremony, but with confession of thy faults.

12 To certify them the more of the assurance of their salvation.

13 Man's negligence is partly the cause that he knoweth not God.

14 By manifest proofs that none could doubt thereof.

15 He sheweth the cause why God wrought these miracles.

16 Freely, and not of their deserts.

brought thee out of Egypt in his fight by his mighty power,

35 I brought out nations greater and mightier than thou, before thee, to bring thee in, and to give thee their land for inheritance: as appear-
eth this day.

36 Understand therefore this day, and con- sider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none other.

37 Thou shalt keep therefore his ordinances, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee for ever.

38 Then Moses separated three cities on this side of Jordan toward the sun rising:

39 That the slayer should flee thither, which had killed his neighbour at unawares, and hated him not in time past, might flee, I say, unto one of those cities, and live:

40 That is, Bezer in the wilderness, in the plain country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

41 So this is the law which Moses set before the children of Israel.

42 These are the witnesses and the ordinances, and the laws which Moses declared to the children of Israel after they came out of Egypt,

43 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

44 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising:

45 From Aroer, which is by the bank of the river Arnon, even unto Mount Sion, which is Hermon,

46 And all the plain by Jordan east-ward, even unto the sea of the plain, under the springs of Pisgah.

CHAPTER V.

Moses is the mean between God and the people. 6 The law is repeated. 23 The people are afraid at God's voice. 29 The Lord wiseth that the people would fear him. 32 They must neither decline to the right hand nor left.

THEN Moses called all Israel, and said unto them, Hear, O Israel, the ordinances and the laws which I propose to you this day, that ye may learn them, and take heed to observe them.

2 * The Lord our God made a covenant with us in Horeb.

3 The Lord made not this covenant with

our fathers only, but with us, even with us all here alive this day. Bef. Chr. 1451.

4 The Lord talked with you face to face in the mount, out of the midst of the fire.

5 (At that time I stood between the Lord and you, to declare unto you the word of the Lord: for ye were afraid at the sight of the fire, and went not up into the mount) and he said, Exod. 20. 2. Lev. 26. 1. Pl. 97. 7. 9. Or, servants.

6 ¶ * I am the Lord thy God, which have brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before my face.

8 Thou shalt make thee no graven image, or any likeness of that that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth. Exod. 34. 7. Jer. 32. 18.

9 Thou shalt neither bow thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, even unto the third and fourth generation of them that hate me,

10 And shewing mercy unto thousands of them that love me, and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

13 Six days thou shalt labour, and shalt do all thy work:

14 But the seventh day is the sabbath of the Lord thy God: thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid, nor thine ox, nor thine ass, neither any of thy cattle, nor the stranger that is within thy gates: that thy man-servant and thy maid may rest as well as thou.

15 For remember that thou wast servant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and a stretched-out arm: therefore the Lord thy God commanded thee to observe the sabbath-day.

16 ¶ * Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee upon the land which the Lord thy God giveth thee. Matt. 5. 21. Luke 18. 20. Rom. 13. 9.

17 * Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 * Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour. Rom. 7. 7.

21 * Neither shalt thou covet thy neighbour's wife, neither shalt thou desire thy neighbour's house, his field, nor his man-servant, nor his maid, nor his ox, nor his ass, nor aught that thy neighbour hath.

22 ¶ These words the Lord spake unto all your multitude in the mount out of the midst of the fire, the cloud and the darkness, with a great

* God promiseth reward, not for our merits, but to encourage us, and to assure us, that our labour shall not be in vain.

† The articles and points of the covenant.

‡ That is, the Salt sea.

§ Some read, God not made not this covenant: that is, in such ample sort, and with such signs and wonders.

¶ So plainly, that you need not to doubt thereof.

‡ God bindeth us to serve him only without superstition or idolatry.

‡ That is, of his honour, not permitting it to be given to others.

‡ The first degree to keep the commandments is, to love God.

‡ Meaning, since God permitteth six days to our labour, that we ought willingly to dedicate the seventh to serve him wholly.

‡ Not for a shew, but with true obedience, and due reverence.

‡ He speaketh not only of that resolute will, but that there be no motion or affection.

1451. ^{Ref. Chr.} great voice, and ¹ added no more *thereto*: and wrote them upon two tables of stone, and delivered them unto me.

23 And when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire) then ye came to me, all the chief of your tribes, and your elders:

24 And ye said, Behold, the Lord God hath shewed us his glory and his greatness, and ^{*} we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^{*} liveth.

25 Now therefore, why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, we shall die.

26 For what [†] flesh *was* there ever that heard the voice of the living God speaking out of the midst of the fire as we *have*, and lived?

27 Go thou near and hear all that the Lord our God saith: and declare thou unto us all that the Lord our God saith unto thee, ^{*} and we will hear it, and do it.

28 Then the Lord heard the voice of your words, when ye spake unto me: and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 Oh ^m that there were such an heart in them to fear me, and to keep all my commandments always: that it might go well with them, and with their children for ever.

30 Go, say unto them, Return you into your tents.

31 But stand thou here with me, and I will tell thee all the commandments, and the ordinances, and the laws, which thou shalt teach them: that they may do them in the land which I give them to possess it.

32 Take heed therefore, that ye do as the Lord your God hath commanded you, ⁿ turn not aside to the right hand nor to the left,

33 *But* walk in all the ways which the Lord your God hath commanded you, that ye may ⁿ live, and that it may go well with you: and that ye may prolong *your* days in the land which ye shall possess.

CHAP. VI.

1 *An exhortation to fear God, and to keep his commandments.* 5 *Which is, to love him with all thine heart.* 7 *The same must be taught to the posterity.* 16 *Not to tempt God.* 25 *Righteousness is contained in the law.*

[†] Or, judgments. **T**HESSE now are the commandments, ordinances, and [†] laws, which the Lord your God commanded *me* to teach *you*, that ye might do them in the land whither ye go to possess it:

2 That thou mightest ^p fear the Lord thy God, and keep all his ordinances, and his com-

mandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life, even that thy days may be prolonged.

3 Hear therefore, O Israel, and take heed to do it, that it may go well with thee, and that ye may increase mightily ² in the land that floweth with milk and honey, as the Lord God of thy fathers hath promised thee.

4 Hear, O Israel, the Lord our God is Lord only.

5 And ^{*} thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 [■] And these words which I command thee this day shall be in thine heart.

7 And thou shalt ^r rehearse them continually unto thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up:

8 And thou shalt bind them for a sign upon thine hand, and they shall be [†] as frontlets between thine eyes.

9 Also thou shalt write them upon the ^r posts of thine house, and upon thy gates.

10 And when the Lord thy God hath brought thee into the land which he swore unto thy fathers, Abraham, Isaac, and Jacob, to give to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not, and *when* thou hast eaten and art full,

12 ¹ Beware lest thou forget the Lord which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the Lord thy God, and serve him, and shalt ⁿ swear by his name.

14 Ye shall not walk after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lord thy God is ⁿ jealous God among you) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 [¶] Ye shall not ⁿ tempt the Lord your God, as ye did tempt him in Massah:

17 *But* ye shall keep diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the ^r sight of the Lord: that thou mayest prosper, and that thou mayest go in and possess that good land which the Lord swore unto thy fathers:

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When ^r thy son shall ask thee in time to come,

U u

¹ Teaching us, by his example, ⁿ be content with his word, and add nothing thereto.

^m He requireth of us nothing but obedience, shewing also, that of ourselves we are unwilling thereunto.

ⁿ Ye shall neither add nor diminish. Chap. 4. 2.

ⁿ As by obedience God giveth us all felicity ⁿ so of disobeying God proceed all our miseries.

^r A reverent fear and love of God, is the first beginning to keep God's commandments.

ⁿ Which hath abundance of all things appertaining ⁿ man's life.

^r Some read, Thou shalt whet them upon thy children: to wit, that they may print them more deeply in memory.

ⁿ That when thou enterest in, thou mayest remember them.

¹ Let not wealth and ease cause thee to forget God's mercies, whereby thou wast delivered out of misery.

ⁿ We must fear God, serve him only, and confess his name, which is done by swearing lawfully.

ⁿ By doubting of his power, refusing lawful means, and abusing his graces.

^x Here he condemneth all man's good intentions.

ⁿ God requireth not only that we serve him all ⁿ life, but also that we take pains that our posterity may set forth his glory.

[†] Or, signs of remembrance.

^{*} Matt. 22. 37. Mark 12. 29. 30. Luke 10. 27. Ch. 11. 18.

What mean these testimonies, and ordinances, and laws, which the Lord our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: but the Lord brought us out of Egypt with a mighty hand.

22 And the Lord shewed signs and wonders great and evil upon Egypt, upon Pharaoh, and upon all his household, before our eyes,

23 And he brought us out from thence, to bring us in, and to give us the land which he swore unto our fathers.

24 Therefore the Lord hath commanded us to do all these ordinances, and to fear the Lord our God, that it may go ever well with us, and that he may preserve us alive as at this present.

25 Moreover, this shall be our righteousness before the Lord our God, if we take heed to keep all his commandments, as he hath commanded us.

C H A P. VII.

1 The Israelites may make no covenant with the Gentiles. 5 They must destroy the idols. 8 The election depends on the free love of God. 19 The experience of the power of God ought to confirm us. 25 To avoid all occasion of idolatry.

WHEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou,

2 And the Lord thy God shall give them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor have compassion on them,

3 Neither shalt thou make marriages with them, neither give thy daughter unto his son, nor take his daughter unto thy son.

4 For they will cause thy son to turn away from me, and to serve other gods: then will the wrath of the Lord wax hot against you, and destroy thee suddenly.

5 But thus ye shall deal with them, Ye shall overthrow their altars, and break down their pillars, and ye shall cut down their groves, and burn their graven images with fire,

6 For thou art an holy people unto the Lord thy God, the Lord thy God hath chosen thee to be a precious people unto himself, above all people that are upon the earth.

7 The Lord did not set his love upon you, nor chose you, because ye were more in number than any people: for ye were the fewest of all people:

8 But because the Lord loved you, and because he would keep the oath which he had

sworn unto your fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the house of bondage from the hand of Pharaoh king of Egypt, Bef. Chr. 1451.

9 That thou mayest know, that the Lord thy God he is God, the faithful God which keepeth the covenant and mercy unto them that love him and keep his commandments, even to a thousand generations,

10 And rewardeth them to their face that hate him, to bring them to destruction: he will not defer to reward him that hateth him to his face.

11 Keep thou therefore the commandments, and the ordinances, and the laws, which I command thee this day to do them.

12 ¶ For if ye hearken unto these laws, and observe and do them, then the Lord thy God shall keep with thee the covenant, and the mercy which he swore unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thine oil, and the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall be neither male nor female barren among you, nor among your cattle. * Exod. 23. 26.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the evil diseases of Egypt (which thou knowest) upon thee, but will send them upon all that hate thee. * Exod. 9. 14. and 15. 26.

16 Thou shalt therefore consume all people which the Lord thy God shall give thee: thine eye shall not spare them, neither shalt thou serve their gods, for that shall be thy destruction. * Exod. 23. 33.

17 If thou say in thine heart, These nations are more than I, how can I cast them out?

18 Thou shalt not fear them, but remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and wonders, and the mighty hand and stretched-out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people whose face thou fearest. † Or, plagues or trials, 28. Cn. 29. 3. Exod. 15. 25. and 16. 4.

20 Moreover, the Lord thy God will send hornets among them, until they that are left, and hide themselves from thee, be destroyed. * Exod. 23. 28. Josh. 24. 12.

21 Thou shalt not fear them: for the Lord thy God is among you, God mighty and dreadful.

22 And the Lord thy God will root out these nations before thee by little and little: thou mayst not consume them at once, lest the beasts of the field increase upon thee.

23 But the Lord thy God shall give them before thee, and shall destroy them with a mighty destruction, until they be brought to nought.

24 And

^a Nothing ought to move more to true obedience than the great benefits which we have received of God.

^b But because none could fully obey the law, we must have our recourse to Christ to be justified by faith.

^c Into thy power.

^d God would have his service pure, without all idolatrous ceremonies and superstitions. Chap. 12. 3.

^e Freely, finding no cause in you more than in others so to do.

^f And to put difference between him and idols.

^f Meaning, manifestly, or in this life.

^g This covenant is grounded upon his free grace; therefore, in recompensing their obedience, he hath respect to his mercy, and not to their merits.

^h We ought not to be merciful where God commandeth severity.

ⁱ There is not so small a creature which I will not arm to fight thy side against them.

^k So that it is your commodity, that God accomplish not his promise so soon as you would wish.

Bef. Chr. 145¹. 24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou hast destroyed them.

* Ch. 12. 3. Exod. 23, 24. * Josh. 7. 1. 21. 25 The graven images of their gods shall ye burn with fire, and * covet not the silver and gold that is on them, nor take it unto thee, lest thou¹ be snared therewith: for it is an abomination before the Lord thy God.

* Ch. 13. 17. 26 Bring not therefore abomination into thine house, lest thou be accursed like it, but utterly abhor it, and count it most abominable: for it is * accursed.

CHAP. VIII.

2 God humbleth the Israelites to try what they have in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for God's benefits. 19 The forgetfulness of God's benefits causeth destruction.

YE shall keep all the commandments which I command thee this day, for^m to do them: that ye may live, and be multiplied, and go in and possess the land which the Lord sware unto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this forty years in the wilderness, for to humble thee, and toⁿ prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liveth not by^o bread only, but by every word that proceedeth out of the mouth of the Lord, doth a man live.

4 Thy raiment waxed not old upon thee, neither did thy foot^p swell those forty years,

5 Know therefore in thine heart, that as a man nurtureth his son, so the Lord thy^q God nurtureth thee.

6 Therefore shalt thou keep the commandments of the Lord thy God, that thou mayest walk in his ways, and fear him,

7 For the Lord thy God bringeth thee into^r good land, ■ land in the which are rivers of water, and fountains, and † depths, that spring out of vallies and mountains:

8 A land of wheat and barley, and of vineyards, and fig-trees, and pomegranates: ■ land of oil-olive, and of honey:

9 A land wherein thou shalt eat bread without scarcity, neither shalt thou lack any thing therein: a land^t whose stones are iron, and out of whose mountains thou shalt dig bras,

10 And when thou hast eaten and filled thyself, thou shalt^u bless the Lord thy God for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy

God, ■ keeping his commandments, and his laws, and his ordinances, which I command thee this day:

12 Lest when thou hast eaten and filled thyself, and hast built goodly houses and dwelt therein,

13 And thy beasts and thy sheep are increased, and thy silver and gold is multiplied, and all that thou hast is increased,

14 Then thine heart^v be lifted up and thou forget the Lord thy God which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (wherein were fiery serpents, and scorpions, and drought, where was no water, * who brought forth water for thee out of the rock of flint:

16 Who fed thee in the wilderness with ■ MAN, which thy fathers knew not) to humble thee, and to prove thee, that he might do thee good at thy latter end:

17 Beware lest thou say in thine heart, My power, and the strength of mine own hand, hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which^w giveth thee power to get substance to establish his covenant which he sware unto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walk after other gods, and serve them, and worship them, I^x testify unto you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

4 God doth them not good for their own righteousness, but for his own sake. 7 Moses putteth them in remembrance of their sins. 17 The two tables are broken. 26 Moses prayeth for the people.

HEAR, O Israel, thou shalt pass over Jordan^y this day, to go in and to possess nations greater and mightier than thyself, and cities great and walled up to heaven,

2 A people great and tall, even the children of the Anakims, whom thou knowest, and of whom thou hast^z heard say, Who can stand before the children of Anak?

3 Understand therefore that this day the Lord thy God is he which² goeth over before thee as ■ consuming fire: he shall destroy them, and he shall bring them down before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said unto thee.

4 Speak not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my³ righteousness the Lord hath brought

¹ And be enticed in idolatry.
² Shewing, that is not enough ■ hear the word, except we express it by example of life.
³ Which is declared in afflictions, either by patience, ■ by grudging against God's visitation.
⁴ Man liveth not by meat only, but by the power of God, which giveth it strength to nourish us.
⁵ As they that go bare-footed.
⁶ So that his afflictions are signs of his fatherly love toward us.
⁷ Where there ■ mines of metal.
⁸ For to receive God's benefits, and not to be thankful,

is ■ contemn God in them.
⁹ By attributing God's benefits to thine own wisdom and labour, or to good fortune.
¹⁰ If things concerning this life proceed only of God's mercy; much ■ spiritual gifts and life everlasting.
¹¹ Or, take ■ witness the heaven and the earth, as chap. 4. 26.
¹² Meaning, shortly.
¹³ By the report of the spies. Num. 13. 29.
¹⁴ To guide thee, and govern thee.
¹⁵ ■ of himself can deserve nothing but God's anger; and if God spare any, it cometh of his great mercy.

1451. **Def. Chr.** brought me in, to possess this land: but for the wickedness of those nations the Lord hath cast them out before thee.

5 For thou entereſt not to inherit their land for thy righteousness, or for thy upright heart: but for the wickedness of those nations, the Lord thy God doth cast them out before thee, and that he might perform the word which the Lord thy God sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness: for thou art a ^b stiff-necked people.

7 **¶** Remember *and* forget not, how thou provokedſt the Lord thy God to anger in the wilderness: ^c since the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have rebelled against the Lord.

8 Also in Horeb ye provoked the Lord to anger, so that the Lord was wroth with you, *even* to destroy you.

9 When I was gone up into the mount, to receive the tables of stone, the tables, *I say*, of the covenant, which the Lord made with you: and ^d I abode in the mount forty days and forty nights, *and* I neither ate bread nor yet drank water:

^e Exod. 24. 18. & 34. 28.

^f Exod. 31. 25.

10 ^g Then the Lord delivered me two tables of stone, written with the ^h finger of God, and in them *was contained* according to all the words which the Lord had said unto you in the mount out of the midst of the fire, in the day of the assembly.

11 And when the forty days and forty nights were ended, the Lord gave me the two tables of stone, the tables, *I say*, of the covenant.

ⁱ Exod. 32. 7.

12 And the Lord said unto me, ^j Arise, get thee down quickly from hence: for thy people which thou hast brought out of Egypt, have ^k corrupted *their ways*: they are soon turned out of the way which I commanded them: they have made them ^l molten image.

13 Furthermore, the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people.

14 ^m Let me alone, that I may destroy them, and put out their name from under heaven, and I will make of thee a mighty nation, and greater than they be.

15 So I returned, and came down from the mount (and the mount burned with fire, and the two tables of the covenant *were* in my two hands,)

16 Then I looked, and behold, ye had sinned against the Lord your God: *for* ye had made you a molten calf, *and* had turned quickly out of the ⁿ way which the Lord had commanded you.

17 Therefore I took the two tables, and cast them out of my two hands, and brake them before your eyes.

^b Like stubborn oxen, which will not endure their master's yoke.

^c He proveth by the length of time, that their rebellion was most great and intolerable.

^d That is, miraculously, and not by the hand of men.

^e So soon as man declineth from the obedience of God, his ways are corrupt.

^f Signifying, that the prayers of the faithful are a bar ^g stay God's anger, that he consume not all.

^h That is, from the law: wherein he declareth what is

18 And I fell down before the Lord, forty days and forty nights, as before: I neither ate bread, nor drank water, because of all your sins, which ye had committed, in doing wickedly in the sight of the Lord, in that ye provoked him unto wrath.

Def. Chr. 1451.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moved against you, *even* to destroy you) yet the Lord heard ^h me at that time also.

20 Likewise the Lord was very angry with Aaron, *even* to ⁱ destroy him: but at that time I prayed also for Aaron.

21 And I took your sin, *I mean* the calf which ye had made, and burnt him with fire, and stamped him, and ground him small, even unto very dust: and I cast the dust thereof into the river that descended out of the ^j mount.

22 Also ^k in Taberah, and in ^l Massah, ^m and in Kibroth-hattaavah ye provoked the Lord to anger.

ⁿ Num. 22.

^o 1, 3.

^p Exod. 17.

^q Num. 11.

^r 34.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given you, then ye ^s rebelled against the commandment of the Lord your God, and believed him not, nor hearkened unto his voice.

24 Ye have been rebellious unto the Lord, since the day that I knew you.

25 Then I fell down before the Lord ^t forty days and forty nights, as I fell down *before*, because the Lord had said, that he would destroy you.

26 And I prayed unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, whom thou hast brought out of Egypt by ^u mighty hand.

27 ^v Remember thy servants Abraham, Isaac, and Jacob: look not to the stubbornness of this people, nor to their wickedness, nor to their sin,

28 Lest the country, whence thou broughtest them, say, ^w because the Lord was not able ^x to bring them into the land which he promised ^y them, or because he hated them, he carried them out to slay them in the wilderness.

^z Num. 14.

^{aa} 16.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAP. X.

5 *The second tables put in the ark.* 8 *The tribe of Levi is dedicated to the service of the tabernacle.* 12 *What the Lord requireth of his.* 16 *The circumcision of the heart.* 17 *God regardeth not the person.* 21 *The Lord is the praise of Israel.*

IN the same time the Lord said unto me, ^{aa} Hew thee two tables of stone like unto the first, and come up unto me into the mount, and ^{ab} make thee an ark of wood,

^{ac} Exod. 34.

2 And

the cause of ^{ad} perdition.

^{ae} Wherewith he sheweth what danger they are in that have authority, and resist not wickedness.

^{af} Horeb, ^{ag} Sinai.

^{ah} At the return of the spies.

^{ai} Whereby is signified, that God requireth earnest continuance in prayer.

^{aj} The godly in their prayers ground ^{ak} God's promise, and confess their sins.

2 And I will write upon the tables, the words that were upon the first tables, which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of ^a Shittim-wood, and hewed two tables of stone like unto the first, and went up into the mountain, and the two tables in mine hand.

4 Then he wrote upon the tables according to the first writing (the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the ^a assembly) and the Lord gave them unto me.

5 And I departed, and came down from the mount, and put the tables in the ark which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to ^b Mosera, where Aaron died, and was buried, and Eleazar his son became priest in his stead.

7 ¶ From thence they departed unto Gudgodah, and from Gudgodah to Jotbath, a land of running waters.

¶ ¶ The same time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, and to stand before the Lord to ^c minister unto him, and to bless in his name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his ^d inheritance, as the Lord thy God hath promised him.

10 And I tarried in the mount, as at the first time, forty days and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said unto me, Arise, go forth in the journey before the people, that they may go in and possess the land which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the Lord thy God ^e require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thine heart, and with all thy soul?

13 That thou keep the commandments of the Lord, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heaven, and the heaven of heavens is the Lord's thy God, and the ^f earth, with all that therein is.

15 ^g Notwithstanding, the Lord set his delight in thy fathers to love them, and did chuse their seed after them, even you above all people, as appeareth this day.

16 ^h Circumcise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no ⁱ persons, nor taketh reward:

18 Who doth right unto the fatherless and widow, and loveth the stranger, giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 ^j Thou shalt fear the Lord thy God: thou shalt serve him, and thou shalt cleave unto him, and ^k shalt swear by his name.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy father went down into Egypt ^l with ^m seventy persons, and now the Lord thy God hath made thee ⁿ the ^o stars of the heaven in multitude.

CHAP. XI.

1 An exhortation to love God and keep his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it unto the children. 26 Blessing and cursing.

Therefore thou shalt love the Lord thy God, and shalt keep that which he commandeth to be kept: that is, his ordinances, and his laws, and his commandments always.

2 And ^p consider this day (for I speak not to your children, which have neither known nor seen) the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his signs, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land:

4 And what he did unto the host of the Egyptians, unto their horses, and to their chariots, when he caused the waters of the Red Sea to overflow them, as they pursued after you, and the Lord destroyed them unto this day:

5 And ^q what he did unto you in the wilderness, until ye came unto this place:

6 And what he did unto Dathan and Abiram the sons of Eliab the son of Reuben, when the earth opened her mouth, and swallowed them with their households and their tents, and all their substance that ^r they had in the midst of all Israel.

7 For your eyes have seen all the great acts of the Lord which he did.

¶ Therefore shall ye keep ^s all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it.

9 Also that ye may prolong your days in the land which the Lord swore unto your fathers, to give unto them and to their seed, even a land that floweth with milk and honey.

10 ¶ For the land whither thou goest to possess it, is not ^t the land of Egypt, from whence ye came, where thou sowedst thy seed, and wateredst it with thy ^u feet as ^v garden of herbs: ^w Or, labour;

11 But the land whither ye go to possess it, is X x land

^a Which wood is of long continuance.

^b When you were assembled ^{receive} the law.

^c This mountain was also called Hor, Num. 20. 28.

^d That is, to offer sacrifices, and to declare the law to the people.

^e So God turned the curse of Jacob, Gen. 49. 7. unto blessing.

^f For all our sins and transgressions, God requireth nothing but to turn to him, and obey him.

^g Although he was Lord of heaven and earth, yet would he chuse none but you.

^h Cut off all your evil affections. Jer. 4. 4.

ⁱ Read chap. 6. 13.

^j Ye which have seen God's graces with your eyes, ought rather to be moved than your children which have only heard of them.

^k As well concerning his benefits ^{as} his corrections.

^l Because ye have felt both his chastisements and his benefits.

^m As by making gutters for the water to ^{run} out of the river Nilus to water the land.

Bef. Chr. 1451.

Bef. Chr. 1451.

Ch. 6. 13. Matt. 4. 10.

Gen. 46. Exod. 3. 5. Gen. 15. 5.

† Heb. ^{was} their feet.

Ps. 24. 1.

Chron. 17. 5. Job 34. 19. 2 Sam. 2. 11.

11 **C** a land of mountains and vallies, *and* drinketh water of the rain of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

13 **C** If ye shall hearken therefore unto my commandments, which I command you this day, that ye love the Lord your God, and serve him with all your heart, and with all your soul,

14 I also will give rain unto your land in due time, the first rain and the latter, that thou mayest gather in thy wheat, and thy wine, and thine oil.

15 Also I will send grass in thy fields for thy cattle: that thou mayest eat and have enough:

16 **B**ut beware lest your heart deceive you, and lest ye turn aside, and serve other gods, and worship them,

17 And if the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that your land yield not her fruit, and ye perish quickly from the good land which the Lord giveth you.

18 **C** Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as a frontlet between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

20 And thou shalt write them upon the posts of thine house, and upon thy gates,

21 That your days may be multiplied, and the days of your children, in the land which the Lord swears unto your fathers to give them, as long as the heavens are above the earth.

22 **C** For if ye keep diligently all these commandments, which I command you to do: that ye love the Lord your God, to walk in all his ways, and to cleave unto him,

23 Then will the Lord cast out all these nations before you, and ye shall possess great nations and mightier than you.

24 **A**ll the places whereon the soles of your feet shall tread, shall be yours: your coast shall be from the wilderness, and from Lebanon, and from the river, even the river Perath, unto the uttermost sea.

25 No man shall stand against you: for the Lord your God shall cast the fear and dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 **C** Behold, I set before you this day a blessing and a curse:

27 **T**he blessing, if ye obey the commandments of the Lord your God which I command you this day:

28 And the curse, if ye will not obey the commandments of the Lord your God, but turn out of the way which I command you this day, to go after gods which ye have not known.

29 **W**hen the Lord thy God therefore hath brought thee into the land whither thou goest to possess it, then thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not beyond Jordan, on that part where the sun goeth down in the land of the Canaanites, which dwell in the plain over-against Gilgal, beside the grove of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32 Take heed therefore that ye do all the commandments and the laws which I set before you this day.

CHAPTER XII.

To destroy the idolatrous places. 5, 8 To serve God where he commandeth, and as he commandeth, and not as men fancy. 19 The Levites must be nourished. 31 Idolaters burnt their children to their gods. 22 To add nothing to God's word.

THESE are the ordinances and the laws which ye shall observe and do in the land (which the Lord God of thy fathers giveth thee to possess it) as long as ye live upon the earth.

2 **Y**e shall utterly destroy all the places wherein the nations which ye shall possess served their gods upon the high mountains, and upon the hills, and under every green tree.

3 **A**lso ye shall overthrow their altars, and break down their pillars, and burn their groves with fire: and ye shall hew down the graven images of their gods, and abolish their names out of that place.

4 **Y**e shall not do so unto the Lord your God,

5 But ye shall seek the place which the Lord your God shall chuse out of all your tribes, to put his name there, and there to dwell, and thither shalt thou come,

6 And ye shall bring thither your burnt-offerings, and your sacrifices, and your tithes, and the offering of your hands, and your vows, and your free-offerings, and of the first-born of your kine, and of your sheep.

7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, both ye, and your households, because the Lord thy God hath blessed thee.

Ye shall not do after all these things that we do here this day: that is, every man whatsoever seemeth him good in his own eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giveth thee.

10 But when ye go over Jordan, and dwell in the land which the Lord your God hath given you to inherit, and when he hath given you rest from all your enemies round about, and ye dwell in safety,

11 When

^a In the seed time, and toward harvest.
^b By devising to yourselves foolish devotions, according to your own fancies.
^c As long as the heavens endure. 2 Pet. 3. 10, 12.
^d This was accomplished in David's and Solomon's time.
^e Called Mediterranean.
^f He reproveth the malice of men, who leave that which is certain, to follow that which is uncertain.
^g Meaning, in Samaria.

¹ Whereby they are admonished to seek none other God.
² Wherein they sacrificed to their idols.
³ Ye shall not serve the Lord with superstitious.
⁴ Meaning, the first-fruits.
⁵ Where his ark shall be.
⁶ Not that they sacrificed after their fancies, but that God would be served more purely in the land of Canaan.
⁷ It had not been enough to conquer, except God had maintained them in rest under his protection.

11 When there shall be a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the offering of your hands, and all your † special vows which ye vow unto the Lord:

† O, that which ye chuse out for your vows.

12 And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your servants, and your maidens, and the Levite that is within your gates: * for he hath no part nor inheritance with you.

Ch. 12. 9.

13 Take heed that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the Lord shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thine heart desireth, according to the † blessing of the Lord thy God which he hath given thee: both the unclean and the clean may eat thereof, † as of the roe-buck, and of the hart.

16 Only ye shall not eat the blood, but pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the † tithes of thy corn, nor of thy wine, nor of thine oil, nor the first-born of thy kine, nor of thy sheep, neither any of thy vows which thou vowest, nor thy free-offerings, nor the offerings of thine hands.

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou, and thy son, and thy daughter, and thy servant, and thy maid, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God, in all that thou puttest thine hand to.

19 Beware that thou forsake not the Levite as long as thou livest upon the earth.

Gen. 28. 14. Ch. 19. 8.

20 ¶ Then the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh (because thine heart longeth † to eat flesh), thou mayest eat flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his name there, be far from thee, then thou shalt kill of thy bullocks, and of thy sheep which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thine heart desireth.

22 Even as the roe-buck and the hart is eaten, so shalt thou eat them: both the unclean and the clean shall eat of them alike.

† Heb. 12. 14.

23 Only be † sure that thou eat not the blood: for the blood † is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well

with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord: 1451.

26 But thine † holy things which thou hast, and thy vows thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt-offerings of the flesh, and of the blood, upon the altar of the Lord thy God, and the blood of thine offerings shall be poured upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heed, and hear all these words which I command thee, that it may go † well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possess them, and thou shalt possess them and dwell in their land,

30 Beware, lest thou be taken in † a snare after them, after that they be destroyed before thee, and lest thou ask after their gods, saying, How did these nations serve their gods, that I may do so likewise?

31 Thou shalt not do so unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have † burned both their sons and their daughters with fire to their gods.

32 Therefore whatsoever I command you, take heed you do it: * thou shalt put nothing there-to, nor take aught therefrom.

Ch. 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

C H A P. XIII.

5 The enticers to idolatry must be slain, seem they never so holy, 6 So near of kindred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet, or † dreamer † of dreams (and give thee † sign or wonder,

2 And the sign and the wonder, which he hath told thee, come to pass) saying, † Let us go after other gods which thou hast not known, and let us serve them,

3 Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the Lord your God † proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.

4 Ye shall walk after the Lord your God and fear him, and shall keep his commandments, and hearken unto his voice, and ye shall serve him, and cleave unto him.

5 But that prophet, or that dreamer of dreams, he shall † be slain, because he hath spoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee out of the way wherein the Lord thy

† As was declared ever by the placing of the ark, as in Shiloh 243 years, or as some write, more than 300 years, and in other places till the temple was built.

† As God hath given thee power and ability.

† Every † might eat at home, † well the beast appointed for sacrifice as the other.

† Meaning, whatsoever was offered to the Lord might not be eaten, but where he had appointed.

† Because the life of beasts is in their blood.

† That which thou wilt offer in sacrifice.

* God by promise bindeth himself to do good † them that obey his word.

† By following their superstitions and idolatries, and thinking to serve me thereby.

† They thought nothing too dear to offer to their idols.

† He sheweth whereunto the false prophets tend.

† Which saith that he hath things revealed unto him in dreams.

† God ordaineth all these things, that his may be known.

† Being convicted by testimonies, and condemned by the judges.

thy God commanded thee to walk: so shalt thou take the evil away forth of the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thine own son, or thy daughter, or the wife *thine* in thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods (which thou hast not known, thou, *I say*, nor thy fathers)

7 Any of the gods of the people which are round about you, near unto thee or far off from thee, from the one end of the earth unto the other:

8 Thou shalt not consent unto him, nor hear him, neither shall thine eye pity him, nor shew mercy, nor keep him secret:

9 But thou shalt even kill him: ^{his} thine hand shall be first upon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that he die because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That * all Israel may hear and fear, and do no more any such wickedness as this among you.

12 ¶ If thou shalt hear say (concerning any of thy cities which the Lord thy God hath given thee to dwell in)

13 † Wicked men are gone out from among you, and have drawn away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known,

14 Then † thou shalt seek, and make search, and enquire diligently: and if *it be true, and* the thing certain, that such abomination is wrought among you,

15 Thou shalt even slay the inhabitants of that city with the edge of the sword: destroy it utterly, and all that is therein, and the cattle thereof with the edge of the sword.

16 And † thou shalt gather all the spoil of it into the midst of the streets thereof, and burn with fire the city and all the spoil thereof every whit, unto the Lord thy God: and it shall be an heap for ever: it shall not be built again.

17 And there shall cleave nothing of the * damned thing to thine hand, that the Lord may turn from the fierceness of his wrath, and shew thee mercy, and have compassion on thee, and multiply thee, ^{as} he hath sworn unto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, and keep all his commandments which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

C H A P. XIV.

¶ The manners of the Gentiles, in marking themselves for the dead, may not be followed. 4 What meats are clean to be eaten, and what not. 29 The

* All natural affections must give place ^{to} God's honour.
 † Whom thou lovest ^{is} thy life.
 † As the witness is charged. Chap. 17. 7.
 † Which art appointed ^{to} see faults punished.
 † Signifying, that no idolatry is so execrable, ^{and} ^{more} grievously to be punished, than of them which once professed God.
 † Of the spoil of that idolatrous and cursed city. Read chap. 7. 26. and Josh. 7. 11.

tithe for the Levite, stranger, fatherless, and widow. Bef. Chr. 1451.

YE are the children of the Lord your God. ¶ Ye shall not cut yourselves, nor make ^{any} baldness between your eyes for the dead.

2 ¶ For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a ^{precious} people unto himself, above all that are upon the earth.

3 ¶ Thou shalt eat ⁱⁿ manner of abomination.

4 ¶ These are the beasts which ye shall eat, the beef, the sheep, ^{and} the goat,

5 The hart, and the roe-buck, and the bugle, and the wild goat, and the unicorn, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and *is* of the beasts that cheweth the cud, that shall ye eat.

7 But these ye shall not eat, of them that chew the cud, and of them that divide and cleave the hoof *only*: the camel, nor the hare, nor the coney: for they chew the cud, but divide not the hoof: *therefore* they shall be unclean unto you:

8 Also the swine, because he divideth the hoof and cheweth not the cud, shall be unclean unto you: ye shall not eat of their flesh, nor touch their dead carcases.

9 ¶ * These ye shall eat, of all that are in the waters: all that have fins and scales shall ye eat.

10 And whatsoever hath no fins nor scales ye shall not eat: it shall be unclean unto you.

11 Of all clean birds ye shall eat:

12 But these ^{are} they whereof ye shall not eat: the eagle, nor the goshawk, nor the osprey,

13 Nor the glede, nor the kite, nor the vulture after their kind,

14 Nor all kind of ravens,

15 Nor the ostrich, nor the night-crow, nor ^{the} † sea-mew, nor the hawk after her kind,

16 Neither the little owl, nor the great owl, nor the redshank,

17 Nor the pelican, nor the swan, nor the cormorant:

18 The stork also, and the heron ⁱⁿ his kind, nor the lapwing, nor * the bat.

19 And every creeping thing that flieth shall be unclean unto you: it shall not be eaten.

20 But of all clean fowls ye may eat.

21 Ye shall eat of nothing that ^{is} dieth alone, but thou shalt give it unto the ^{stranger} that is within thy gates, that he may eat it: or thou mayest sell it unto a stranger: for thou art ^{an} holy people unto the Lord thy God. Thou shalt not * see the kid in his mother's milk.

22 Thou shalt ^{give} the tithe of all the increase of thy seed, that cometh forth in the field year by year.

23 And

1 Therefore thou oughtest not ^{to} follow the superstitions of the Gentiles.
 2 This ceremonial law instructed the Jews ^{to} seek a spiritual pureness, ^{and} in their ^{and} drink.
 3 Because their blood was not shed, but remaineth in them.
 4 Which is not of thy religion.
 5 The tythes were ordained for the maintenance of the Levites, which had none inheritance.

Ref. Chr. 1451. 23 And thou shalt eat before the Lord thy God (in the place which he shall chuse to cause his name to dwell there) the tithes of thy corn, of thy wine, and of thine oil, and the first-born of thy kine, and of thy sheep, that thou mayest learn to fear the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is far from thee, where the Lord thy God shall chuse to set his name when the Lord thy God shall bless thee,

25 Then shalt thou make it in money, and take the money in thine hand, and go unto the place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for whatsoever thine heart desireth: whether it be ox, or sheep, or wine, or strong drink, or whatsoever thine heart desireth: and shalt eat it there before the Lord thy God, and rejoice, both thou and thine household.

27 And the Levite that is within thy gates shalt thou not forsake: for he hath neither part nor inheritance with thee,

28 ¶ At the end of three years thou shalt bring forth all the tithes of thine increase of the same year, and lay it up within thy gates.

29 Then the Levite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, and shall eat and be filled, that the Lord thy God may bless thee in all the work of thine hand which thou doest.

C H A P. XV.

¶ The year of releasing of debts. 5 God bleisseth them that keep his commandments. 7 To help the poor. 12 The freedom of servants. 19 The first-born of the cattle must be offered to the Lord.

AT the term of seven years thou shalt make freedom.

2 And this is the manner of the freedom: every creditor shall quit the loan of his hand which he hath lent to his neighbour: he shall not ask it again of his neighbour, nor of his brother: for the year of the Lord's freedom is proclaimed.

3 Of stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 Save when there shall be no poor with thee: for the Lord shall bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it:

5 So that thou hearken unto the voice of the Lord thy God to observe and do all these commandments which I command thee this day.

6 For the Lord thy God hath blessed thee, he hath promised thee: and thou shalt lend unto many nations, but thou thyself shalt not borrow, and thou shalt reign over many nations, and they shall not reign over thee.

7 ¶ If one of thy brethren with thee be poor

within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath.

9 Beware that there be not wicked thought in thine heart, to say, the seventh year, the year of freedom is at hand: therefore it grieveth thee to look on thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, so that sin be in thee:

10 Thou shalt give him, and let it not grieve thine heart to give unto him: for because of this the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand to.

11 Because there shall be ever some poor in the land, therefore I command thee, saying, Thou shalt open thine hand unto thy brother, to thy needy, and to thy poor in thy land.

12 ¶ If thy brother Hebrew sell himself to thee, or Hebrewess, and serve thee six years, even in the seventh year thou shalt let him go free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him go away empty,

14 But shalt give him a liberal reward of thy sheep, and of thy corn, and of thy wine: thou shalt give him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a servant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to-day.

16 And if he say unto thee, I will not go away from thee, because he loveth thee and thine house, and because he is well with thee,

17 Then shalt thou take an awl, and pierce his ear through against the door, and he shall be thy servant for ever: and unto thy maid servant thou shalt do likewise.

18 Let it not grieve thee when thou lettest him go out free from thee: for he hath served thee six years, which is the double worth of an hired servant: and the Lord thy God shall bless thee in all that thou doest.

19 All the first-born males that come of thy cattle, and of thy sheep, thou shalt sanctify unto the Lord thy God. Thou shalt do no work with thy first-born bullock, nor shear thy first-born sheep.

20 Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall chuse, both thou and thine household.

21 But if there be any blemish therein, as if it be lame, or blind, or have any evil fault, thou shalt not offer it unto the Lord thy God,

22 But shalt eat it within thy gates: the unclean and the clean shall eat it alike, as the roe-buck, and the hart.

Y y

23 Only

¶ When he shall give thee ability.
 ¶ After the priest hath received the Lord's part.
 ¶ Beside the yearly tithes that were given the Levites, these were laid up in store for the poor.
 ¶ He shall only releate his debtors, which are not able to pay for that year.
 ¶ For if thy debtor be rich, he may be constrained to pay.
 ¶ To try your charity. Matt. 26. 11.

¶ Thou shalt be liberal.
 ¶ In token that thou dost acknowledge the benefit which God hath given thee by his labours.
 ¶ To the year of jubilee. Levit. 25. 40.
 ¶ For the hired servant served but three years, and he six.
 ¶ For they the Lord's.
 ¶ Thou shalt as well eat them the roe-buck and other wild beasts.

Bef. Chr. 23 Only thou shalt not eat the blood thereof,
1451. but pour it upon the ground ■ water.

C H A P. XVI.

1 Of Easter, 10 Whitsuntide, 13 And the feast of tabernacles. 18 What officers ought to be ordained. 21 Idolatry forbidden.

THOU shalt keep the month of ^d Abib, and thou shalt celebrate the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore ^e offer the passover unto the Lord thy God, of sheep and ^f bullocks, in the place where the Lord shall chuse to cause his name to dwell.

3 Thou ^g shalt eat ■ leavened bread with it: but seven days shalt thou eat unleavened bread therewith, even the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the days of thy life.

4 And there shall be no leaven seen with thee in all thy coasts seven days long: neither shall there remain the night any of the flesh until the morning which thou offeredst the first day at even.

5 Thou ^h mayest not offer the passover within any of thy gates, which the Lord thy God giveth thee:

6 But in the place which the Lord thy God shall chuse to place his name, there thou shalt offer the ⁱ passover at even, about the going down of the sun, in the season that thou camest out of Egypt.

7 And thou shalt roast and eat it in the place which the Lord thy God shall chuse, and shalt return on the morrow, and go unto thy tents.

8 Six days shalt thou eat unleavened bread, and the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

9 ¶ Seven weeks shalt thou ^j number unto thee, and shalt begin to number the seven weeks when thou beginnest to put the sickle to the corn:

10 And thou shalt keep the feast of weeks unto the Lord thy God, † even a free gift of thine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy servant, and thy maid, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and do these ordinances.

^d Read Exod. 13. 4.

^e Thou shalt eat the Easter lamb.

^f Which signified that affliction which thou ■■■ in Egypt.

^g This was chiefly accomplished when the temple was built.

^h Which was instituted to put them in remembrance of their deliverance out of Egypt: and ■ continue them in the hope of Jesus Christ, of whom this lamb was a figure.

ⁱ Beginning ■ the next morning after the passover. Lev. 23. 15. Exod. 13. 4.

^j That is, the fifteenth day of the seventh month.

13 ¶ Thou shalt ^k observe the feast of the tabernacle seven days, when thou hast gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy servant, and thy maid, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep ■ feast unto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, thou shalt in any case be glad.

16 ¶ ^l Three times in ■ year shall all the males appear before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weeks, and in the feast of the tabernacles: and they shall not appear before the Lord empty.

17 Every man shall give according to the gift of his ^m hand, and according ■ the blessing of the Lord thy God which he hath given thee.

18 ¶ ⁿ Judges and officers shalt thou make thee in all thy cities which the Lord thy God giveth thee throughout thy tribes: and they shall judge the people with righteous judgment.

19 Wrest not thou the law, nor respect any person; neither take reward: for the reward blindeth the eyes of the wise, and perverteth the words of the just.

20 That which ^o is just and right shalt thou follow; that thou mayest live and possess the land which the Lord thy God giveth thee.

21 ¶ Thou shalt plant thee no grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee up no † pillar, which thing the Lord thy God hateth.

C H A P. XVII.

2 The punishment of the idolater. 9 Hard controversies are brought to the priest and the judge. 12 The contemner must die. 15 The election of the king. 16, 17 What things he ought to avoid, 18 And what he ought to embrace.

THOU shalt offer unto the Lord thy God no bullock nor sheep, wherein is ^p ■ blemish, or any evil-favoured thing: for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you, in any of thy cities which the Lord thy God giveth thee, man or ^q woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them: as the sun, or the moon, or any of the host of heaven, which I have not ^r commanded,

4 And it be told unto thee, and thou hast heard it, then shalt thou enquire diligently: and if

Lev. 23. 34.

^k According ■ the ability that God hath given him.

^l He gave authority ■ that people for ■ time ■ chuse themselves magistrates.

^m The magistrate must constantly follow the tenor of the law, and in nothing decline from justice.

ⁿ Thou shalt ■ serve God for fashion's sake, ■ hypocrites do.

^o Shewing, that the crime cannot be excused by the frailty of the person.

^p Whereby he condemneth all religion and serving of God, which God hath not commanded.

Ref. Chr. if it be true, and the thing certain, that such
1451. abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, whether it be man or woman, and shalt stone them with stones till they die.

6 At the mouth † of two or three witnesses shall he that is worthy of death die: but at the mouth of one witness he shall not die.

7 The hands of the † witness shall be first upon him, to kill him: and afterward the hands of all the † people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in judgment between blood and blood, between plea and plea, between plague and plague, in the matters of controversy within thy gates, then shalt thou arise and go up unto the place which the Lord thy God shall chuse,

9 And thou shalt come unto the priests of the Levites, and unto the † judge that shall be in those days, and ask, and they shall shew thee the sentence of judgment,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to do according to all that they inform thee.

11 According to the law which they shall teach thee, and according to the judgment which they shall tell thee, shalt † thou do: thou shalt not decline from the thing which they shall shew thee, neither to the right hand nor to the left.

12 And that man that will do presumptuously, not hearkening unto the priest (that standeth before the Lord thy God to † minister there) or unto the judge, that man shall die, and thou shalt take away evil from Israel.

13 So all the people shall hear and fear, and do no more presumptuously.

14 ¶ When thou shalt come unto the land which the Lord thy God giveth thee, and shalt possess it, and dwell therein, if thou say, I will set † king over me, like † all the nations that are about me,

15 Then thou shalt make him king over thee whom the Lord thy God shall chuse: from among thy brethren shalt thou make † king over thee: thou † shalt not set † † stranger over thee which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people again to † Egypt for to increase the number of horses, seeing the Lord hath said unto you, Ye shall henceforth go no more again that way.

17 Neither shall he take him many wives, lest his heart † turn away, neither shall he gather him much silver and gold.

18 And when he shall sit upon the throne of his kingdom, then shall he write him this † law

repeated in † book by the † priests of the Le-
vites, 1451. Ref. Chr.

19 And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, and to keep all the words of this law and these ordinances, for to do them:

20 That his heart be not lifted up above his † brethren; and that he turn not from the commandment to the right hand or to the left, but that he may prolong his days in his kingdom, he and his sons in the midst of Israel.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levite coming from another place. 9 To avoid the abomination of the Gentiles. 15 God will not leave them without a true prophet. 20 The false prophet shall be slain. 22 How he may be known.

THE priests of the Levites and all the tribe of Levi † shall have no part nor inheritance with Israel, † but shall eat the offerings of the Lord made by fire, and his † inheritance.

2 Therefore shall they have no inheritance among their brethren: for the Lord is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's duty of the people, that they which offer sacrifice, whether it be bullock or sheep, shall give unto the priest the † shoulder, and the two cheeks, and the maw.

4 The first fruits also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the name of the Lord, him and his sons for ever.

6 ¶ Also when a Levite shall come out of any of thy cities of all Israel where he remained, and come with † all the desire of his heart unto the place which the Lord shall chuse,

7 He shall then minister in the name of the Lord his God, as all his brethren the Levites, which remain there before the Lord.

8 They shall have like portions to eat † beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 Let none be found among you that maketh his son or his daughter to † † go through the fire, or that useth witchcraft, or a regarder of times, or a marker of the flying of fowls; or a forcerer,

11 Or † a charmer, or that counselleth with spirits, or † soothsayer, or that † asketh counsel at the dead.

12 For

† Whereby they declared, that they testified the truth.
‡ To signify † consent to maintain God's honour and true religion.
‡ Who shall give sentence † the priests counsel him by the law of God.
‡ Thou shalt obey their sentence, that the controversy may have † end.
‡ So long as he is the true minister of God, and pronounceth according to his word.
‡ Who is † of thy nation, lest he change the true religion into idolatry, and bring thee to slavery.
‡ To revenge their injuries, and to take them of their best horses. 1 Kings 10. 28.

‡ From the law of God.
‡ Meaning, the Deuteronomy.
‡ He shall cause it to be written by them, or he shall write it by their example.
‡ Whereby is meant, that kings ought so to love their subjects, as nature bindeth one brother to love another.
‡ That is, the Lord's part of his inheritance.
‡ The right shoulder. Num. 18. 18.
‡ Meaning, to serve God unfeignedly, and † seek †
‡ Not constrained to live of himself.
‡ Signifying, they were purged by this ceremony of passing between two fires.

• Num. 35. 30.
Chap. 19. 15.
Matt. 18. 16.
2 Cor. 13. 1.
† Heb. of
† Heb. of
† Heb. of

• Num. 18.
‡ Ch. 10. 9.
1 Cor. 9. 13.

• Lev. 18. 27.

• Lev. 20. 27.
• 1 Sam. 28. 7.

12 For all that do such things *are* abomination unto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be¹ upright therefore with the Lord thy God.

14 For these nations which thou shalt possess hearken unto those that regard the times, and unto forcerers: [†] as for thee, the Lord thy God hath not [†] suffered thee so.

15 ¶ The Lord thy God will raise up unto thee a² prophet like unto me, from among you, *even* of thy brethren: unto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidst, * Let me hear the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said unto me, They have well spoken.

18 I will raise them up a prophet from among their brethren like unto thee, and will put my words in his¹ mouth, and he shall speak unto them all that I shall command him.

19 And whosoever will not hearken unto my words which he shall speak in my name, I will² require it of him.

20 But the prophet that shall presume to speak a word in my name which I have not commanded him to speak, or that speaketh in the name of other gods, *even* the same prophet shall die.

21 And if thou think in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lord, if the thing³ follow not nor come to pass, that is the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.

CHAP. XIX.

1 The franchised towns. 14 Not to remove thy neighbour's bounds. 16 The punishment of him that beareth false witness.

WHEN the Lord thy God⁴ shall root out the nations whose land the Lord thy God giveth thee, and thou shalt possess them, and dwell in their cities, and in their houses,

2 ¶ Thou shalt separate three cities for thee in the midst of the land which the Lord thy God giveth thee to possess it.

3 Thou shalt⁵ prepare thee the way, and divide the coasts of the land which the Lord thy God giveth thee to inherit, into three parts, that every⁶ manslayer may flee thither.

¶ This also is the cause wherefore the manslayer shall flee thither and live: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth unto the wood with his neighbour to hew wood, and his hand striketh with the⁷ to cut down the tree, if the head slip from the helve, and hit his neighbour that he dieth, the same⁸ shall flee unto one of the cities, and live,

6 Lest the⁹ avenger of the blood follow after the manslayer while his heart is chafed, and overtake him, because the way is long, and slay him, although he be not[†] worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God¹⁰ enlargeth thy coasts (as he hath sworn unto thy fathers) and giveth thee all the land which he promised to give unto thy fathers,

9 (If thou keep all these commandments to do them, which I command thee this day: *to wit*, that thou love the Lord thy God, and walk in his ways for ever) ¶ then thou shalt add three¹¹ cities more for thee besides those three,

10 That innocent blood be not shed within thy land which the Lord thy God giveth thee to inherit, ¹² lest blood be upon thee.

11 ¶ But if a man hate his neighbour, and lay wait for him, and rise against him, and smite any man that he die, and flee unto any of these cities,

12 Then the¹³ elders of his city shall send and fetch him thence, and deliver him into the hands of the avenger of the blood, that he may die.

13 Thine¹⁴ eye shall not spare him, but thou shalt put away *the cry* of innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbour's mark, which they of old time have set in thine inheritance that thou shalt inherit in the land which the Lord thy God giveth thee to possess it.

15 ¶ * One witness shall not rise against¹⁵ man for any trespass, or for any sin, or for any fault that he offendeth in, ¹⁶ *but* at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be stablished.

16 ¶ If a false witness rise up against a man to accuse him of trespass,

17 Then both the men which strive together shall stand before the¹⁷ Lord, *even* before the priests and the judges which shall be in those days.

18 And the judges shall make diligent inquiry: and if the witness be found false, *and* hath given false witness against his brother,

19 ¶ Then ye shall do unto him as he had thought to do unto his brother: so thou shalt take evil away forth of the midst of thee.

20 And the rest shall hear *this* and fear, and shall henceforth commit no more any such wickedness among you.

21 Therefore thine eye shall have¹⁸ compassions, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP.

¹ Without hypocrisy, or mixture of false religion.
² Meaning, ¶ continual succession of prophets, till Christ the end of all prophets come.
³ Which promise is not only made to Christ, but to all that teach in his name. Isa. 59. 21.
⁴ By executing punishment upon him.
⁵ Under this sure note he compriseth all the other tokens.
⁶ Make an open and ready way.
⁷ Which killeth against his will, and bare¹⁹ hatred in heart.

⁷ That murder be not committed upon murder.
⁸ When thou goest over Jordan ¶ possess the whole land of Canaan.
⁹ Lest thou be punished for innocent blood.
¹⁰ The magistrates.
¹¹ Then whosoever pardoneth murder, offendeth against the word of God.
¹² God's presence is where his true ministers ¶ assembled.

Ref. Chr.
1451.

C H A P. XX.

3 The exhortation of the priest when the Israelites go to battle. 5 The exhortation of the officers, shewing who should go to battle. 10 Peace must first be proclaimed. 19 The trees that bear fruit must not be destroyed.

WHEN^x thou shalt go forth to war against thine enemies, and shalt see horses and chariots, and people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

■ And when ye are come near unto the battle, then the priest shall come forth to speak unto the people,

3 And shall say unto them, Hear, O Israel: ye ■ come this day unto battle against your enemies: ■ let not your hearts be faint, neither fear, nor be amazed, nor adread of them.

* Ch. 28. 7.

4 For the Lord your God ■ goeth with you to fight for you against your enemies, and to save you.

5 ¶ And let the officers speak unto the people, saying, What man is there that hath built ■ new house, and hath not² dedicated it? let him go and return ■ his house, lest he die in the battle, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not² eaten of the fruit? let him go and return again unto his house, lest he die in the battle, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return again unto his house, lest he die in battle, and another man take her.

* Judg. 7. 3.

■ And let the officers speak further unto the people, and say, ■ Whosoever is afraid and faint-hearted, let him go and return unto his house, lest his brethren's heart faint like his heart.

9 And after that the officers have made ■ end of speaking unto the people, they shall make captains of the army to govern the people.

* Num. 22.

* Ch. 2. 26.

10 ¶ When thou comest ■ unto a city to fight against it, ■ thou shalt offer it peace.

11 And if it answer thee again¹ peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and serve thee.

12 But if it will make ■ peace with thee, but make war against thee, then shalt thou besiege it,

13 And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

* Job. 8. 2.

14 Only the women, and the children, ■ and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself, and shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the cities, which are ■ great way off from thee, which are not of the cities of these^c nations here.

^x Meaning, upon just occasion: for God permitteth not his people ■ fight when it seemeth good ■ them.

^y Is present ■ defend you with his grace and power.

^z For when they entered first ■ dwell in ■ house, they ■ thanks ■ God, acknowledging that they had that benefit by his grace.

¹ The Hebrew word signifieth, ■ make common ■ profane.

■ If it accept peace.

■ For God had appointed that the Canaanites should be destroyed, and made the Israelites executors of his will.

16 But of the cities of this people, which the Lord thy God shall give thee to inherit, thou shalt save no person alive,

Ref. Chr.
1451.

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites: ■ the Lord thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they have done unto their gods, and so ye should sin against the Lord your God.

19 ¶ When thou hast besieged ■ city long time, and made war against it to take it, destroy ■ the trees thereof, by smiting an ■ into them: for thou mayest eat of them: therefore thou shalt not cut them down to further thee in the siege, (for the² tree of the field is man's life)

20 Only those trees, which thou knowest are ■ for meat, those shalt thou destroy and cut down, and make forts against the city that maketh war with thee, until thou subdue it.

C H A P. XXI.

■ Inquisition for murder. 11 Of the woman taken in war. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

IF one be found¹ slain in the land which the Lord thy God giveth thee ■ possess it, lying in the field, and it is not known who hath slain him,

2 Then thine elders and thy judges shall come forth, and measure unto the cities that are round about him that is slain.

3 And let the elders of that city, which is next unto the slain man, take out of the drove an heifer that hath not been put ■ labour, nor hath drawn in the yoke.

4 And let the elders of that city bring the heifer unto ■ † stony² valley, which is neither eared nor sown, and strike off the heifer's neck there in the valley.

† Or, rough.

5 Also the priests the sons of Levi (whom the Lord thy God hath chosen ■ minister, and to bless in the name of the Lord) shall come forth, and by their word shall all strife and plague be tried.

6 And all the elders of that city that ■ near ■ the slain man, shall wash their hands over the heifer that is beheaded in the valley,

7 And shall testify, and say, Our hands have not shed this blood, neither have our eyes seen it.

■ O Lord, be merciful unto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

Z z

10 ¶ When

chap. 7. 1.

^d Some read, For ■ shall be instead of the ■ of the field, to ■ in the siege against thee.

■ This law declareth how horrible a thing murder is, seeing that for ■ man ■ whole country should be punished, except ■ remedy be found.

■ That the bloodshed of the innocent beast ■ a solitary place might make them abhor the fact.

■ This was the prayer which the priest made in the ■ dience of the people.

10 ¶ When thou shalt go to war against thine enemies, and the Lord thy God shall deliver them into thine hands, and thou shalt take them captives,

11 And shalt see among the captives a beautiful woman, and hast desire unto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails,

13 And she shall put off the garment that she was taken in, and she shall remain in thine house, and bewail her father and her mother a month long: and after that shalt thou go in unto her, and marry her, and she shall be thy wife.

14 And if thou have no favour unto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, or make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one loved and another hated, and they have borne him children, both the loved and also the hated: if the first-born be the son of the hated,

16 Then when the time cometh, that he appointeth his sons to be heirs of that which he hath, he may not make the son of the beloved first-born before the son of the hated, which is the first-born:

17 But he shall acknowledge the son of the hated for the first-born, and give him double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first-born.

18 ¶ If any man have a son that is stubborn and disobedient, which will not hearken unto the voice of his father, nor the voice of his mother, and they have chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out unto the elders of his city, and unto the gate of the place where he dwelleth,

20 And shall say unto the elders of his city, This our son is stubborn and disobedient, and he will not obey our admonition: he is a rioter, and a drunkard.

21 Then all the men of his city shall stone him with stones unto death: so thou shalt take away evil from among you, that all Israel may hear it, and fear.

22 ¶ If a man also have committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remain all night upon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherit.

^a Signifying that her former life must be changed, before she could be joined to the people of God.

^b As having renounced parents and country.

^c This only was permitted in the wars, otherwise the Israelites could not marry strangers.

^d This declareth, that the plurality of wives is of corrupt affection.

^e As much as two of the others.

^f Except he be unworthy, as Reuben Jacob's son.

^g For it is the mother's duty also to instruct her children.

^h Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

ⁱ For God's law by his death is satisfied, and ab-

C H A P. XXII.

1 He commandeth to have care of our neighbour's goods. 5 The woman may not wear man's apparel, nor man the woman's. 6 Of the dam and her young birds. ¶ Why they should have battlements. 9 Not to mix divers kinds together. 13 Of the wife not being found a virgin. 23 The punishment of adultery.

THOU shalt not see thy brother's ox nor his sheep go astray, and withdraw thyself from them, but shalt bring them again unto thy brother.

2 And if thy brother be not near unto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remain with thee until thy brother seek after it: then shalt thou deliver it to him again.

3 In like manner shalt thou do with his asses, and so shalt thou do with his raiment, and shalt so do with all lost things of thy brother which he hath lost: if thou hast found them, thou shalt not withdraw thyself from them.

4 ¶ Thou shalt not see thy brother's asses nor his ox fall down by the way, and withdraw thyself from them, but shalt lift them up with him.

5 The woman shall not wear that which pertaineth unto the man, neither shall a man put on woman's raiment: for all that do so are abomination unto the Lord thy God.

6 ¶ If thou find a bird's nest in the way, in any tree, or on the ground, whether they be young or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young,

7 But shalt in any wise let the dam go, and take the young to thee, that thou mayest prosper and prolong thy days.

8 ¶ When thou buildest a new house, thou shalt make a battlement on the roof, that thou lay not blood upon thine house, if any man fall thence.

9 ¶ Thou shalt not sow thy vineyard with divers kinds of feeds, lest thou defile the increase of the seed which thou hast sown, and the fruit of the vineyard.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay slanderous things unto her charge,

horreth cruelty.

^a As though thou sawest it not.

^b Shewing, that brotherly affection must be shewed, not only to them that dwell near unto us, but also to them which are far off.

^c Much art thou bound to do for thy neighbour's person.

^d For that were to alter the order of nature, and to despise God.

^e If God detest cruelty done to little birds, how much more to men made according to his image?

^f The tenor of this law is, to walk in simplicity, and not to be curious of new inventions.

^g That is, be an occasion that she is slandered.

1451. **Bef. Chr.** charge, and bring up an evil name upon her, and say, I took this wife, and when I came to her, I found her not a maid.

15 Then shall the father of the maid and her mother, take and bring the signs of the maid's virginity unto the elders of the city to the gate,

16 And the maid's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her :

17 And lo, he layeth slanderous things unto her charge, saying, I found not thy daughter a maid : lo, these are the tokens of my daughter's virginity : and they shall spread the vesture before the elders of the city.

18 Then the elders of the city shall take that man and chastise him,

19 And shall condemn him in an hundred shekels of silver, and give them unto the father of the maid, because he hath brought up an evil name upon a maid of Israel : and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the maid be not found a virgin,

21 Then they shall bring forth the maid to the door of her father's house, and the men of her city shall stone her with stones to death : for she hath wrought folly in Israel by playing the whore in her father's house : so thou shalt put evil away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die even both twain : to wit, the man that lay with the wife, and the wife : so thou shalt put away evil from Israel.

23 ¶ If a maid be betrothed unto an husband, and a man find her in the town and lie with her,

24 Then shall ye bring them both out unto the gates of the same city, and shall stone them with stones to death : the maid because she cried not, being in the city : and the man, because he hath humbled his neighbour's wife : so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed maid in the field, and force her, and lie with her, then the man that lay with her shall die alone :

26 And unto the maid thou shalt do nothing, because there is in the maid no cause of death : for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For he found her in the fields : the betrothed maid cried, and there was no man to succour her.

28 ¶ * If a man find a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her shall give unto the maid's father fifty shekels of silver : and she shall be his wife, because he hath hum-

bled her : he cannot put her away all his life. **Bef. Chr.** 1451. 30 ¶ No man shall take his father's wife, nor shall uncover his father's skirt.

C H A P. XXIII.

1 What men might not be admitted to office. 9 What they ought to avoid when they go to war. 15 Of the fugitive servant. 17 To flee all kind of wickedness. 19 Of usury. 21 Of vows. 24 Of the neighbour's vine and corn.

NONE that is hurt by bursting, or that hath his privy member cut off, shall enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord : even to his tenth generation shall he not enter into the congregation of the Lord.

3 The Ammonites and the Moabites shall not enter into the congregation of the Lord, even to their tenth generation shall they not enter into the congregation of the Lord for ever, **Neh. 13:1.**

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaam the son of Beor, of Pethor in Aram-naharaim, to curse thee, **Num. 22. 5, 6.**

5 Nevertheless, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite, for he is thy brother : neither shalt thou abhor an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation shall enter into the congregation of the Lord.

9 When thou goest out with the host against thine enemies, keep thee then from all wickedness.

10 If there be among you any that is unclean by that which cometh to him by night, he shall go out of the host, and shall not enter into the host,

11 But at even he shall wash himself with water, and when the sun is down he shall enter into the host.

12 Thou shalt have a place also without the host, whither thou shalt resort,

13 And thou shalt have a paddle among thy weapons, and when thou wouldest sit down without, thou shalt dig therewith, and returning thou shalt cover thine excrements.

14 For the Lord thy God walketh in the midst of thy camp to deliver thee, and to give thee thine enemies before thee : therefore thine host shall be holy, that he see no filthy thing in thee, and turn away from thee.

15 ¶ Thou

² Meaning the sheet wherein the signs of her virginity were.

³ For the fault of the child redoundeth to the shame of the parents : therefore he was recompensed when she was faultless.

⁴ Meaning, that the innocent cannot be punished.

⁵ He shall not lie with his stepmother, meaning hereby all other degrees forbidden. Lev. 18.

⁶ Either bear office, or to marry a wife.

⁷ This cause them live in chastity, that their

posterity might not be rejected.

⁸ Hereby he condemneth all that further not the children of God in their vocation.

⁹ Thou shalt have nothing to do with them. **¶** the fathers have renounced their idolatry and received circumcision.

¹⁰ For the necessity of nature.

¹¹ Meaning hereby, that his people should be pure, both in soul and body.

15 ¶ Thou shalt not¹ deliver the servant unto his master, which is escaped from his master unto thee.

16 He shall dwell with thee, *even* among you, in what place he shall chuse, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore-keeper of the sons of Israel.

18 Thou shalt neither bring the² hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for even both these *are* an abomination unto the Lord thy God.

19 ¶ * Thou shalt not give to usury to thy brother: *as* usury of money, usury of meat, usury of any thing that is put to usury.

20 Unto a³ stranger thou mayest lend upon usury, but thou shalt not lend upon usury unto thy brother, that the Lord thy God⁴ may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

21 ¶ When thou shalt vow⁵ a vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee, and *so* it should be sin unto thee.

22 But when thou abstainest from vowing, it shall be no sin unto thee.

23 That which is gone out of thy lips, thou shalt⁶ keep and perform, as thou hast vowed it willingly unto the Lord thy God: *for* thou hast spoken it with thy mouth.

24 ¶ When thou comest unto⁷ thy neighbour's vineyard, then thou mayest eat grapes at thy pleasure, *as* much as thou wilt: but thou shalt put none in thy⁸ vessel.

25 When thou comest into thy neighbour's corn, * thou mayest pluck the ears with thine hands, but thou shalt not move⁹ a sickle to thy neighbour's corn.

C H A P. XXIV.

1 Divorcement is permitted. 5 He that is newly married is exempted from war. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherless, and widow.

WHEN a man taketh¹⁰ a wife, and marrieth her, if so be she find¹¹ no favour in his eyes, because he hath spied some filthiness in her, then let him write her¹² a bill of divorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of divorcement, and put it in

¹ This is meant of the heathen who *are* for their master's cruelty, and embraced the true religion.

² Forbidding hereby that any gain gotten of evil things should be applied to the service of God. Micah 1. 7.

³ This was permitted for a time for the hardness of their heart.

⁴ If thou shew thy charity to thy brother, God will declare his love toward thee.

⁵ If the vow be lawful and godly.

⁶ Being hired for¹³ labour.

⁷ To bring home¹⁴ thine house.

⁸ Hereby God approveth not that light divorcement, but

her hand, and send her out of his house, or if the latter man die which took her to wife.

4 *Then* her first husband which sent her away may not take her again to be his wife after that she is¹⁵ defiled: for that *is* abomination in the sight of the Lord, and thou shalt not cause the land to sin which the Lord thy God doth give thee to inherit.

5 ¶ When¹⁶ a man taketh¹⁷ a new wife, he shall not go¹⁸ to warfare, neither shall he be charged with any business, but shall be free at home¹⁹ a year, and rejoice with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper²⁰ millstone to pledge: for this gage is²¹ his living.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thief shall die: so shalt thou put evil away from among you.

¶ ¶ Take heed of the²² plague of leprosy, that thou observe diligently, and do according to all that the priests of the Levites shall teach you: take heed you do²³ I commanded them.

9 Remember what the Lord thy God did unto²⁴ Miriam by the way after that ye were come²⁵ out of Egypt.

10 ¶ When thou shalt ask again of thy neighbour any thing lent, thou shalt not go²⁶ into his house to fetch his pledge:

11 But thou shalt stand without, and the man that borrowed it of thee shall bring the pledge out of the doors unto thee.

12 Furthermore, if it be²⁷ a poor body, thou shalt not sleep with his pledge,

13 *But* shalt restore him the pledge when the sun goeth down, that he may sleep in his raiment, and bless thee: and it shall be righteousness unto²⁸ thee²⁹ before the Lord thy God.

14 ¶ Thou shalt not oppress³⁰ an hired servant that is needy and poor, *neither* of thy brethren, *nor* of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt give him his hire for his day, neither shall the sun go down upon it: for he is poor, and therewith sustaineth his life: lest he cry against thee unto the Lord, and it be sin unto thee.

16 ¶ * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the right of the³¹ stranger, *nor* of the fatherless, nor take a widow's raiment to pledge:

18 But remember that thou wast a servant in Egypt, and how the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

19 ¶ * When thou cuttest down thine harvest

permitteth it to avoid further inconvenience. Matt. 19. 7.

¹⁵ Seeing that by dimitting her, he judged her³² to be unclean and defiled.

¹⁶ That they might learn to know³³ another's conditions, and so afterward live in godly peace.

¹⁷ Nor any thing whereby³⁴ he getteth his living.

¹⁸ As though thou wouldest appoint what³⁵ he have, but shalt receive what he may spare.

¹⁹ Though he would be unthankful, yet God will not forget it.

²⁰ Because the world did least esteem these sort of people, therefore God hath most³⁶ care over them.

Deut. Chr. 1451.

Lev. 19. 36.

* Exod. 22. 25. 26.

* Levit. 19. 13.

Deut. Chr. 1451.

* Lev. 19. 36.

* Num. 11. 12.

* Levit. 19. 13.

* 2 Kings 14. 6. Chron. 35. 4. Jer. 31. 29. 30. Ezek. 18. 20.

* Lev. 19. 9. and 23. 25.

1451. **1** **Chr.** vest in thy field, and hast forgotten ■ sheaf in the field, thou shalt not go again to fetch it, *but* it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the works of thine hands.

20 When thou † beatest thine olive-tree, thou shalt not go over the boughs again, *but* it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest thy † vineyard, thou shalt not gather the grapes clean after thee, *but* they shall be for the stranger, for the fatherless, and for the widow.

22 And remember that thou wast ■ servant in the land of Egypt: therefore I command thee ■ do this thing.

CHAP. XXV.

3 *The beating of the offenders.* **5** *To raise up seed to the kinsman.* **11** *In what case a woman's hand must be cut off.* **13** *Of just weights and measures.* **19** *To destroy the Amalekites.*

WHEN there shall be strife between men, and they shall come unto judgment, ■ and sentence shall be given upon them, and the righteous shall be justified, and the wicked condemned.

2 Then if so be the wicked be worthy to be beaten, the judge shall cause him to lie down, ■ and to be beaten before his face, according to his trespass, unto ■ certain number.

3 ^a *Forty stripes* shall he cause him to have and not past, lest if he should exceed and beat him above that with many stripes, thy brother should appear despised in thy sight.

4 ¶ ■ Thou shalt not muzzle the ■ that treadeth out the corn.

5 ¶ * If brethren dwell together, and ■ of them die and have no son, the wife of the dead shall not marry without: *that is*, unto ■ stranger, but his ■ kinsman shall go in unto her, and take her to wife, and do the kinsman's office ■ her.

6 And the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman go up to the gate unto the elders, and say, My kinsman refuseth to raise up unto his brother a name in Israel: he will not do the office of ■ kinsman unto me.

■ Then the elders of his city shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come unto him in the presence of the elders, and loose his shoe from his foot, and spit in his face, and answer, and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, **Chr.** The house of him whose shoe is put off. **1451.**

11 ¶ ^f When men strive together, one with another, if the wife of the one come near for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his privities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not have in thy bag two manner of † weights, a great and a small:

14 Neither shalt thou have in thine house divers † measures, ■ great and ■ small:

15 *But* thou shalt have ■ right and just weight: ■ perfect and a just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* abomination unto the Lord thy God.

17 ¶ ■ Remember what Amalek did unto thee by the way, when ye were come out of Egypt: **8.**

18 How he met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for ■ inheritance to possess it, *then* thou shalt put out the ² remembrance of Amalek from under heaven: forget not.

CHAP. XXVI.

3 *The offering of the first fruits.* **5** *What they must protest when they offer them.* **12** *The tithes of the third year.* **13** *Their protestation in offering it.* **19** *To what honour God preferreth them which acknowledge him to be their Lord.*

ALSO when thou shalt come into the land which the Lord thy God giveth thee for inheritance, and shalt possess it, and dwell therein,

■ Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a basket, and go unto the place which the Lord thy God shall chuse to ¹ place his name there.

3 And thou shalt come unto the priest that shall be in those days, and say unto him, I acknowledge this day unto the Lord thy God, that I ■ come unto the country which the Lord sware unto our fathers for to give us.

4 Then the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord

3 A

Lord

^a 1 Cor. 9. 9. ¹ Tim. 5. 18.

^b Ruth 4. 5. ^c Matt. 22. 24. ^d Mark 12. 19. ^e Luke 20. 28.

^a God judged them not mindful of his benefits, except they were beneficial unto others.

■ Whether there be a plaintiff or none, the magistrates ought to try our faults, and punish according ■ the crime.

^c When the crime deserveth not death.

^d The Jews of superstition afterward took one away.

■ Because the Hebrew word signifieth not the natural brother, and the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not ■ that the natural brother should marry his brother's wife, but some other of the kindred that was in that degree which might

marry.

^f This law importeth, that godly shamefacedness be preserved: for it ■ an horrible thing ■ see ■ past shame.

^g This ■ partly accomplished by Saul about four hundred and fifty years afterwards.

■ By this ceremony they acknowledged, that they received the land of Canaan ■ free gift of God.

ⁱ To be called upon, served and worshipped spiritually. chap. 12. 5.

† Heb. stone and scale.

† Heb. ephab and ephab: read Exod. 16. 36.

• Exod. 17. 8.

1451. Lord thy God, A ^k Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there unto a nation great, mighty, and full of people.

6 And the Egyptians vexed us, and troubled us, and laded us with cruel bondage.

7 But when we = cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our adversity, and on our labour, and on our oppression:

8 And the Lord brought us out of Egypt in a mighty hand, and a stretched-out arm, with great terribleness, both in signs and wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, lo, I = have brought the first fruits of the land which thou, O Lord, hast given me: and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt rejoice in all the good things which the Lord thy God hath given unto thee and to thine = household, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be satisfied,

13 Then thou shalt = say before the Lord thy God, I have brought the hallowed thing out of mine house, and also have given it unto the Levites, and to the strangers, to the fatherless, and to the widow, according to all thy * commandments which thou hast commanded me: I have = transgressed none of thy commandments, nor forgotten them.

14 I have not eaten thereof = in my mourning, nor suffered aught to perish = through uncleanness, nor given aught thereof for the dead, but have hearkened unto the voice of the Lord my God: I have done = after all that thou hast commanded me.

15 Look down from thine holy habitation, even from heaven, and bless thy people Israel, and the land which thou hast given us (as thou swarest unto our fathers) the land that floweth with milk and honey.

16 ¶ This day the Lord thy God doth command thee to do these ordinances and laws: keep them therefore, and do them with = all thine heart, and with all thy soul.

17 Thou hast set up the Lord this day to be thy God, and to walk in his ways, and to keep his ordinances, and his commandments, and his laws, and to hearken unto his voice.

18 = And the Lord hath set thee up this day, to be a = precious people unto him (as he hath promised thee) and that thou shouldest keep all his commandments, Ref. Chr. 1451. Cr. 7. 6. and 14. 2.

19 And to make thee = high above all nations (which he hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people unto the Lord thy God, as he hath said. Ch. 4. 7. and 28. 1. Ch. 7. 6. and 14. 2.

C H A P. XXVII.

2 They are commanded to write the law upon stones for a remembrance. 5 Also to build an altar. 13 The cursings are given on mount Ebal.

THEN Moses with the elders of Israel = commanded the people, saying, Keep all the commandments which I command you this day.

2 And when ye shall pass = over Jordan unto the land which the Lord thy God giveth thee, thou shalt set thee up great stones, and plaister them with plaister, Joh. 4. 1.

3 = And shalt write upon them all the words of this law, when thou shalt come over, that thou mayest go into the land which the Lord thy God giveth thee: a land that floweth with milk and honey, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall pass over Jordan, ye shall set up these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build unto the Lord thy God an altar, even an altar of stones: thou shalt lift none = iron instrument upon them. Exod. 25. Joh. 8. 31.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt-offerings thereon unto the Lord thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God:

8 And thou shalt write upon the stones all the words of this law, = well and plainly.

9 ¶ And Moses and the priests of the Levites spake unto all Israel, saying, Take heed and hear, O Israel: this day thou art become the people of the Lord thy God.

10 Thou = shalt hearken therefore unto the voice of the Lord thy God, and do his commandments and his ordinances which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people when ye shall pass over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And

^k Meaning Jacob, who served twenty years in Syria.

^l Only by God's mercy, and = by their father's deservings.

⁼ Alledging the promises made = our fathers, Abraham, Isaac, and Jacob.

⁼ In token of = thankful heart, and mindful of this benefit.

^o Signifying, that God giveth us not goods for ourselves only, but for their uses also which are committed = charge.

^p Without hypocrisy.

^q Of malice and contempt.

^r Or, for any necessity.

^s By putting them to any prophane use.

^t As far as my sinful nature would suffer: for else, as David and Paul say, There is not one just. Psalm 14. 3. Rom.

3. 10.

^a With = good and simple conscience.

⁼ Signifying, that there is a mutual bond between God and his people.

⁼ As God's ministers, and charged with the same.

^r God would that his law should be set up in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his service.

^s The altar should not be curiously wrought, because it should continue but for = time: for God would have but one altar in Judah.

^t That every one may well read it, and understand it.

^b This condition God hath bound thee unto, that if thou wilt be his people, thou must keep his laws.

⁼ Meaning, Ephraim and Manasseh.

Bef. Chr. 13 And thefe ſhall ſtand upon mount Ebal,
1451. to ^d curſe: Reuben, Gad, and Aſher, and Zebu-
lun, Dan, and Naphtali.

14 And the Levites ſhall answer and ſay un-
to all the men of Iſrael with a loud voice,

15 ¶ Curſed be the man that ſhall make
any carved or molten ^e image, *which is* an abomi-
nation unto the Lord, the work of the hands of the
craftſman, and putteth it in a ſecret place: And
all the people ſhall answer and ſay: So be it.

16 Curſed be he that ^f curſeth his father and
his mother: And all the people ſhall ſay: So
be it.

17 Curſed be he that removeth his neigh-
bour's ^g mark: And all the people ſhall ſay: So
be it.

18 Curſed be he that maketh the ^h blind go
out of the way: And all the people ſhall ſay:
So be it:

19 Curſed be he that hindereth the right of
the ſtranger, the fatherleſs, and the widow: And
all the people ſhall ſay: So be it.

20 Curſed be he that lieth with his father's
wife: for he hath uncovered his father's ⁱ ſkirt:
And all the people ſhall ſay: So be it:

21 Curſed be he that lieth with any beaſt:
And all the people ſhall ſay: So be it:

22 Curſed be he that lieth with his ſiſter, the
daughter of his father, or the daughter of his
mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his ^k mother-
in-law: And all the people ſhall ſay: So be it.

24 Curſed be he that ſmiteth his ^l neighbour
ſecretly: And all the people ſhall ſay: So be it.

^m Ezek. 22. 12. 25 * Curſed be he that taketh a reward to
put to death innocent blood: And all the peo-
ple ſhall ſay: So be it.

ⁿ Gal. 3. 10. 26 * Curſed be he that confirmeth not all
the words of this law to do them: And all the
people ſhall ſay: So be it.

C H A P. XXVIII.

¶ The promiſes to them that obey the commandments.

15 The threatenings to the contrary.

^o Levit. 26. 3. IF * thou ſhalt obey diligently the voice of the
Lord thy God, and obſerve and do all his
commandments, which I command thee this day,
then the Lord thy God will ^p ſet thee on high
above all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee,
and ^q overtake thee, if thou ſhalt obey the voice
of the Lord thy God.

3 Bleſſed ſhalt thou be in the ^r city, and
bleſſed alſo in the field.

4 Bleſſed ſhall be the fruit ^s of thy body, and
the fruit of thy ground, and the fruit of thy
cattle, the increaſe of thy kine, and the flocks
of thy ſheep.

5 Bleſſed ſhall be thy basket and thy dough.

6 Bleſſed ſhalt thou be when thou ^t comeſt
in, and bleſſed alſo when thou goeſt out. Bef. Chr. 1451.

7 The Lord ſhall cauſe thine enemies that
riſe againſt thee, to fall before thy face: they
ſhall come out againſt thee one way, and ſhall
flee before thee ^u ſeven ways.

¶ The Lord ſhall command the bleſſing to be
with thee in thy ſtore-houſes, and in all that
thou ſetteſt thine ^v hand to, and will bleſs thee
in the land which the Lord thy God giveth
thee.

9 The Lord ſhall make thee an holy people
unto himſelf, as he hath ſworn unto thee, if
thou ſhalt keep the commandments of the Lord
thy God, and walk in his ways.

10 Then all people of the earth ſhall ſee,
that the name of the Lord is ^w called upon over
thee, and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous
in goods: in the fruit of thy body, and in the
fruit of thy cattle, and in the fruit of thy ground,
in the land which the Lord ſware unto thy fa-
thers to give thee.

12 The Lord ſhall open unto thee his good
treasure, *even* the ^x heaven to give rain unto thy
land in due ſeaſon, and to bleſs all the work of
thine hands: and ^y thou ſhalt lend unto many ^{Ch. 15. 6.}
nations, but ſhalt not borrow thyſelf.

13 And the Lord ſhall make thee the head,
and not the ^z tail, and thou ſhalt be above only, ^{† Or, the}
and ſhalt not be beneath, if thou obey the ^{loweſt.}
commandments of the Lord thy God which I
command thee this day, to keep and to do
them.

14 But thou ſhalt not decline from any of the
words which I command you this day, *either* to
the ^{aa} right hand, or to the left, to go after other ^{† Joſh. 23. 6.}
gods to ſerve them.

15 ¶ * But if thou wilt not obey the voice ^{† Lev. 26. 14.}
of the Lord thy God, to keep and to do all his ^{Lam. 2. 7.}
commandments and his ordinances, which I ^{Mal. 2. 2.}
command thee this day, then all theſe curſes
ſhall come upon thee, and overtake thee.

16 Curſed ſhalt thou be in the town, and
curſed alſo in the field.

17 Curſed ſhall thy basket be, and thy
[†] dough. ^{† Or, ſtores}

18 Curſed ſhall be the fruit of thy body, and
the fruit of thy land, the increaſe of thy kine,
and the flocks of thy ſheep.

19 Curſed ſhalt thou be when thou comeſt
in, and curſed alſo when thou goeſt out:

20 The Lord ſhall ſend upon thee curſing,
trouble, and [†] ſhame, in all that which thou ^{† Or, rebukeſt}
ſetteſt thine hand to do, until thou be deſtroyed,
and periſh quickly, becauſe of the wickedneſs of
thy works whereby thou haſt forſaken me.

21 The Lord ſhall make the peſtilence
cleave unto thee, until he hath conſumed thee
from the land whither thou goeſt to poſſeſs it.

22 * The

¶ Signifying, that if they would not obey God for love,
they ſhould be made ^{aa} obey for fear.

¶ Under this he containeth all the corruption of God's
ſervice, and the tranſgreſſion of the firſt table.

^f Or, contemneth: and this appertaineth ^{aa} the ſecond
table.

¶ He condemneth all injuries and extortions.

^h Meaning, that helpeth not, and counſelleth not his
neighbour.

ⁱ In committing villainy againſt him. Lev. 20. 11. and
Ezek. 20. 10. and chap. 22. 30.

^k Meaning his wife's mother.

^t For God that ſeeth in ſecret, will revenge it.

^u He will make thee the moſt excellent of all people.

^v When thou thinkeſt thyſelf forſaken.

^w Thou ſhalt live wealthyly.

^x Thy children and ſucceſſion.

^y All thine enterpriſes ſhall have good ſucceſs.

^z Meaning, many ways.

^{aa} God will bleſs ^{aa} if ^{aa} do our duty, and not be idle.

[†] In that he is God, and thou ^{aa} his people.

[†] For nothing in the earth is profitable, but when God
ſendeth his bleſſings from heaven.

- 22 * The Lord shall smite thee with a consumption, and with the fever, and with burning ague, and with fervent heat, and with the sword, and with † blasting, and with the mildew, and they shall pursue thee until thou perish.
- 23 And thine heaven that is over thine head, shall be ^a brass, and the earth that is under thee, iron.
- 24 The Lord shall give thee for the rain of thy land, dust and ashes: *even* from † heaven shall it come down upon thee, until thou be destroyed.
- 25 *And* the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven ways before them, and shalt be ^a scattered through all the kingdoms of the earth.
- 26 And thy ^b carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and none shall fray them away.
- 27 The Lord will smite thee with the botch of Egypt, and with the emrods, and with the scab, and with the itch, that thou canst not be healed.
- 28 And the Lord shall smite thee with madness, and with blindness, and with astonishing of heart.
- 29 Thou shalt also grope at noon day, as the ^c blind gropeth in darkness, and shalt not prosper in thy ways: thou shalt never but be oppressed with wrong, and be spoiled evermore, and no man shall succour *thee*.
- 30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not † eat the fruit.
- 31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and no man shall rescue *them* for thee.
- 32 Thy sons and thy daughters shall be given unto another people, and thine eyes ^a shall still look for them, even till they fall out, and there shall be no power in thine hand.
- 33 The fruit of thy land and all thy labours shall ^a people, which thou knowest not, eat, and thou shalt never but suffer wrong and violence alway:
- 34 So that thou shalt be mad for the sight which thine eyes shall see.
- 35 The Lord shall smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: *even* from the sole of thy foot unto the top of thine head.
- 36 The Lord shall bring thee and thy ^b king (which thou shalt set over thee) unto a nation which neither thou nor thy fathers have known, and there thou shalt serve other gods: *even* wood and stone,
- 37 And thou shalt ^c be a wonder, ^c proverb and a common talk among all people, whither the Lord shall carry thee.
- 38 * Thou shalt carry out much seed into the
- field, and shalt gather but little in: for the grasshoppers shall destroy it.
- 39 Thou shalt plant ^a vineyard, and dress it, but shalt neither drink of the wine, nor gather *the grapes*: for the worms shall eat it.
- 40 Thou shalt have olive-trees in all thy coasts, but shalt not anoint thyself with the oil: for thine olives shall † fall.
- 41 Thou shalt beget sons and daughters, but shalt not have them: for they shall go into captivity.
- 42 All thy trees and fruit of thy land shall the ^a grasshopper consume.
- 43 The stranger that is among you, shall climb above thee up ^a high, and thou shalt come down beneath alow.
- 44 He shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt be the tail.
- 45 Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keep his commandments, and his ordinances, which he commanded thee:
- 46 And they shall be upon ^a thee for signs and wonders, and upon thy seed for ever,
- 47 Because thou servedst not the Lord thy God with joyfulness and with ^a good heart, for the abundance of all things.
- 48 Therefore thou shalt serve thine enemies which the Lord shall send upon thee, in hunger and in thirst, and in nakedness, and in need of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.
- 49 The Lord shall bring a nation upon thee from far, *even* from the end of the world, flying *swift* as ^a eagle: a nation whose tongue thou shalt not understand:
- 50 A nation of ^a † fierce countenance, which will not regard the person of the old, nor have compassion of the young.
- 51 The same shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, and he shall leave thee neither wheat, wine, nor oil, *neither* the † increase of thy kine, nor the flocks of thy sheep, until he have brought thee to nought.
- 52 And he shall besiege thee in all thy cities, until thine high and strong walls fall down, wherein thou trustedst in all the land: and he shall besiege thee in all thy † cities throughout all thy land which the Lord thy God hath given thee.
- 53 * And thou shalt eat the fruit of thy body: *even* the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, during the siege and straitness wherein thine enemies shall inclose thee:
- 54 *So that* the man (that is tender and exceeding dainty among you) ^a shall be grieved at his brother, and at his wife *that lieth* in his bosom, and at the remnant of his children, which he hath yet left,
- 55 For fear of giving unto any of them of the flesh

* It shall give thee no more moisture than if it were of brass.

^a Some read, Thou shalt be ^a terror and fear when they shall hear how God hath plagued thee.

^b Thou shalt be cursed both in thy life and in thy death: for the burial is ^a testimony of the resurrection, which sign for thy wickedness thou shalt lack.

^c In things most evident and clear thou shalt lack dis-

cretion and judgment.

^a When they shall return from their captivity.

^b As he did Manasseh, Joachim, Zedekias, and others.

^c Under one kind he containeth all the vermin which destroy the fruits of the land; and this is an evident token of God's curse.

^a God's plagues shall be evident signs that he is offended with thee.

1451. **Bef. Chr.** flesh of his children, whom he shall eat, because he hath nothing left him in that siege and straitness, wherewith thine enemy shall besiege thee in all thy cities,

56 The tender and dainty woman among you, which never would venture to set the sole of her foot upon the ground (for her softness and tenderness) shall be grieved at her husband that lieth in her bosom, and at her son, and at her daughter,

57 And her after birth (that shall come out from between her feet) and at her children which she shall bear: for when all things lack, she shall eat them secretly, during the siege and straitness wherewith thine enemy shall besiege thee in thy cities.

58 ¶ If thou wilt not keep and do all the words of this law (that are written in this book) and fear this glorious and fearful name, **THE LORD THY GOD,**

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore diseases and of long durance.

60 Moreover, he will bring upon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleave unto thee.

61 And every sickness, and every plague, which is not written in the book of this law, will the Lord heap upon thee, until thou be destroyed.

62 And ye shall be left few in number, where ye were as the stars of heaven in multitude, because thou wouldest not obey the voice of the Lord thy God.

63 And the Lord hath rejoiced over you to do you good, and to multiply you, so he will rejoice over you to destroy you, and bring you to nought, and ye shall be rooted out of the land whither thou goest possess it.

64 And the Lord shall scatter thee among all people from the one end of the world unto the other, and there thou shalt serve other gods which thou hast not known, nor thy fathers, even wood and stone.

65 Also among these nations thou shalt find no rest, neither shall the sole of thy foot have rest: for the Lord shall give thee there trembling heart, and looking to return till thine eyes fall out, and sorrowful mind.

66 And thy life shall hang before thee, and thou shalt fear both night and day, and shalt have none assurance of thy life.

67 In the morning thou shalt say, Would God it were evening, and at evening thou shalt say, Would God it were morning, for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the Lord shall bring thee into Egypt again with ships by the way, whereof I said un-

thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and bondwomen, and there shall be no buyer.

C H A P. XXIX:

2 The people are exhorted to observe the commandments. 10 The whole people from the highest to the lowest are comprehended under God's covenant.

19 The punishment of him that flattereth himself in his wickedness. 24 The cause of God's wrath against his people.

THESSE are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he had made with them in Horeb.

2 ¶ And Moses called all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land.

3 The great temptations which thine eyes have seen, those great miracles and wonders:

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears hear, unto this day.

5 And I have led you forty years in the wilderness: your cloaths are not waxed old upon you, neither is thy shoe waxed old upon thy foot,

6 Ye have eaten no bread, neither drunk wine, nor strong drink, that ye might know how that I am the Lord your God.

7 After, ye came unto this place, and Sihon king of Heshbon, and Og king of Bashan came out against us unto battle, and we slew them,

8 And took their land, and gave it for inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 * Keep therefore the words of this covenant and do them, that ye may prosper in all that ye shall do.

10 Ye stand this day every one of you before the Lord your God: your heads of your tribes, your elders and your officers, even all the men of Israel:

11 Your children, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water,

12 That thou shouldest pass into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

13 For to establish thee this day people unto himself, and that he may be unto thee God, as he hath said unto thee, and as he hath sworn unto thy fathers, Abraham, Isaac, and Jacob.

14 Neither make I this covenant and this oath with you only,

15 But as well with him that standeth here

3 B

with

* As came to pass in the days of Joram king of Israel, 2 Kings 6. 29. and when the Romans besieged Jerusalem.

† Hunger shall so bite her, that she shall be ready to eat her child before it be delivered.

‡ For he that offendeth in any thing is guilty of all. James 2. 10.

§ Declaring that God hath infinite plagues to plague the wicked, besides those that are ordinary, or written.

¶ Signifying, that it is a singular gift of God to be in that place where we may worship God purely, and declare our faith and religion.

‡ Because they were unmindful of that miracle, when the sea gave place to them for to pass through.

1 That is, the articles, or conditions.

2 At the first giving of the law, which was forty years before.

3 The proofs of my power.

4 He sheweth that it is not in man's power to understand the mysteries of God, if it be not given him from above.

5 Made by man's art, but manna, which is called the bread of angels.

6 Who knoweth your hearts, and therefore ye may not think to dissemble with him.

7 Alluding to them, that when they made a sure covenant, divided a beast in twain, and passed between the parts divided.

Bel. Chr. with us this day before the Lord our God, as
1451. with him ¹ that is not here with us this day.

16 For ye know, how we have dwelt in the land of Egypt, and how we passed through the midst of the nations, which ye passed by.

17 And ye have seen their abominations and their idols (wood and stone, silver and gold) which were among them,

18 That there should not be among you man, nor woman, nor family, nor tribe, which should turn his heart away this day from the Lord our God, to go and serve the gods of these nations, and that there should not be among you ¹ any root that bringeth forth ² gall and wormwood,

• Acts 3. 23. 19 So that when he heareth the words of this curse, he [†] bleis himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding ¹ drunkenness to thirst.

20 The Lord will not be merciful unto him, but then the wrath of the Lord and his jealousy shall smoke against that man, and every curse that is written in this book shall light upon him, and the Lord shall put out his name from under heaven:

21 And the Lord shall separate him unto evil out of all the tribes of Israel, according unto all the curses of the covenant that is written in the book of this law.

22 So that the ² generation to come, even your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

• Gen. 19. 24, 25. 23 (For all that land shall burn with brimstone and salt: it shall not be sown, nor bring forth, nor any grass shall grow therein, like as in the overthrowing of ² Sodom and Gomorah, Admah and Zeboim, which the Lord overthrew in his wrath and in his anger)

• 1 King. 6. 8. Jer. 22. 3. 24 Then shall all nations say, ² Wherefore hath the Lord done thus unto this land? how fierce is this great wrath!

25 And they shall answer, Because they have forsaken the covenant of the Lord God of their fathers, which he had made with them when he brought them out of the land of Egypt,

26 And went and served other gods, and worshipped them: even gods which they knew not, and [†] which had given them nothing.

1 Or, which hath given them a land to possess. 27 Therefore the wrath of the Lord waxed hot against this land, to bring upon it every curse that is written in this book.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The ¹ secret things belong to the Lord our God, but the things revealed belong unto us, and

to our children for ever: that we may do all the words of this law. Bel. Chr. 1451.

C H A P. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15, 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOW when all these things shall come upon thee, either the blessing or the curse which I have set before thee, and thou shalt ¹ turn into thine heart, among all the nations whither the Lord thy God hath driven thee,

2 And shalt return unto the Lord thy God, and obey his voice in all that I command thee this day: thou, and thy children, with all thine ² heart and with all thy soul,

3 Then the Lord thy God will cause thy captives to return, and have compassion upon thee, and will return to gather thee out of all the people where the Lord thy God hath scattered thee:

4 Though thou werest cast unto the utmost part of ² heaven, from thence will the Lord thy God gather thee, and from thence will he ² take thee:

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will shew thee favour, and will multiply thee above thy fathers.

6 And the Lord thy God will ¹ circumcise thine heart, and the heart of thy seed, that thou mayest love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the Lord thy God will lay all these curses upon thine enemies, and on them that hate thee, and that persecute thee.

8 ² Return thou therefore, and obey the voice of the Lord, and do all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of the land for thy wealth: for the Lord will turn again, and ² rejoice over thee to do thee good, ² he rejoiced over thy fathers.

10 Because thou shalt obey the voice of the Lord thy God in keeping his commandments, and his ordinances, which are written in the book of this law, when thou shalt return unto the Lord thy God with all thine heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, is ¹ not hid from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, ² Who shall go up for us to heaven, and bring

¹ Meaning, their posterity.

² Such sin, as the bitter fruit thereof might choke and destroy you.

³ For as he that is thirstily desireth to drink much, so he that followeth his appetite seeketh by all means, and yet cannot be satisfied.

⁴ God's plagues upon them that rebel against him, shall be so strange, that all ages shall be astonished.

⁵ Moses hereby reproveth their curiosity, which seek those things that are only known to God; and their negligence, that regard not that which God hath revealed unto them as the law.

⁶ By calling to remembrance both his mercies and his

plagues.

² In true repentance is no hypocrisy.

³ Even to the world's end.

⁴ And bring thee into thy country.

⁵ God will purge all thy wicked affections, which thing is not in thine own power ² do.

⁶ If we will have God to work in ² with his holy Spirit, we must turn again to him by repentance.

⁷ He meaneth not that God is subject ² these passions, ² rejoice, or ² be sad, but he useth this manner of speech ² declare the love that he beareth unto us.

⁸ The law is so evident that none can pretend ignorance.

Bef. Chr. 1451. bring it us, and cause us to hear it, that we may do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it us, and cause us to hear it, that we may do it?

14 But the word is very near unto thee: even in thy mouth and in thine heart, for to do it.

15 Behold, I have set before thee this day life and good, death and evil:

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ordinances, and his laws, that thou mayest live and be multiplied, and that the Lord thy God may bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serve them,

18 I pronounce unto you this day, that ye shall surely perish, ye shall not prolong your days in the land; whither thou passest over Jordan to possess it.

Ch. 4. 26. 19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may live;

20 By loving the Lord thy God, by obeying his voice, and by cleaving unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob, to give them.

CHAP. XXXI.

7, Moses preparing himself to die, appointeth Joshua to rule the people. 9 He giveth the law to the Levites, that they should read it to the people. 19 God giveth them a song as a witness between him and them. 23 God confirmeth Joshua. 29 Moses sheweth them that they will rebel after his death.

THEN Moses went and spake these words unto all Israel,

2 And said unto them, I am an hundred and twenty years old this day: I can no more go out and in: also the Lord hath said unto me,

Num. 20. * Thou shalt not go over this Jordan.

Ch. 3. 26. 3 The Lord thy God he will go over before thee: he will destroy these nations before thee, and thou shalt possess them. Joshua, he shall

Num. 27. go before thee, the Lord hath said.

4 And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto their land, whom he destroyed.

5 And the Lord shall give them before you that you may do unto them according unto every commandment which I have commanded you.

Ch. 7. 2. Or, he of 9-11 cou- 12. 6 † Pluck up your hearts therefore, and be

strong: dread not, nor be afraid of them: for the Lord thy God himself doth go with thee: he will not fail thee, nor forsake thee. Bef. Chr. 1451.

7 And Moses called Joshua, and said unto him in the sight of all Israel, Be of a good courage and strong: for thou shalt go with this people unto the land which the Lord hath sworn unto their fathers to give them, and thou shalt give it them to inherit.

8 And the Lord himself doth go before thee: he will be with thee: he will not fail thee, neither forsake thee: fear not therefore, nor be discomfited.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi (which bare the ark of the covenant of the Lord) and unto all the elders of Israel,

10 And Moses commanded them, saying, Every seventh year, when the year of freedom shall be in the feast of the tabernacles:

Num. 8. 1. Ch. 15. 1.

11 When all Israel shall come to appear before the Lord thy God; in the place which he shall chuse, thou shalt read this law before all Israel, that they may hear it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates; that they may hear, and that they may learn; and fear the Lord your God, and keep and observe all the words of this law,

13 And that their children which have not known it, may hear it; and learn to fear the Lord your God; as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ Then the Lord said unto Moses, Behold, thy days are come, that thou must die: call Joshua, and stand ye in the tabernacle of the congregation, that I may give him a charge. So Moses and Joshua went, and stood in the tabernacle of the congregation. † Or, commandment.

15 And the Lord appeared in the tabernacle, in the pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go whoring after the gods of a strange land (whither they go to dwell therein) and will forsake me, and break my covenant which I have made with them.

17 Wherefore my wrath will wax hot against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many adversities and tribulations shall come upon them: so then they will say, Are not these troubles come upon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the evil which they shall commit, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be my witness against the children of Israel.

20 For

^s By heaven and the sea, he meaneth places most far distant.

^h Even the law and the gospel.

ⁱ By faith in Christ.

^k So that love and obey God is only life and felicity.

^l He addeth these promises to signify, that it is for profit that love him, and not for his.

^m That is, love and obey God: which thing is not in man's power, but God's Spirit only worketh it in his elect.

ⁿ I can no longer execute mine office:

^o Into your hands.

[¶] For he that must govern the people, hath need to be valiant to repress vice, and constant to maintain virtue.

[¶] Signifying, that man can never be of good courage, except he be persuaded of God's favour and assistance.

[¶] Before the ark of the covenant, which was the sign of God's presence, and the figure of Christ.

[¶] Which were not born when the law was given.

[¶] In a cloud that was fashioned like a pillar.

[¶] That is, I will take my favour from them; as to turn his face toward us, is to shew us his favour.

[¶] To preserve you and your children from idolatry, by remembering of God's benefits.

20 For I will bring them into the land (which I swore unto their fathers) that floweth with milk and honey, and they shall eat, and fill themselves, and wax fat: then shall they turn unto other gods, and serve them, and contemn me, and break my covenant.

21 And then when many adversities and tribulations shall come upon them, this song shall answer them to their faces as a witness: for it shall not be forgotten out of the mouths of their posterity: for I know their imagination, which they go about even now, before I have brought them into the land which I swore.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gave Joshua the son of Nun charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this law in a book until he had finished them,

25 Then Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

26 Take the book of this law, and put ye it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

27 For I know thy rebellion and thy stiff neck: behold, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their audience, and call heaven and earth to record against them:

29 For I am sure that after my death ye will utterly be corrupt and turn from the way which I have commanded you: therefore evil will come upon you at the length, because ye will commit evil in the sight of the Lord, by provoking him to anger through the work of your hands.

30 Thus Moses spake in the audience of all the congregation of Israel the words of this song, until he had ended them.

C H A P. XXXII.

1 The song of Moses, containing, 7 God's benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 26 Moses commandeth to teach the law to the children. 49 God forewarneth Moses of his death.

HEarken, ye heavens, and I will speak: and let the earth hear the words of my mouth.

¶ For this is the nature of flesh, no longer to obey God, than it is under the rod.

¶ That these evils are come upon them, because they forsook me.

¶ Of thine infidelity, when thou shalt turn away from the doctrine contained therein.

¶ As governors, judges, and magistrates.

¶ By idolatry and worshipping images, which the work of your hands.

¶ As witnesses of this people's ingratitude.

¶ He desireth that he may speak to God's glory, and that the people, as the green grass, may receive the dew of his doctrine.

¶ The Hebrew word is rock, noting that God only is mighty, faithful, and constant in his promise.

2 My doctrine shall drop as the rain, and my speech shall still as the dew, as the shower upon the herbs, and as the great rain upon the grass.

3 For I will publish the name of the Lord: give ye glory unto our God.

4 Perfect is the work of the mighty God: for all his ways are judgment. God is true, and without wickedness: just and righteous is he.

5 They have corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation.

6 Do ye so reward the Lord, O foolish people and unwise? is not he thy father that hath bought thee? he hath made thee, and proportioned thee.

7 ¶ Remember the days of old: consider the years of so many generations: ask thy father, and he will shew thee: thine elders, and they will tell thee.

8 When the most high God divided to the nations their inheritance, when he separated the sons of Adam, he appointed the borders of the people according to the number of the children of Israel.

9 For the Lord's portion is his people: Jacob is the lot of his inheritance.

10 He found him in the land of the wilderness, in waste and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 He carried him up to the high places of the earth, that he might eat the fruits of the fields, and he caused him to suck honey out of the stone, and oil out of the hard rock:

14 Butter of kine, and milk of sheep, with fat of the lambs, and rams fed in Bashan, and goats, with the fat of the grains of wheat, and the red liquor of the grape hast thou drunk.

15 ¶ But he that should have been upright when he waxed fat, spurned with his heel: thou art fat, thou art gross, thou art laden with fatness: therefore he forsook God that made him, and regarded not the strong God of his salvation.

16 They provoked him with strange gods: they provoked him to anger with abominations.

17 They offered unto devils, not to God, but to gods whom they knew not: new gods that came newly up, whom their fathers feared not.

18 Thou

¶ Not according to the common creation, but he hath made thee a new creature by his Spirit.

¶ When God by his providence divided the world, he lent for a time that portion the Canaanites, which should after be an inheritance for all his people Israel.

¶ To teach them to fly.

¶ Meaning, of the land of Canaan, which was high in respect of Egypt.

¶ That is, abundance of all things, even in the very rocks.

¶ He sheweth what is the principal end of our vocation.

¶ By changing his service for their superstitions.

¶ Scripture calleth new whatsoever man inventeth, be the error never so old.

18 Thou hast forgotten the mighty God *that* Bef. Chr. 1451. begat thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry, for the provocation of his ^o sons and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They have moved me to jealousy with *that which* is not God: they have provoked me to anger with their vanities: ^o and I will move them to jealousy with *those which* are no ^p people: I will provoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burn unto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will spend plagues upon them: I will bestow mine arrows upon them,

24 *They shall be* burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the venom of serpents, *creeping* in the dust.

25 The sword shall ^q kill them without, and in the chambers fear: both the young man and the young woman, the suckling with the man of grey hair.

26 I have said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Save that I feared the fury of the enemy, lest their adversaries should wax ^r proud, and lest they should say, Our high hand, and not the Lord, hath done all this:

28 For they are a nation void of counsel, neither is there *any* understanding in them.

29 Oh that they were wise, *then* they would understand this: they would ^s consider their latter end.

30 How should ^{*} one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had [†] shut them up!

31 For their God *is* not as our God, even our enemies being judges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorrah: their grapes *are* grapes of gall, their clusters *be* bitter.

33 Their ^t wine *is* the poison of dragons, and the cruel gall of asps.

34 Is not this laid in store with me, *and* sealed up among my treasures?

35 ^u Vengeance and recompense are mine: their foot shall slide in due time: for the day of their destruction is at hand, and the things that shall come upon them make haste.

36 For the Lord shall judge his people, and [†] repent toward his servants, when he seeth that their power is gone, and none ^v shut up *in bold* nor left *abroad*.

37 When men shall say, Where are their gods, their mighty God in whom they trusted, Bef. Chr. 1451.

38 Which did eat the fat of their sacrifices, *and* did drink the wine of their drink-offering? let them arise up and help you: let him be your refuge.

39 Behold now, for I, I am he, and there is no god with me: ^{*} I kill, and give life: I wound, and I make whole: neither is there *any* that can deliver out of mine hand. 1 Sam. 2. 6.

40 For I [†] lift up mine hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my sword shall eat flesh) for the blood of the slain, and of the captives, when I begin to take vengeance of the enemy.

43 ^{*} Ye nations, praise his people: for he will avenge the ^{*} blood of his servants, and will execute vengeance upon his adversaries, and will be merciful unto his land, *and* to his people. Rom. 15. 10.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and [†] Hoshea the son of Nun, Or, Joshua.

45 When Moses had made an end of speaking all these words to all Israel,

46 Then he said unto them, ^u Set your hearts unto all these words which I testify against you this day, that ye may command them unto your children, that they may observe and do all the words of this law. Chap. 6. 6. and 11. 28.

47 For it is no ^v vain word concerning you, but it is your life, and by this word ye shall prolong your days in the land whither ye go over Jordan to possess it.

48 ^{*} And the Lord spake unto Moses the selfe same day, saying, Num. 27. 12.

49 Go up unto this mountain of Abarim, unto the mount Nebo, which is in the land of Moab that is over-against Jericho: and behold the land of Canaan which I give unto the children of Israel for a possession,

50 And die in the mount which thou goest up unto, and thou shalt be ^u gathered unto thy people, ^{*} as Aaron thy brother did in mount Hor, and was gathered unto his people, Gen. 25. 8. Num. 25. 28. and 33. 38.

51 Because ye ^u trespassed against me among the children of Israel, at the waters [†] of Meribah, at Kadesh in the wilderness of Zin: for ye ^u sanctified me not among the children of Israel. Num. 20. 12, 13. and 27. 14. Or, of strife.

52 Thou shalt therefore see the land before thee, but shalt not go thither, *I mean*, into the land which I give the children of Israel.

CHAP. XXXIII.

^u *Moses before his death bleisseth all the tribes of Israel.* 26 *There is no god like to the God of Israel.* 29 *Nor any people like unto his.*

3 C NOW

^o He calleth them God's children, not to honour them, but to shew them from what dignity they are fallen.

^p Which I have not favoured, nor given my laws ^u them.

^q They shall be slain both in the field and at home.

^r Rejoicing to see the godly afflicted, and attributing that to themselves which is wrought by God's hand.

^s They would consider the felicity that was prepared for them, if they had obeyed God,

^t The fruits of the wicked ^u as poison, detestable ^u God, and dangerous for man.

^u When neither strong nor weak in ^u manner remain.

^v That is, I swear. Read Gen. 14. 22.

^w Whether the blood of God's people be shed for their sins, or trial of their faith, he promiseth to revenge it.

^x For I will perform my promise unto you. Isa. 55. 10.

^y Ye were not earnest ^u constant ^u maintaim mine honour.

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NOW this is the ^a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſaid,

2 The Lord came from Sinai, and roſe up from Seir unto them, and appeared clearly from mount Paran, and he came with ten ^b thouſands of ſaints, and at his right hand a fiery law for them.

3 Though he love the people, yet ^c all thy ſaints are in thine hands: and they are humbled at thy ^d feet, to receive thy words.

4 Moſes commanded us a law for an ^e inheritance of the congregation of Jacob.

1 Or, M. ſer.
1 Or, Iſrael.

5 Then † he was among the † righteous people, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let ^f Reuben live, and not die, though his men be a ſmall number.

7 ¶ And thus be bleſſed Judah, and ſaid, Hear, O Lord, the voice of Judah, and bring him unto his people: his hands ſhall be ^g ſufficient for him, if thou help him againſt his enemies.

• Exod. 23.
32.

8 ¶ And of Levi he ſaid, Let thy ^h thummim and thine urim be with thine holy one, whom thou didſt prove in Maſſah, and didſt cauſe him to ſtrive at the waters of Meribah.

9 Who ſaid unto his father and to his mother, ⁱ I have not ſeen him, neither knew he his brethren, nor knew his own children: for they obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thy face, and the burnt-offering upon thine altar.

11 Bleſs, O Lord, his ſubſtance, and accept the work of his hands: ^j ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ Of Benjamin he ſaid, The beloved of the Lord ſhall ^k dwell in ſafety by him: the Lord ſhall cover him all the day long, and dwell between his ſhoulders.

1 Or, ſea-
mount.

13 ¶ And of Joſeph he ſaid, Bleſſed of the Lord is ^l his land, for the ſweetneſs of heaven, for the dew, and for the † depth lying beneath,

14 And for the ſweet increaſe of the ſun, and for the ſweet increaſe of the moon,

15 And for the ſweetneſs of the top of the ancient mountains, and for the ſweetneſs of the old hills,

16 And for the ſweetneſs of the earth, and abundance thereof: and the good-will of him that dwelt in the ^m buſh ſhall come upon the head of Joſeph, and upon the top of the head of him that was ⁿ ſeparated from his brethren.

• Gen. 49.
26.

17 His beauty ſhall be like his firſt-born bullock, and his † horns as the horns of ^o unicorn: with them he ſhall ſmite the people toge-

1 Or,
strength.

^a This bleſſing containeth not only ^o ſimple prayer, but an aſſurance of the effect thereof.

^b Meaning, infinite angels.

^c Hebrew. His ſaints, that is, the children of Iſrael.

^d As thy diſciples.

^e To us and our ſucceſſors.

^f Reuben ſhall be one of the tribes of God's people, though for his ſin his honour be diminiſhed, and his family but ſmall.

^g Signifying, that he ſhould hardly obtain Jacob's promiſe. Gen. 49. 8.

^h He preferred God's glory to all natural affection. Exod. 32. 29.

ⁱ He declareth, that the miniſters of God have many enemies, and therefore have need ^o be prayed for.

^j Becauſe the temple ſhould be built in Zion, which was

ther, even the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

Bef. Chr.
1451.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun, in thy ^p going out, and thou Iſſachar in thy tents.

19 They ſhall call the people unto the † mountain: there they ſhall offer the ſacrifices of righteouſneſs: for ^q they ſhall ſuck of the abundance of the ſea, and of the treaſures hid in the ſand.

1 Or, mount
Zion.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his prey the arm with the head.

21 And he looked to himſelf at the beginning, becauſe there was a portion of the ^r law-giver hid: yet he ſhall come with the heads of the people, to execute the juſtice of the Lord, and his judgments with Iſrael.

22 ¶ And of Dan he ſaid, Dan is ^s lion's whelp: he ſhall leap from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatiſfied with favour, and filled with the bleſſing of the Lord, poſſeſs the ^t Weſt and the South.

24 ¶ And of Aſher he ſaid, Aſher ſhall be bleſſed with children: he ſhall be acceptable unto his brethren, and ſhall dip his foot in oil.

25 Thy ſhoes ſhall be ^u iron and braſs, and thy ſtrength ſhall continue as long ^v thou liveſt.

26 ¶ There is none like God, O righteous people, which rideth upon the heavens for thine help, and on the clouds in his glory.

27 The eternal God is thy refuge, and under his arms thou art for ever: he ſhall caſt out the enemy before thee, and will ſay, Destroy them.

28 Then Iſrael ^w the fountain of Jacob ſhall dwell alone in ſafety in ^x land of wheat and wine: alſo his heavens ſhall drop the dew.

29 Bleſſed art thou, O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhield of thine help, and which is the ſword of thy glory! therefore ^y thine enemies ſhall be in ſubjection to thee, and thou ſhalt tread upon their high places.

C H A P. XXXIV.

1 Moſes ſeeth all the land of Canaan. 5 He dieth. 8 Iſrael weepeth. 9 Joſhua ſucceedeth in Moſes's room. 10 The praiſe of Moſes.

THEN Moſes went from the plain of Moab up into mount ^z Nebo unto the top of Piſgah that is over-againſt Jericho: and the Lord ſhewed him ^{aa} all the land of Gilead, unto Dan,

• Ch. 3. 27.

2 And all Naphtali and the land of Ephraim and Manaſſeh, and all the land of Judah, unto the utmoſt ^{ab} ſea: 3 And

in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.

^z Which was God appearing unto Moſes. Exod. 3. 2.

^{aa} In thy prosperous voyages upon the ſea. Gen. 49. 13.

^{ab} The tribe of Zebulun.

^{ac} So that the portion of the Gadites and others ^o this ſide Jordan ^o God's, though it ^o not ſo known.

^{ad} Meaning, near the ſea.

^{ae} Thou ſhalt be ſtrong, or thy country full of metal. It ſeemeth that Simeon is left out becauſe he was under Judah, and his portion of his inheritance. Joſh. 19. 9.

^{af} Who ^o plentiful in iſſue ^o fountain.

^{ag} Thine enemies for fear ſhall lie and ſain ^o be in ſubjection.

^{ah} Which was ^o part of mount Abarim. Num. 27. 12.

^{ai} Called, Mediterranean.

Bef. Chr. 1451. 3 And the South, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord said unto him, This is the land which I swore unto Abraham, to Isaac, and to Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord,

6 And he buried him in a valley in the land of Moab over-against Beth-peor, but no man knoweth of his sepulchre unto this day.

7 Moses was now an hundred and twenty years old when he died, his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses

in the plain of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom: for Moses had put his hands upon him. And the children of Israel were obedient unto him, and did as the Lord had commanded Moses.

10 But there arose not a prophet since in Israel like unto Moses (whom the Lord knew face to face.)

11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his servants, and before all his land.

12 And in all that mighty hand and all that great fear, which Moses wrought in the sight of all Israel.

* To wit, the angel of the Lord. Jude 9.
 * That the Jews might not have occasion thereby to commit idolatry.
 † Hereby appeareth the favour of God, that leaveth his church destitute of a governor.

* Unto whom the Lord did reveal himself so plainly, Exod. 33. 11.
 † Meaning the power of God working by Moses in the wilderness.

The Book of JOSHUA.

THE ARGUMENT.

In this book the Holy Ghost setteth most lively before our eyes the accomplishment of God's promise, who as he promised by the mouth of Moses that a prophet should be raised up unto the people like unto him, whom he willeth to obey, Deut. 18. 15. so he sheweth himself here true in his promise, as at all other times; and after the death of Moses his faithful servant, he raiseth up Joshua to be ruler and governor over his people, that neither they should be discouraged for lack of a captain, nor have occasion to distrust God's promises hereafter. And because that Joshua might be confirmed in his vocation, and the people also might have none occasion to grudge, as though he were not approved of God; he is adorned with most excellent gifts and graces of God, both to govern the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captain, or a faithful minister. So he overcometh all difficulties and bringeth them into the land of Canaan: the which according to God's ordinance he divideth among the people, and appointeth their borders: he establisheth laws and ordinances, and putteth them in remembrance of God's manifold benefits, assuring them of his grace and favour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This history doth represent Jesus Christ the true Joshua, who leadeth us into eternal felicity, which is signified unto us by this land of Canaan. From the beginning of Genesis to the end of this book are contained 2576 years. For from Adam unto the flood are 1656: from the flood unto the departure of Abraham out of Chaldea, 423: and from thence to the death of Joseph, 290. So that Genesis containeth 2369. Exodus 140. The other three books of Moses, 40. Joshua 27. So the whole maketh 2576 years.

CHAP. I.

Bef. Chr. 1451. 2 The Lord encourageth Joshua to invade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Joshua, if he obey his word. 11 Joshua commandeth the people to prepare themselves to pass over Jordan, 12 and exhorteth the Reubenites to execute their charge.

NOW after the death of Moses the servant of the Lord, the Lord spake unto Joshua the son of Nun, Moses's minister, saying,

Moses my servant is dead: now therefore

arise, go over this Jordan, thou and all this people, unto the land which I give them, that is, to the children of Israel.

3 Every place that the sole of your foot shall tread upon, have I given you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates: all the land of the Hittites, even unto the great sea toward the going down of the sun, shall be your coast,

5 There

* The beginning of this book dependeth on the chapter of Deuteronomy, which was written by Joshua as preparation to his history.

* Of Zin, called Kadesh and Paran.
 † Meaning the whole land of Canaan.
 ‡ Cal'ed, Mediterranean.

C H A P. II.

5 There shall not a man be able to withstand thee all the days of thy life: as I was with Moses, ¹⁴⁵¹ so will I be with thee: I will not leave thee, nor forsake thee.

6 Be strong and of good courage: for unto this people shalt thou divide the land for an inheritance, which I sware unto their fathers to give them.

7 Only be thou strong, and [†] of a most valiant courage, that thou mayest observe and do according to all the law which Moses my servant hath commanded thee: * thou shalt not turn away from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this book of the law depart out of thy mouth, but meditate therein day and night, that thou mayest observe and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou [†] have good success.

9 Have not I commanded thee, saying, Be strong and of a good courage, fear not, nor be discouraged? for I the Lord thy God will be with thee, whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals: for after three days ye shall pass over this Jordan, to go in to possess the land which the Lord your God giveth you to possess it.

12 And unto the Reubenites, and to the Gadites, and to half the tribe of Manassah spake Joshua, saying,

13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 Your wives, your children, and your cattle shall remain in the land which Moses gave you [†] on this side Jordan: but ye shall go over before your brethren armed, all that be men of war, and shall help them,

15 Until the Lord have given your brethren rest, as well as to you, and until they also shall possess the land which the Lord your God giveth them: then shall ye return unto the land of your possession, and shall possess it, which land Moses the Lord's servant gave you on this side Jordan toward the sun rising.

16 Then they answered Joshua, saying, All that thou hast commanded us, we will do, and whithersoever thou sendest us, we will go.

17 As we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebel against thy commandment, and will not obey thy words in all that thou commandest him, let him be put to death: only be strong and of good courage.

* He sheweth wherein consisteth true prosperity, even in obey the word of God.

† Shewing that it was not possible to govern well, without continual study of God's word.

‡ Meaning, from the day that this was proclaimed. Ch. 3. 2.

§ Which belonged to Sion the king of the Amorites, and Og king of Bashan.

¶ By your request, but yet by God's secret appointment. Deut. 33. 21.

‡ They do not only promise to obey him so long as God is with him, but to help him to punish all that rebel against

1 ¹ Joshua sendeth men to spy Jericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a sign for her deliverance. 21 The spies return to Joshua with comfortable tidings.

THEN Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go, view the land, and also Jericho: and they went, and came into an harlot's house, named Rahab, and lodged there.

2 Then report was made to the king of Jericho, saying, Behold, there came men hither to night, of the children of Israel, to spy out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, and which are entered into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them) Therefore said she thus, There came men unto me, but I wist not whence they were.

5 And when they shut the gate in the dark, the men went out, whither the men went I wot not: follow ye after them quickly, for ye shall overtake them.

6 (But she had brought them up to the roof of the house, and hid them with the stalks of flax which she had spread abroad upon the roof.)

7 And certain men pursued after them, the way to Jordan, unto the fords, and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were asleep, she came up unto them upon the roof,

9 And said unto the men, I know that the Lord hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard, how the Lord dried up the water of the red sea before you, when ye came out of Egypt, and what you did unto the two kings of the Amorites that were on the other side Jordan, unto Sihon and to Og, whom ye utterly destroyed:

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, that as I have shewed you mercy, ye will also shew mercy unto my father's house, and give me true token,

13 And that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have: and that ye will deliver our souls from death.

14 And

him. ¹ Which place in the plain of Moab near unto Jordan.

¶ Though the wicked see the hand of God upon them, yet they repent not, but seek how they may by their power and policy resist his working.

¶ Meaning, upon the house: for then their houses were flat above, so that they might do their business thereupon.

¶ For so God promised, Deut. 28. 7. chap. 5. 1.

¶ Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confess his name.

Heb. 11. 31. James 2. 25. Or, tavern, or's house, or, hotel.

Exod. 14. 21. 22. Ch. 4. 23.

Num. 21. 24.

Or, multitude. Or, spirit.

Or, liver.

Joshua Chap. 2nd Verse 15.



Rahab lets down the two Spies
from her window.

Bel. Chr.
1451.

14 And the men answered her, ^a Our life for you to die, if ye utter not this our business: and when the Lord hath given us the land, we will deal mercifully and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Go ye into the mountain, lest the pursuers meet with you, and hide yourselves there three days, until the pursuers be returned: then afterward may ye go your way.

17 And the men said unto her, ^a We will be blameless of this thine oath, which thou hast made us swear.

18 Behold, when we come into the land, thou shalt bind this cord of red thread in the window, whereby thou lettest us down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy father's household home to thee.

19 And whosoever then doth go out at the doors of thine house into the street, ^a his blood shall be upon his head, and we will be guiltless: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our ^a matter, we will be quit of thine oath which thou hast made us swear.

21 And she answered, According unto your words, so be it: then she sent them away, and they departed, and she bound the [†] red cord in the window.

† Or, scarlet-cord.

22 ¶ And they departed, and came into the mountain, and there abode three days, until the pursuers were returned: and the pursuers fought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountain, and passed ^w over, and came to Joshua the son of Nun, and told him all things that came unto them.

24 Also they said unto Joshua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the country faint because of us.

C H A P. III.

3 Joshua commandeth them to depart when the ark removeth. 7 The Lord promiseth to exalt Joshua before the people. 9 Joshua's exhortation to the people. 16 The waters part asunder while the people pass.

THEN Joshua rose very early, and they removed from Shittim, and came to ^a Jordan, he, and all the children of Israel, and lodged there, before they went over:

2 And after ^v three days the officers went throughout the host,

3 And commanded the people, saying, When

^a We warrant you on pain of our lives.
^b Which was near unto the city.
^c We shall be discharged of our oath, if thou dost perform this condition that followeth: for so shalt thou and thine be delivered.
^d He shall be guilty of his own death.
^e So that others should think to escape by the same means.
^f To wit, the river Jordan.
^g Which, according to the Hebrews, was in March, and

ye see the ark of the covenant of the Lord your God, and the priests of the Levites bearing it, ye shall depart from your place, and go after it.

Bel. Chr.
1451.

4 Yet there shall be a space between you and it, about [†] two thousand cubits by measure: ye shall not come near unto it, that ye may know the way by the which ye shall go: for ye have not gone this way in times past.

† Or, 2 mile.

5 (Now Joshua had said unto the people, ^{*} Sanctify yourselves: for to-morrow the Lord will do wonders among you.)

* Lev. 20. 7.
Num. 11. 13.
Ch. 7. 13.

6 Also Joshua spake unto the priests, saying, Take up the ark of the covenant, and go over before the people: so they took up the ark of the covenant, and went before the people.

1 Sam. 16. 5.

7 ¶ Then the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, which shall know, that ^{*} as I was with Moses, so will I be with thee.

Ch. 2. 5.

¶ Thou shalt therefore command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of Jordan, ye shall stand still ^a in Jordan.

9 ¶ Then Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, ^a Hereby ye shall know that the living God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold the ark of the covenant of the Lord of all the world passeth before you into Jordan.

12 Now therefore take from among you ^a twelve men out of the tribes of Israel, out of every tribe a man.

13 And as soon as the soles of the feet of the priests (that bear the ark of the Lord God, the Lord of all the world) shall stay in the waters of Jordan, the waters of Jordan shall be cut off: for the waters that come from above ^{*} shall stand still upon an heap.

* Ps. 114. 3.

14 ¶ Then when the people were departed from their tents to go over Jordan, the priests bearing the ^a ark of the covenant went before the people.

* Acts 7. 45.

15 And as they that bare the ark came unto Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water, (^{*} for Jordan useth to fill all his ^a banks all the time of harvest)

* 1 Chron. 12. 15.

16 Then the waters that came down from above stayed, and rose up on a heap, and departed far from the city of Adam, that was beside Zaretan: but the waters that came down toward the sea of the wilderness, even the salt sea, failed, and were cut off: so the people went right over-against Jericho.

17 But the priests that bare the ark of the covenant of the Lord, stood dry within Jordan

3 D

ready

about forty days after Moses's death.

^v Which time was given for to prepare them victuals. chap. 1. 11.

^z Even in the channel where the stream had run, as verse 17.

^a By this miracle, in dividing the water.

^b Which should set up twelve stones in remembrance of the benefit.

^c Because the river was accustomed at this time ^a be full, the miracle is so much the greater.

1451. ^{Bef. Chr.} ready prepared, and all the Israelites went over dry, until all the people were gone clean over through Jordan.

C H A P. IV.

2 God commanded Joshua to set up twelve stones in Jordan. 18 The waters return to their old course. 20 Other twelve stones are set up in Gilgal. 21 This miracle must be declared to the posterity.

^{Deut. 10. 1.} **A**ND when all the people were wholly gone over Jordan, (after the Lord had spoken unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests stood in a ¹ readiness, twelve stones, which ye shall take away with you, and leave them in the ² lodging where you shall lodge this night)

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Go over before the ark of the Lord your God, even through the midst of Jordan, and take up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel,

6 That this may be a sign among you, that when your ³ children shall ask their fathers in time to come, saying, What *mean* you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord: *for* when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are ⁴ memorial unto the children of Israel for ever.

8 Then the children of Israel did even so as Joshua had commanded, and took up twelve stones out of the midst of Jordan, as the Lord had said unto Joshua, according to the number of the tribes of the children of Israel, and carried them away with them unto the lodging, and laid them down there.

9 And Joshua set up ⁵ twelve stones in the midst of Jordan, in the place where the feet of the priests, which bare the ark of the covenant, stood, and there have they continued unto this day.

10 ¶ So the priests, which bare the ark, stood in the midst of Jordan, until every thing was finished that the Lord had commanded Joshua to say unto the people, according to all that Moses charged Joshua: then the people hastened and went over.

11 When all the people were clean passed over, the ark of the Lord went over also, and the priests ⁶ before the people.

12 ⁷ And the sons of Reuben, and the sons of Gad, and half the tribe of Manassah, went over

before the children of Israel armed, as Moses ^{Bef. Chr.} had charged them. 1451.

13 Even forty thousand prepared for war, went before the ⁸ Lord unto battle, into the plain of Jericho.

14 That day the Lord magnified Joshua in the sight of all Israel, and they ⁹ feared him, as they feared Moses, all the days of his life. ¹⁰ Or, reverence him.

15 And the Lord spake unto Joshua, saying, 16 Command the priests, that bear the ¹¹ ark of the testimony, to come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and as soon as the soles of the priests feet were set on the dry land, the waters of Jordan returned unto their place, and flowed over all the banks thereof, as they did before.

19 ¶ So the people came up out of Jordan the tenth ¹² day of the ¹³ first month, and pitched in Gilgal, in the east side of Jericho.

20 Also the twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, and say, What *mean* these stones?

22 Then ye shall shew your children, and say, Israel came over this Jordan on dry land:

23 For the Lord your God dried up the waters of Jordan before you, until ye were gone over, as the Lord your God did the red Sea, ¹⁴ which he dried up before us, till we were gone over, ¹⁵ Exod. 14. 21, 22.

24 That all the people of the ¹⁶ world may know that the hand of the Lord is mighty, that ye might fear the Lord your God continually.

C H A P. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The passover is kept. 12 Manna ceaseth. 13 The angel appeareth unto Joshua.

NOW when all the kings of the ¹⁷ Amorites, which were beyond Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan before the children of Israel until they were gone over, their heart fainted: and there was ¹⁸ no courage in them any more, because of the children of Israel.

2 ¶ That same time the Lord said unto Joshua, ¹⁹ Make thee sharp knives, ²⁰ and return, and circumcise the sons of Israel the second time. ²¹ Exod. 4. 25.

3 Then Joshua made him sharp knives, and circumcised the sons of Israel in the ²² hill of the foreskins.

4 And this is the cause why Joshua circumcised all the people, *even* the males that came out

¹ Either, tarrying till the people were past, or, ² some read, Sure as though they had been upon the dry land.
³ As chap. 3. 17.
⁴ Meaning, the place where they could camp.
⁵ God commandeth, that not only we ourselves profit by his wonderful works, but that our posterity may know the cause thereof, and glorify his name.
⁶ Besides the twelve stones which were carried by the tribes, and set up in Gilgal.
⁷ Meaning, in the presence or sight of the people.
⁸ That is, before the ark.

⁹ Because the ark testified God's presence, and the tables of the law contained therein, signified God's will toward his people.
¹⁰ Called Abib, or Nisan, containing part of March and part of April.
¹¹ God's benefits serve for a further condemnation to the wicked, and stir up his ¹² reverence him, and obey him.
¹³ The Amorites were on both sides Jordan, whereof two kings were slain already ¹⁴ the side toward Moab.
¹⁵ For now they had left it off about forty years.
¹⁶ Gilgal was so called, because they were there circumcised.

1451. out of Egypt, because all the men of war were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were born in the wilderness by the way, after they come out of Egypt, were not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people of the men of war that came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware, that he would not shew them the land which the Lord had sworn unto their fathers that he would give us, *even* land that floweth with milk and honey.

7 So their sons whom he raised up in their stead, Joshua circumcised: for they were uncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the camp till they were whole.

9 After, the Lord said unto Joshua, This day I have taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the passover the fourteenth day of the month at even, in the plain of Jericho.

11 And they did eat of the corn of the land, on the morrow after the passover, unleavened bread, and parched corn in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corn of the land, neither had the children of Israel MAN any more, but did eat of the fruit of the land of Canaan that year.

13 ¶ And when Joshua was by Jericho, he lift up his eyes, and looked: and behold, there stood a man against him, having a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou on our side, or on our adversaries?

14 And he said, Nay, but as a captain of the host of the Lord am I now come: then Joshua fell on his face to the earth, and did worship, and said unto him, What faith my Lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe off thy foot: for the place whereon thou standest, is holy: and Joshua did so.

C H A P. VI.

3 The Lord instructeth Joshua what he should do as touching Jericho. 6 Joshua commandeth the priests and warriors what to do. 20 The walls fall. 22 Rahab is saved. 24 All is burnt save gold

and metal. 26 The curse of him that buildeth the city. 1451. Bef. Chr.

NOW Jericho was shut up, and closed, because of the children of Israel: none might go out nor enter in.

2 And the Lord said unto Joshua, Behold, I have given into thine hand Jericho and the king thereof, and the strong men of war.

3 All ye therefore that be men of war, shall compass the city, in going round about the city once: thus shall you do six days:

4 And seven priests shall bear seven trumpets of ram's horns before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And when they make long blast with the rams horns, and ye hear the sound of the trumpet, all the people shall shout with great shout: then shall the wall of the city fall down flat, and the people shall ascend up; every man straight before him.

6 ¶ Then Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams horns before the ark of the Lord.

7 But he said unto the people, Go and compass the city: and let him that is armed go forth before the ark of the Lord.

8 ¶ And when Joshua had spoken unto the people, the seven priests bare the seven trumpets of rams horns, and went forth before the ark of the Lord, and blew with the trumpets, and the ark of the covenant of the Lord followed them.

9 ¶ And the men of arms went before the priests, that blew the trumpets: then the gathering host came after the ark, they went and blew the trumpets.

10 (Now Joshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall word proceed out of your mouth, until the day that I say unto you, Shout, then shall ye shout.)

11 So the ark of the Lord compassed the city, and went about it once: then they returned into the host, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests bare the ark of the Lord:

13 Also seven priests bare seven trumpets of rams horns, and went before the ark of the Lord, and going, blew with the trumpets: and the men of arms went before them, but the gathering host came after the ark of the Lord, as they went, and blew the trumpets.

14 And the second day they compassed the city once, and returned into the host: thus they did six days.

15 And when the seventh day came, they rose early,

For they looked daily to remove at the Lord's commandment, which thing they that were circumcised could not do without great danger.

For their sore was so grievous, that they were not able to remove.

By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the fore-skin, whereby you were like to the Egyptians.

In that, that Joshua worshippeth him, he acknowledgeth him to be God; and in that, that he calleth himself the Lord's captain, he declareth himself to be Christ.

That none could go out.

That could come in.

For fear of the Israelites.

Every day once.

That the conquest might not be assigned man's power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

This is chiefly meant by the Reubenites, Gadites; and half the tribe of Manasseh.

Meaning, the reward, wherein was the standard of the tribe of Dan. Num. 10. 25.

For that day.

The tribe of Dan so called, because it marched last, and gathered up whatsoever was left of others.

1451. early, even with the dawning of the day, and compassed the city after the same manner seven times: only that day they compassed the city seven times.

16 And when the priests had blown the trumpets the seventh time, Joshua said unto the people, Shout: for the Lord hath given you the city.

17 And the city shall be an execrable thing, and all that are therein, unto the Lord: only Rahab the harlot shall live, she and all that are with her in the house: for she hid the messengers that we sent.

18 Notwithstanding be ye ware of the execrable thing, lest ye make yourselves execrable, and in taking of the execrable thing make also the host of Israel execrable, and trouble it.

19 But all silver, and gold, and vessels of brass, and iron shall be consecrate unto the Lord, and shall come into the Lord's treasury.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell down flat: so the people went up into the city, every man straight before him: and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them without the host of Israel.

24 After they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and iron, they put into the treasury of the house of the Lord.

25 So Joshua saved Rahab the harlot, and her father's household, and all that she had, and she dwelt in Israel even unto this day, because she had hid the messengers which Joshua sent to spy out Jericho.

26 And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth up, and buildeth this city Jericho: he shall lay the foundation thereof in his eldest son, and in his youngest son shall he set up the gates of it.

27 So the Lord was with Joshua, and he was famous through all the world.

C H A P. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Joshua enquireth out him that sinned, and found him, and all his.

* Besides every day once, for the space of six days.
 † That is, appointed wholly to be destroyed.
 ‡ And therefore cannot be put to any private use, but must be first molten, and then serve for the tabernacle.
 § For it was not lawful for strangers to dwell among the Israelites till they were purged.
 ¶ Meaning, the tabernacle.
 † For she was married to Salmon, prince of the tribe of Judah, Matt. 1. 5.
 ‡ He shall build it to the destruction of all his stock, which thing was fulfilled in Hiel of Beth-el. Kings 16. 34.
 § In taking that which was commanded to be destroyed.

BUT the children of Israel committed a trespass in the excommunicate thing: for Achan the son of Carmi, the son of Zabdy, the son of Zerah, of the tribe of Judah, took of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up, and view the country. And the men went up and viewed Ai.

3 And returned to Joshua, and said unto him, Let not all the people go up, but let it were two or three thousand men go up, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them upon a thirty and six men: for they chased them from before the gate unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted away like water.

6 ¶ Then Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the even-tide, he, and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver us into the hand of the Amorites, and to destroy us? would God we had been content to dwell on the other side Jordan.

8 O Lord, what shall I say, when Israel turn their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall hear of it, and shall compass us, and destroy our name out of the earth: and what wilt thou do unto thy mighty name?

10 ¶ And the Lord said unto Joshua, Get thee up: wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have transgressed my covenant, which I commanded them: for they have even taken of the excommunicate thing, and have also stolen, and dissembled also, and have put it even with their own stuff.

12 Therefore the children of Israel cannot stand before their enemies, but have turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye destroy the excommunicate from among you.

13 Up therefore, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, until ye have put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the

* This was a city of the Amorites: for there was another so called among the Ammonites, Jer. 49. 3. The first Ai is called Aiah, Isa. 10. 28.
 † God would, by this overthrow, make them more earnest to search out and punish the sin committed.
 ‡ This infirmity of his faith, sheweth how we are inclined of nature to distrust.
 § When thine enemies shall blaspheme thee, and say, that thou wast not able to defend us from them.
 ¶ Then, to suffer wickedness unpunished, is to refuse God willingly.
 † Meaning, the that took of the thing forbidden.

1451. the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes: and the tribe of Judah was taken.

17 And he brought the families of Judah, and took the family of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And he brought his household, man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 Then Joshua said unto Achan, My son, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done.

21 I saw among the spoil a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them, and took them: and behold, they lie hid in the earth in the midst of my tent, and the silver under it.

22 ¶ Then Joshua sent messengers, which went unto the tent, and behold, it was hid in his tent, and the silver under it.

23 Therefore they took them out of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them before the Lord.

24 Then Joshua took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them unto the valley of Achor.

25 And Joshua said, Inasmuch as thou hast troubled us, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast upon him a great heap of stones unto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

C H A P. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Joshua setteth up an altar. 32 He writeth the law upon stones, 35 and readeth it to all the people.

AFTER, the Lord said unto Joshua, * Fear not, neither be thou faint-hearted: take all the men of war with thee and arise, go up to Ai: behold; I have given into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai, and to the king thereof, as thou didst unto Jericho and to the king thereof, nevertheless the spoil thereof and the cattle thereof shall ye take unto you for prey: thou shalt lie in wait against the city on the back-side thereof.

3 ¶ Then Joshua arose, and all the men of war to go up against Ai: and Joshua chose out thirty thousand strong men, and valiant; and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city on the back-side of the city: go not very far from the city; but be ye all in a readiness.

5 And I and all the people that are with me, will approach unto the city: and when they shall come out against us, as they did at the first time, then will we flee before them.

6 For they will come out after us, till we have brought them out of the city: for they will say, They flee before us as at the first time: so we will flee before them.

7 Then you shall rise up from lying in wait; and destroy the city: for the Lord your God will deliver it into your hand.

8 And when ye have taken the city, ye shall set it on fire: according to the commandment of the Lord shall ye do: behold; I have charged you.

9 ¶ Joshua then sent them forth; and they went to lie in wait, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning; and numbered the people: and he and the elders of Israel went up before the people against Ai.

11 Also all the men of war that were with him, went up and drew near, and came against the city, and pitched on the north side of Ai: and there was a valley between them and Ai:

12 And he took about five thousand men; and set them to lie in wait between Beth-el and Ai, on the west side of the city.

13 And the people set all the host that was on the north side against the city, and the liers in wait on the west, against the city: and Joshua went the same night into the midst of the valley.

3 E

14 ¶ And

¹ That is found guilty, either by lots, or by the judgment of Urim, Num. 27. 21.

² By declaring the truth: for God is glorified when the truth is confessed.

³ Such a rich garment as the states of Babylon did wear.

⁴ Some read, a plate: others a rod, and some a tongue.

⁵ This judgment only appertaineth to God, and whom he will reveal it: to whom he hath commanded not to punish the child for the father's fault, Deut. 24. 16.

⁶ He declareth that this is God's judgment, because he had offended, and caused others to be slain.

⁷ Meaning; on the west side, as ver. 9.

⁸ God would not destroy Ai by miracle, as Jericho, the intent that other nations might fear the power and policy of his people.

⁹ With the rest of the army.

¹⁰ That is, viewed or mustered them, and set them in array.

¹¹ He sent these few, that the other which lay in ambush might be discovered.

¹² To the intent that they in the city might the better discover his army.

14 And when the king of Ai saw it, then the men of the city hastened and rose up early, and went out against Israel to battle, he and all his people at the time appointed, before the plain: for he knew not that *any* lay in wait against him on the backside of the city.

15 Then Joshua and all Israel, ^{as} beaten before them, fled by the way of the wilderness.

16 And all the people of the city were called together, to pursue after them: and they pursued after Joshua, and were drawn away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said unto Joshua, ^{Stretch} out the spear that is in thine hand, toward Ai: for I will give it into thine hand: and Joshua stretched out the spear that he had in his hand, toward the city.

19 And they that lay in wait, arose quickly out of their place, and ran as soon as he had stretched out his hand, and they entered into the city, and took it, and hastened, and set the city on fire.

20 And the men of Ai looked behind them, and saw it: for lo, the smoke of the city ascended up ^{to} heaven, and they had no ^{power} to flee this way or that way: for the people that fled to the wilderness, turned back upon the pursuers.

21 When Joshua and all Israel saw that they that lay in wait had taken the city, and that the smoke of the city mounted up, then they turned again and slew the men of Ai.

22 Also the ^{other} issued out of the city against them: so were they in the midst of Israel, these *being* on the one side, and the rest on the other side: and they slew them, so that they let none of them ^{remain} nor escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, *that is*, in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, until they were consumed, all the Israelites returned unto Ai, and ^{smote} it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelve thousand, even all the ^{of} Ai.

26 For Joshua drew not his hand back again which he had stretched out with the spear, until he had utterly destroyed all the inhabitants of Ai.

27 ^{Only} the cattle and the spoil of this city, Israel took for a prey unto themselves, according unto the word of the Lord, which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ^{ever}, and a wilderness unto this day.

¹⁴ As they which fainted to flee for fear.
¹⁵ Or, lift up the banner, to signify when they shall invade the city.
¹⁶ Which came out of the ambush.
¹⁷ For the fire which they had before set in the city, was not to consume it, but to signify unto Joshua that they were covered.
¹⁸ That it could never be built again.

29 And the king of Ai he hanged on ^a tree, unto the evening. And ^{soon} as the sun was down, Joshua commanded ^{that} they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ^{lay} thereon a great heap of stones, *that remaineth* unto this day.

30 Then Joshua built an altar unto the Lord God of Israel, in mount Ebal,

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the ^{book} of the law of Moses, ^{an} altar of whole stone, over which no man had lift ^{iron}: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 Also he wrote there upon the stones, a rehearsal of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their elders, and officers, and their judges, stood on this side of the ark, and on that side, before the priests of the Levites, which bare the ark of the covenant of the Lord) ^{well} the stranger, ^{he} that is born in the country: half of them *were* over-against mount Gerizim, and half of them over-against mount Ebal, ^{as} Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

34 Then afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not ^{word} of all that Moses had commanded, which Joshua read not before all the congregation of Israel, ^{as} well before the women and the children, ^{the} stranger that was conversant among them.

C H A P. IX.

1 *Divers kings assemble themselves against Joshua.*
 3 *The craft of the Gibeonites.* 15 *Joshua maketh a league with them.* 23 *For their craft they are condemned to perpetual slavery.*

AND when all the kings that ^{were} beyond Jordan, in the mountains and in the valleys, and by all the coasts of the ^{great} sea over against Lebanon (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites) heard thereof,

2 They gathered themselves together, to fight against Joshua, and against Israel with one ^{accord}.

3 But the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went and feigned themselves ambassadors, and took old sacks upon their asses, and old bottles for wine, both rent and ^{bound} up.

5 And old shoes and clouted upon their feet: also the raiment upon them *was* old, and all their provision of bread was dried, and moulded.

6 So they came unto Joshua into the host to Gilgal, and said unto him, and unto the men of Israel,

³ According ^{it} was commanded, Deut. 21. 23.
⁴ Meaning, the ten commandments, which ^{the} sum of the whole law.
⁵ So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.
⁶ In respect of the plain of Moab.
⁷ The main sea called Mediterranean.
⁸ Because they were all worn.

Bef. Chr. 1451. Israel, We be come from a far country: now therefore make a league with us.

7 Then the men of Israel said unto the Hivites; It may be that thou dwellest among us, how then can I make a league with thee?

8 And they said unto Joshua, We are thy servants. Then Joshua said unto them, Who are ye? and whence come ye?

9 And they answered him, From a very far country thy servants are come for the name of the Lord thy God: for we have heard his fame, and all that he hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We are your servants: now therefore make ye a league with us.

† Heb. in your bands.

12 This our bread we took it hot with us for victuals out of our houses, the day we departed to come unto you: but now behold, it is dried, and it is moulded.

13 Also these bottles of wine which we filled, were new, and lo, they be rent, and these our garments and our shoes are old, by reason of the exceeding great journey.

14 ¶ And the men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Joshua made peace with them, and made a league with them, that he would suffer them to live: also the princes of the congregation sware unto them.

16 ¶ But at the end of three days, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their journey, and came unto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, an Kiriath-jearim.

18 And the children of Israel slew them not, because the princes of the congregation had sworn unto them by the Lord God of Israel: wherefore all the congregation murmured against the princes.

19 Then all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will do to them, and let them live, lest the wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them again, Let them live, but they shall hew wood, and draw water unto all the congregation, the princes appoint them.

22 Joshua then called them, and talked with them, and said, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us?

Bef. Chr. 1451.

23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was told thy servants, that the Lord thy God had commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our lives at the presence of you, and have done this thing: Deut. 7. 21

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to do unto us.

26 Even so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua appointed them that same day to be hewers of wood, and drawers of water for the congregation, and for the altar of the Lord unto this day, in the place which he should chuse.

C H A P. X.

Five kings make war against Gibeon, whom Joshua discomfiteb. 11 The Lord rained hail-stones and slew many. 12 The sun standeth at Joshua's prayer. 26 The five kings are hanged. 29 Many more cities and kings are destroyed.

NOW when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai and had destroyed it, (* for as he had done to Jericho, and to the king thereof, so he had done to Ai, and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them, Ch. 6. 15, 21. Ch. 8. 31. 28. 29.

2 Then they feared exceedingly: for Gibeon was a great city, as one of the royal cities: for it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for they have made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went up, they with all their hosts, and besieged Gibeon, and made war against it.

6 And the men of Gibeon sent unto Joshua, even to the host to Gilgal, saying, Withdraw not thine

* For the Gibeonites and the Hivites were all one people.

† Even the idolaters for fear of death will pretend to honour the true God, and receive his religion.

‡ The wicked lack no art, nor spare no lies set forth their policy, when they will deceive the servants of God.

§ Some think that the Israelites of their victuals, and so made a league with them.

¶ From Gilgal.

‡ Fearing lest for their fault the plague of God should have light upon them all.

⁂ This doth not establish rash oaths, but sheweth God's

mercy toward his, which would not punish them for this fault.

§ For the uses of the tabernacle, and of the temple when it shall be built.

¶ Who minded put them death for fear of God's wrath.

‡ That is, for the service of the temple, ver. 23.

§ That is, lord of justice: so tyrants take to themselves glorious names, when indeed, they be very enemies against God and all justice.

⁂ So envious the wicked are, when any depart from their hand.

But. Chr. 145. thine hand from thy servants: come up to us quickly, and save us, and help us, for all the kings of the Amorites, which dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the men of might.

8 ¶ And the Lord said unto Joshua, Fear them not: for I have given them into thine hand: none of them shall stand against thee.

9 Joshua therefore came unto them suddenly: for he went up from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them until Azekah, and they died: they were more that died with the hail-stones, than they whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the Lord, in the day when the Lord gave the Amorites before the children of Israel, and he said in the sight of Israel, * Sun, stay thou in Gibeon, and thou moon in the valley of Ajalon.

13 And the sun abode, and the moon stood still, until the people avenged themselves upon their enemies: (is not this written in the book of Jasher?) so the sun abode in the midst of the heaven, and hastened not to go down for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord fought for Israel.

15 ¶ After, Joshua returned, and all Israel with him unto the camp to Gilgal:

16 But the five kings fled and were hid in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 Then Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them.

19 But stand ye not still: follow after your enemies, and † smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath given them into your hand.

20 And when Joshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entered into walled cities,

21 Then all the people returned to the camp to Joshua at Makkedah in peace: no man moved his tongue against the children of Israel.

22 After, Joshua said, Open the mouth of the cave, and bring out these five kings unto me forth of the cave.

23 And they did so, and brought out those five kings unto him forth of the cave, even the king of Jerusalem, the king of Hebron, the king

of Jarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings unto Joshua, Joshua called for all the men of Israel, and said unto the chief of the men of war, which went with him, Come near, set your feet upon the necks of these kings: and they came near and set their feet upon their necks.

25 And Joshua said unto them, Fear not, nor be faint-hearted, but be strong and of a good courage: for thus will the Lord do to all your enemies, against whom ye fight.

26 So then Joshua smote them, and slew them, and hanged them on five trees, and they hanged still upon the trees until the evening.

27 And at the going down of the sun, Joshua gave commandment, that they should take them down off the trees, and cast them into the cave (wherein they had been hid) and they laid great stones upon the cave's mouth, which remain until this day.

28 ¶ And that same day Joshua took † Makkedah, and smote it with the edge of the sword, and the king thereof destroyed he with them, and † all the souls that were therein, he let none remain: for he did to the king of Makkedah * as he had done to the king of Jericho.

29 Then Joshua went from Makkedah, and all Israel with him unto Libnah, and fought against Libnah.

30 And the Lord gave † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the † souls that were therein: he let none remain in it: for he did unto the king thereof, as he had done unto the king of Jericho.

31 ¶ And Joshua departed from Libnah, and all Israel with him unto Lachish, and besieged it, and assaulted it,

32 And the Lord gave † Lachish, into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all as he had done to Libnah.

33 ¶ Then Hiram king of † Gezer came up to help Lachish: but Joshua smote him and his people until none of his remained.

34 ¶ And from Lachish Joshua departed unto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

35 And they took it the same day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed the same day, according to all that he had done to Lachish.

36 Then Joshua went up from Eglon, and all Israel with him unto Hebron, and they fought against it.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the souls that were therein.

38 ¶ So

¶ Let Joshua should have thought that God had sent this great power against him, for his unlawful league with the Gibeonites, the Lord here strengtheneth him.

¶ So we see that all things serve to execute God's vengeance against the wicked.

¶ Some read, the book of the righteous, meaning Moses: the Chaldee text readeth, in the book of the law: but it is

like that it was a book thus named, which is now lost.

¶ By taking away the enemies hearts, and destroying them with hail-stones.

¶ Or, in safety, so that none gave them so much as an evil word.

¶ Signifying, what should become of the rest of God's enemies, seeing that kings themselves were not spared.

Bef. Chr. 1451. Debir is taken.

38 ¶ So Joshua returned, and all Israel with him, **■** Debir, and fought against it.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the souls that were therein, he let none remain: as he did to Hebron, so he did to Debir and to the king thereof, as he had also done to Libnah and to the king thereof.

40 ¶ So Joshua smote all the hill countries, and the south countries, and the vallies, and the ^m hill sides, and all their kings, and let none remain, but utterly destroyed every soul, **■** the Lord God of Israel had commanded.

41 And Joshua smote them from Kadeshbarnea even unto Azzah, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at ⁿ one time, because the Lord God of Israel fought for Israel.

43 Afterward, Joshua and all Israel with him returned unto the camp in ⁿ Gilgal.

CHAP. XI.

2 Divers kings, and cities, and countries, overcome by Joshua. 15 Joshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts, that they might be destroyed.

AND when Jabin king of Hazor had heard this, then he ^p sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And unto the kings that were by the north in the mountains and plains toward the south side of ^q Cinneroth, and in the vallies, and in the borders of Dor westward,

3 And unto the Canaanites, *both* by east, and by west, and unto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountains, and unto the Hivites under ^r Hermon in the land of Mizpeh.

4 And they came out, and all their hosts with them, many people as the sand that is on the sea shore for multitude, with horses and chariots exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said unto Joshua, Be not afraid for them: for to-morrow about this time will I deliver them all slain before Israel: thou shalt ⁿ hough their horses, and burn their chariots with fire.

7 Then came Joshua and all the men of war with him against them by the waters of Merom suddenly, and fell upon them.

¶ And the Lord gave them into the hand of Israel: and they smote them, and chased them unto great Zidon, and unto ^s Mizrephoth-maim, and unto the valley of Mizpeh eastward, and smote

them until they had none remaining of them. **■** Def. Chr. 1450.

9 And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ At that time also Joshua turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 Moreover, they smote all the ^u persons that were therein with the edge of the sword, utterly destroying *all*, leaving none alive, and he burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* utterly destroyed them, ^{*} **■** Moses the servant of the Lord had commanded. **■** Num. 33: 52. Deut. 7: 2.

13 But Israel burnt none of the cities that stood still in their ^v strength, save Hazor only, that Joshua burnt.

14 And all the spoil of these cities, and the cattle, the children of Israel took for their prey, but they smote every ^w man with the edge of the sword until they had destroyed them, not leaving one alive.

15 ¶ As the Lord ^x had commanded Moses his servant, so did Moses ^y command Joshua, and so did Joshua: he left nothing undone of all that the Lord had commanded Moses. **■** Exod. 34: 11. Deut. 7: 2.

16 So Joshua took all this land of the mountains, and all the south, and all the land of Goshen, and the low country, and the plain, and the ^z mountain of Israel, and the low country of the same,

17 From the mount ^z Halak, that goeth up to Seir, even unto † Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them. **■** Or, the valley of Gad.

18 Joshua made war long time with all those kings,

19 Neither was there any city that made peace with the children of Israel, ^{*} save those Hivites that inhabited Gibeon: all *other* they took by battle. **■** Ch. 9: 3.

20 For it came of the Lord, to ^a harden their hearts, that they should come against Israel in battle, to the intent that they should destroy them utterly, *and* shew them **■** mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Joshua, and destroyed the Anakims out of the mountains: as out of Hebron, out of Debir, out of Anab, and out of all the mountains of Judah, and out of all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, ^b in Gath, and in Ashdod were they left.

23 So Joshua took the whole land, according to all that the Lord had said unto Moses: and

3 F Joshua

^m Some read, Ashedoth, which signifieth the descents of the hills.

ⁿ In one battle.

^o Where the ark was, there to give thanks for their victories.

^p The more that God's power appeareth, the more the wicked rage against it.

^q Which the Evangelists call the lake of Gennesaret, or Tiberias.

^r Which was mount Sihon, as Deut. 4. 48.

^s That neither they should serve to the use of war, nor the Israelites should put their trust in them.

^t Which signifieth hot waters, or according **■** some brine-pits.

^u Both men, women and children.

^v Which **■** strong by situation, and not hurt by war.

^w All mankind.

^x That is, Samaria.

^y So called, because it was bare and without trees.

^z That is, to give them over to themselves, and therefore they could not but rebel against God, and seek their own destruction.

^a Out of the which **■** Goliath, **■** Sam. 17. 4.

Joshua gave it for an inheritance unto Israel,^{*} according to their portions through their tribes: then the land was at rest without war.

C H A P. XII.

1, 7 *What kings Joshua and the children of Israel killed on both sides of Jordan. 24 Which were in number thirty and one.*

AND these are the kings of the land, which the children of Israel smote and possessed their land, on the other side Jordan toward the rising of the sun, from the river Arnon, unto mount Hermon, and all the plain eastward.

2 Sihon king of the Amorites, that dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from half Gilead unto the river Jabbok, in the border of the children of Ammon.

3 And from the plain unto the sea of Cinneroth eastward, and unto the sea of the plain, even the salt sea eastward, the way to Beth-jeshimoth, and from the south under the springs of Pisgah.

4 They encompassed also the coast of Og king of Bashan, of the remnant of the giants, which dwelt at Ashteroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, even the border of Sihon king of Heshbon.

6 Moses the servant of the Lord, and the children of Israel, smote them: Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to half the tribe of Manasseh.

7 These also are the kings of the country which Joshua and the children of Israel smote on this side Jordan, westward, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to Scir, and Joshua gave it unto the tribes of Israel for a possession, according to their portions:

In the mountains, and in the vallies, and in the plains, and in the hill sides, and in the wilderness, and in the south, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

8 The king of Jericho was one: the king of Ai, which is beside Beth-el, one:

9 The king of Jerusalem, one: the king of Hebron, one:

10 The king of Jarmuth, one: the king of Lachish, one:

11 The king of Eglon, one: the king of Gezer, one:

12 The king of Debir, one: the king of Geder, one:

13 The king of Hormah, one: the king of Arad, one:

14 The king of Libnah, one: the king of Adullam, one:

15 The king of Makedah, one: the king of Beth-el, one:

16 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphck, one: the king of Lasharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor, in the country of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings were thirty and one.

C H A P. XIII.

3 *The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of half the tribe of Manasseh. 14 The Lord is the inheritance of Levi. 22 Balaam is slain.*

NOW when Joshua was old, and stricken in years, the Lord said unto him, Thou art old and grown in age, and there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the regions of the Philistims, and all Geshuri,

3 From Nilus which is in Egypt, even unto the borders of Ekron northward: this is counted of the Canaanites, even five lordships of the Philistines, the Gazathites, and the Ashdathites, the Eshkalonites, the Gittites, and the Ekronites, and the Avites:

4 From the south, all the land of the Canaanites, and the cave that is beside the Sidonians, unto Aphck, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sun rising from Bahal-gad under mount Hermon, until one come to Hamath.

6 All the inhabitants of the mountains from Lebanon unto Mizrephoth-main, and all the Sidonians, I will cast them out from before the children of Israel: only divide thou it by lot unto the Israelites, to inherit, I have commanded thee.

7 Now therefore divide this land to inherit, unto the nine tribes, and to the half tribe of Manasseh.

8 For with half thereof the Reubenites and the Gadites have received their inheritance, which Moses gave them beyond Jordan eastward, even as Moses the servant of the Lord had given them,

9 From Aroer that is on the brink of the river Arnon, and from the city that is in the midst of the river, and all the plain of Medeba unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites, and of the Maachathites, and all mount Hermon, with all Bashan unto Salcha:

12 All the kingdom of Og in Bashan, which reigned in Ashteroth and in Edrei: (who remained

* From Gilgal, where Joshua camped.
 † Read Ch. 11. ver. 17.
 ‡ Being almost an hundred and ten years old.

† After that the enemies were overcome.
 ‡ Read chap. 11. 8.

1445. ^{Def. Chr.} maintained of the * rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel ^{Deut. 3.} expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites even unto this day.

14 Only unto the tribe of Levi he gave none inheritance, ^{Ch. 22. 4.} but the sacrifices of the Lord God of Israel are ^{11.} his inheritance, as he said unto him.

15 ¶ Moses then gave unto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brink of the river Arnon, and from the city that is in the midst of the river, and all the plain which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plain: Dibon and † Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, and Mephaath:

19 Kirjathaim also, and Sibmah, and Zareth-shahar in the mount of † Emek:

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-jeshimoth:

21 And all the cities of the plain: and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country.

22 And * Balaam the son of Beor the soothsayer did the children of Israel slay with the sword, among them that were slain.

23 And the border of the children of Reuben was Jordan with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities, and their villages.

24 ¶ Also Moses gave inheritance unto the tribe of Gad, ^{Num. 31.} even unto the children of Gad, according to their families.

25 And their coasts were Jazer, and all the cities of Gilead, and half the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Heshbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir:

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, unto Jordan and the borders even unto the sea coast of Cinnereth, ^{3.} beyond Jordan eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gave inheritance unto the half tribe of Manasseh: and this belonged to the half tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, ^{Num. 34. 55.} even all Bashan, ^{ch. 23. 13.} to wit, all the kingdom of Og king of Bashan, and all the towns of Jair which are in Bashan, threescore cities.

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, ^{Def. Chr. 1445.} were given unto the ^{1445.} children of Machir the son of Manasseh, to half of the children of Machir after their families.

32 These are the heritages which Moses did distribute in the plain of Moab beyond Jordan, toward Jericho eastward.

33 * But unto the tribe of Levi Moses gave none inheritance: for the Lord God of Israel is their inheritance, ^{Ch. 18. 7.} as he said unto them. ^{Num. 18. 20.}

CHAP. XIV.

2 The land of Canaan was divided among the nine tribes and the half. 6 Caleb requireth the heritage that was promised him. 13 Hebron is given him.

THESE also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, distributed to them, ^{Num. 34. 17.}

2 By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the half tribe. ^{Num. 26. 55. and 33. 14.}

3 For Moses had given inheritance unto ^{17.} two tribes and an half tribe beyond Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were * two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they divided the land. ^{Num. 35. 2. Ch. 21. 2, 3.}

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning * me and thee in Kadesh-barnea.

7 Forty years old was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espy the land, and I brought him word again, as I thought in mine heart.

8 But ^{17.} my brethren that went up with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet have trodden shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promised: this is the forty and fifth year since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now lo, I ^{17.} this day fourscore and five years old:

11 And yet am as strong at this time, ^{17.} I was when Moses sent me: as strong ^{17.} I was then, so strong am I now, ^{17.} either for war, or † for government. ^{17.} Now ^{17.}

† Or, high places of Baal.

† Or, the valley.

† Heb. to go out and come in.

^h Because they destroyed not all as God had commanded, they that remained were snares and pricks to hurt them. Num. 34. 55. ch. 23. 13. Judg. 2. 3.
ⁱ Levi shall live by the sacrifices, Num. 18. 21.
^k So that both they which obeyed wicked counsel, and the wicked counsellor, perished by the just judgment of God.
^l That is, in the land of Moab.
^m Meaning, his nephews and posterity.

ⁿ As Reuben and Gad, and half the tribe of Manasseh, Num. 32. 33.
^o So though Levi lacked, yet were there still twelve tribes by this means.
^p Which was, that they two only should enter into the land, Numb. 14. 24.
^q Which were the ten other spies.

12 Now therefore give me this mountain whereof the Lord spake in that day (for thou heardst in that day, how the † Anakims were there, and the cities great and walled) * if so be the Lord will be with me, that I may drive them out, as the Lord said.

13 Then Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for ■ inheritance.

14 * Hebron therefore became the inheritance of Caleb, the son of Jephunneh the Kenezite, unto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before time, Kirjath-arba: which *Arba* was a * great man among the Anakims: thus the land ceased from war.

CHAP. XV.

1 The lot of the children of Judah, and the names of the cities and villages of the same. 13 Caleb's portion. 18 The request of Achsah.

THIS then was the lot of the tribe of the children of Judah by their families: even * to the border of Edom, and the wilderness of * Zin, southward on the south coast.

2 And their south border was the salt sea coast, from the * point that looketh southward.

3 And it went out on the south side toward Maalet-akrabbim, and went along to Zin, and ascended up on the south side unto Kadesh-barnea, and went along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 From thence went it along to Azmon, and reached unto the river of Egypt, and the end of that coast was on the west side: this shall be your south coast.

5 Also the east border shall be the salt sea, unto the * end of Jordan: and the border ■ the north quarter from the point of the sea, and from the end of Jordan.

6 And this border goeth up to Beth-hogla, and goeth along by the north side of Beth-arabah: so the border from thence goeth up to the stone * of Bohan the son of Reuben.

7 Again this border goeth up to Debir from the valley of Achor, and northward, turning toward Gilgal, that lieth before the going up to Adummim, which is on the south side of the river: also this border goeth up to the waters of † En-themesh, and endeth at * En-rogel.

8 Then this border goeth up to the valley of the son of Hinnom, on the south side of the Jebusites: the same is Jerusalem: also this border goeth up to the top of the mountain that lieth before the valley of Hinnom westward, which is by the end of the valley of the † giants northward.

9 So this border compasseth from the top of the mountain unto the fountain of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is † Kirjath-jearim.

10 Then this border compasseth from Baalah westward unto mount Seir, and goeth along unto the side of mount Jearim, which is Chesalon on the north-side: so it cometh down to Bethshemesh, and goeth to Timnah.

11 Also this border goeth out unto the side of Ekron northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast ■ to the * sea.

12 And the west border is to the great Sea: so this border shall be the bounds of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh did Joshua give ■ part among the children of Judah, ■ the Lord commanded him, even * Kirjath-arba of the father of Anak, which is in Hebron.

14 And Caleb * drove thence three sons of Anak, Seshai, and Ahiman, and Talmai, the sons of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir beforetime was Kirjath-sepher.

16 Then Caleb said, He that smiteth Kirjath-sepher, and taketh it, even to him will I give Achsah my daughter to wife.

17 And Othniel, the son of Kenaz, the † brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And as she went in to him, she moved him to ask of her father a field: * and she lighted off her ass, and Caleb said unto her, What wilt thou?

19 Then she answered, † Give me a blessing: for thou hast given me the south country: * give ■ also springs of water. And he gave her the springs above and the springs beneath.

20 This shall be the inheritance of the tribe of the children of Judah according to their families.

21 And the utmost cities of the tribe of the children of Judah, toward the coasts of Edom southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dibonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor)

26 Aman, and Shemah, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beerseba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, * and Hormah,

31 And Ziklag, and Madmanna, and Sanfannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the low country were Eshtaol, and Zoreah, and Ashnah,

34 And

* This he spake of modesty, and not of doubting.
 * Either for his power or person.
 * The Hebrew word signifieth tongue, whereby is either the arm of the sea that cometh into the land, or a rock or cape that goeth into the sea.
 * Meaning, the mouth of the river where it runneth into the salt sea.
 * Which was a mark to part their countries.

■ Meaning, toward Syria.
 * This was done after the death of Joshua, Judg. 1. 10. 20.
 * Because her husband tarried too long.
 * Because her country was barren, she desired of her father a field that had springs. Judg. 1. 14, 15.
 * Which before was called Zephath, Judg. 1. 17.

34 And Zanoah, and En-gannim, Tappuah, and Enam,
 35 Jarmuth, and Adullam, Socoh, and Azekah,
 36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.
 37 Zenam, and Hadashah, and Migdal-gad,
 38 And Dileam, and Mizpeh, and Joktheel,
 39 Lachish, and Bozkath, and Eglon,
 40 And Cabbon, and Lahmas, and Kithlish,
 41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.
 42 Lebnah, and Ether, and Ashan,
 43 And Jiphtah, and Ashnah, and Nezib,
 44 And Keilah, and Aczib, and Mareslah: nine cities with their villages.
 45 Ekron with her [†] towns and her villages.
 46 From Ekron, even unto the sea, all that lieth about Ashdod, with their villages.
 47 Ashdod with her towns and her villages: Azzah with her towns and her villages, unto the ^c river of Egypt, and the great Sea, was their coast.
 48 ¶ And in the mountains were Shamir, and Jattir, and Socoh,
 49 And Dannah, and ^d Kirjath-fannah (which is Debir)
 50 And Anab, and Eshtemoth, and Anim,
 51 And Goshen, and Holon, and Giloh: eleven cities with their villages.
 52 Arab, and Dumah, and Eshean,
 53 And Janum, and Beth-tappuah, and Aphekah,
 54 And Humtah, and * Kirjath-arba (which is Hebron) and Zior: nine cities with their villages.
 55 Maon, Carmel, and Ziph, and Juttah,
 56 And Jezreel, and Jokdeam, and Zanoah,
 57 Kain, Gibeah, and Timnah: ten cities with their villages.
 58 Halhul, Beth-zur, and Gedor,
 59 And Maarah, and Beth-anoth, and Eltekon: six cities with their villages.
 60 Kirjath-baal, which is Kirjath-jearim, and Rabbah: two cities with their villages.
 61 ¶ In the wilderness were Beth-arabah, Middin, and Secacah,
 62 And Nibshan, and the ^e city of salt, and En-gedi: six cities with their villages.
 63 Nevertheless, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast ^f out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

C H A P. XVI.

¹ The lot or part of Ephraim. ¹⁰ The Canaanites dwelled among them.

AND the lot fell to the ^h children of Joseph from Jordan by Jericho unto the water of

Jericho eastward, and to the wilderness that goeth up from Jericho by the mount Beth-el:

¶ And goeth out from Beth-el to * Luz, and runneth along unto the borders of Archiataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the ends ^h thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim ⁱ, took their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, even the borders of their inheritance on the east side, were Atroth-addar, unto Beth-horon the upper.

6 And this border goeth out to the sea unto Michmethah on the north side, and this border returneth eastward unto Taanath-shiloh, and passeth it on the east side unto Janohah,

7 And goeth down from Janohah to Ataroth, and Naarath, and cometh to Jericho, ^k and goeth out at Jordan.

¶ And this border goeth from Tappuah westward unto the river Kanah, and the ends thereof are at the sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the ^l separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites unto this day, and served under tribute.

C H A P. XVII.

¹ The portion of the half tribe of Manasseh. ³ The daughters of Zelophehad. ¹³ The Canaanites are become tributaries. ¹⁴ Manasseh and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasseh; for he was the * first born of Joseph, to wit, of Machir the first born of Manasseh, and the father of Gilead: now because he was a man of war, he had Gilead and Bashan.

2 And also ^m of the ⁿ rest of the sons of Manasseh by their families, even of the sons of Abiezer, and of the sons of Helek, and of the sons of Azriel, and of the sons of Shechem, and of the sons of Hopher, and of the sons of Shemida: these were the males of Manasseh, the son of Joseph, according to their families.

3 ¶ * But Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us ^o inheritance among our ^p brethren:

3 G therefore

^c Meaning, Nilus, ^h ch. 23. 3.

^d Which is also called Kirjath-sepher, ver. 15.

^e Of this city the salt sea hath his name.

^f That is, utterly, though they slew the most part, and burnt the city, Judg. 1. 8.

^g That is, to Ephraim and his children: for Manasseh's portion followeth.

^h Of their inheritance.

¹ Severally, first Ephraim, and then Manasseh.

² For ^o far the coasts reach.

³ Because Ephraim's tribe was far greater than Manasseh, therefore he had more cities.

⁴ For the other half tribe had their portion beyond Jordan.

⁵ Among them of our tribe.

1444 therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to ° Manasseh, beside the land of Gilead and Bashan, which is on the other side of Jordan,

6 Because the daughters of Manasseh did inherit among his sons: and Manasseh's other sons had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but ° Tappuah beside the border of Manasseh *belongeth* to the sons of Ephraim.

9 Also this border goeth down unto the † river Kanah southward to the river: these cities of Ephraim *are* among the cities of Manasseh: and the border of Manasseh *is* on the north-side of the river, and the ends of it are at the † sea.

10 The south pertaineth to Ephraim, and the north to Manasseh, and the sea is his border: and they met together in † Asher northward, and in Issachar eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor with the towns thereof, and the inhabitants of En-dor with the towns thereof, and the inhabitants of Taanach with her towns, and the inhabitants of Megiddo with the towns of the same, *even* three countries:

12 Yet the children of Manasseh † could not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, inasmuch as the Lord hath † blessed me hitherto?

15 Joshua then answered them, If thou be much people, get thee up to the wood, and cut *trees* for thyself there in the land of the Perizzites and of the giants, † if mount Ephraim be too narrow for thee.

16 Then the children of Joseph said, The mountain will not be enough for us: and all the Canaanites that dwell in the low country have chariots of iron, as well they in Beth-shean, and in the towns of the same, as they in the valley of Izreel.

17 And Joshua spake unto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, *and* shalt not have one lot.

° In the land of Canaan: five ■ the males, and other five to the daughters of Zelophehad.

† Meaning, the city itself.

‡ That is, toward the main sea.

§ In the tribe of Asher, and the tribe of Issachar.

¶ For at the first they lacked courage, and after agreed with them on condition, contrary ■ God's commandment.

‡ According ■ my father Jacob's prophecy, Gen. 48. 19.

§ If this mount be not large enough, why dost not thou get more by destroying God's enemies, as he hath commanded?

¶ So that thou shalt enlarge thy portion thereby.

18 Therefore the mountain shall be thine: for it is ■ wood, and thou shalt cut it down: and the ends of it shall be thine, † and thou shalt cast out the Canaanites, though they have iron chariots, *and* though they be strong.

C H A P. XVIII.

1 The tabernacle set in Shiloh. 4 Certain are sent to divide the land to the other seven tribes. 11 The lot of the children of Benjamin.

AND the whole congregation of the children of Israel came together at Shiloh: for they set up the † tabernacle of the congregation there, after the land was subject unto them.

2 Now there remained among the children of Israel seven tribes, to whom † they had not divided their inheritance.

3 Therefore Joshua said unto the children of Israel, How long are ye so slack to enter and possess the land which the Lord God of your fathers hath given you?

4 Give from among you for *every* tribe three men, that I may send them, and that they may rise, and walk through the land, and distribute it according to † their inheritance, and return to me.

5 And that they may divide it unto them into seven parts (Judah shall abide in his coast at the south, and the house of Joseph shall † stand in their coasts at the north.)

6 Ye shall describe the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the † Lord our God.

7 But the Levites shall have no part among you: for the † priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan eastward, which Moses the servant of the Lord gave them.

8 ¶ Then the men arose and went their way: and Joshua charged them that went to describe the land, saying, Depart, and go through the land, and † describe it, and return to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seven parts in ■ book, and returned to Joshua into the camp at Shiloh.

10 ¶ Then Joshua † cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot † lay between the children of Judah, and the children of Joseph.

12 And

† For they had now removed it from Gilgal, and set it up in Shiloh.

‡ As Eleazar, Joshua, and the heads of the tribes had done to Judah, Ephraim, and half of Manasseh.

§ That is, into seven portions, ■ every tribe one.

¶ For these had their inheritance already appointed.

‡ Before the ark of the Lord.

§ That is, the sacrifices and offerings, ch. 13. 14.

¶ By writing the names of every country and city.

‡ That every ■ should be content with God's appointment.

§ Their inheritance bordered upon Judah and Joseph.

12 And their coast on the north side was from Jordan, and the border went up to the side of Jericho on the north part, and went up through the mountains westward, and the ends thereof are in the wilderness of Beth-aven :

13 And this border goeth along from thence to Luz, *even* to the south side of Luz (the same is ⁵ Beth-el) and this border descendeth to Atroth-addar, near the mount, that lieth on the south side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea southward, from the mount that lieth before Beth-horon southward : and the ends thereof are at Kirjath-baal (which is Kirjath-jearim) ■ city of the children of Judah : this is the west quarter.

15 And the south quarter *is* from the end of Kirjath-jearim, and this border goeth out † westward, and cometh to the fountain of waters of Nephtoah.

16 And this border descendeth at the end of the mountain, that lieth before the valley of Binnom, which is in the valley of the † giants northward, and descendeth into the valley of Hinnom by the side of † Jebusi southward, and goeth down to En-rogel,

17 And compasseth from the north, and goeth forth to ^h En-shemesh, and stretcheth to Geliloth, which is toward the going up unto Adummim, and goeth down to the ■ stone of Bohan the son Reuben.

18 So it goeth along to the side over-against the plain northward : and down into the plain.

19 After, this border goeth along to the side of Beth-hoglah northward : and the ends thereof, *that is*, of the border, reach to the point of the salt sea northward, *and* to the ¹ end of Jordan southward : this is the south coast.

20 Also Jordan is the border of it on the east side : this is the inheritance of the children of Benjamin by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaban : twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleth, and Jebusi, (which is ² Jerusalem) Gibeath, *and* Kirjath : fourteen cities with their villages : this is the inheritance of the children of Benjamin, according to their families.

C H A P. XIX.

■ The portion of Simeon. 10 Of Zebulun, 17 Of Issachar. 24 Of Asher. 32 Of Naphtali, 40 Of Dan. 49 The possession of Joshua.

■ Which was in the tribe of Ephraim : another Beth-el was in the tribe of Benjamin.

■ Which is in the tribe of Ephraim.

ⁱ To the very strait, where the river runneth into the salt sea.

■ Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

¹ According to Jacob's prophecy, that he should be scat-

AND the second lot came out to Simeon, *even* for the tribe of the children of Simeon, according to their families : and their inheritance was in the ¹ midst of the inheritance of the children of Judah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-sufah,

6 And Beth-lebaoth, and Sharuhem : thirteen cities with their villages.

7 Ain, Remmon, and Ether, and Ashan : four cities with their villages.

■ And all the villages that were round about these cities, unto Baalathbeer, *and* † Ramath ^{† Or, Ramathnegeb.} southward : this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *came* the inheritance of the children of Simeon : for the part of the children of Judah was too [■] much for them : therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families : and the coasts of their inheritance came to Sarid :

11 And their border goeth up ⁿ westward, *even* to Maralah, and reacheth to Dabbasheth, and meeteth with the river that lieth before Jokneam,

12 And turneth from Sarid eastward toward the sun-rising unto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Japhia,

13 And from thence goeth along eastward toward the sun-rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the north side to Hannathon, and the ends thereof [■] in the valley of Jiphthah-el,

15 And Kattah, and Nahallal, and Shimron, and Idalah, and [■] Beth-lehem : twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families : *that is*, these cities and their villages :

17 ¶ The fourth lot came out to Issachar, *even* for the children of Issachar, according to their families :

18 And their coast was Izreelah, and Chelulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [■] En-gannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor and Shazimah, and Beth-shemesh, and the ends of their coast reach to Jordan : sixteen cities with their villages.

23 This

tered among the other tribes, Gen. 49. 7.

ⁿ But this large portion was given them by God's providence, ■ declare their increase in time to come.

ⁿ Meaning, toward the great Sea.

■ There was another Beth-lehem in the tribe of Judah.

■ There [■] another city of this [■] in the tribe of Judah : for under divers tribes certain cities had all one name, and [■] distinguished by the tribe only.

23 This is the inheritance of the tribe of the children of Issachar, according to their families: *that is*, the cities and their villages.

24 ¶ Also the fifth lot came out for the tribe of the children of Asher, according to their families:

25 And their coast was Helkath, and Hali, and Betan, and Achshaph,

26 And Alammelech, and Amad, and Mithal, and came to Carmel westward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and cometh to ² Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Hebron, and Rehob, and Hammon, and Kanah, unto great Zidon:

29 Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hofah, and the ends thereof are at the sea from Hebel to Achzib,

30 Ummah also and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* to the children of Naphtali, according to their families:

33 And their coast was from ¹ Heleph, and from Allon in Zaananim, and Adami, Nekeb, and Jabneel, *even* to Lakum, and the ends thereof are at Jordan.

34 So this coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and goeth to Asher on the west-side, and to Judah [†] by Jordan toward the sun-rising.

† Or, *even* unto Jordan.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and ¹ Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, Beth-shemesh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families: *that is*, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baallath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border that lieth before ² Japho.

47 But the coasts of the children of Dan fell out *too little* for them: therefore the children of Dan went up to ³ fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called

Leshem, ^{*} Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance unto Joshua the son of Nun among them.

50 According to the word of the Lord they gave him the city which he asked, *even* ^{*} Timnaserah in mount Ephraim: and he built the city and dwelt therein.

51 ^{*} These are the heritages which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the door of the tabernacle of the congregation: so they made an end of dividing the country.

C H A P. XX.

2 *The Lord commandeth Joshua to appoint cities of refuge.* 3 *The use thereof, 7 and their names.*

THE Lord also spake unto Joshua, saying,

2 Speak to the children of Israel, and say, ^{*} Appoint you cities of refuge, whereof I spake unto you [†] by the hand of Moses,

3 That the slayer that killeth any person ^{*} by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the avenger of blood.

4 And he that doth flee unto one of those cities, shall stand at the entering of the gate of the city, and shall shew his cause [†] to the elders of the city, and they shall receive him into the city unto them, and give him a place, that he may dwell with them.

5 And if the ⁷ avenger of blood pursue after him, they shall not deliver the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwell in that city until he stand before the congregation in ² judgment; ^{*} or until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, *even* unto the city from whence he fled.

7 ¶ Then they appointed Kedesh in [†] Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.

8 And on the other side Jordan *toward* Jericho eastward, they appointed ² Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan out of the ² tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, until he stood before the ^b congregation.

CHAP.

1 Joineth to the tribe of Zebulun, which lay eastward.

2 Which is Tyrus, a strong city in the sea.

3 These cities were in the country of Zaananim.

4 Of the which the lake of Genesaret had his name.

5 Called Joppa.

6 According to Jacob had prophesied, Gen. 49. 17.

7 At unawares, and bearing him no grudge.

8 That is, the nearest kinsman of him that is slain.

9 Till his cause were proved.

10 Out of the half tribe of Manasseh beyond Jordan.

11 Before the judges.

Ref. Chr.
1444.

C H A P. XXI.

The cities given to the Levites, 41 in number eight and forty. 44 The Lord according to his promise gave the children of Israel rest.

† Or, the chief of the fathers.

THEN came the † principal fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the chief fathers of the tribes of the children of Israel,

• Num. 35.

2 And spake unto them at Shiloh in the land of Canaan, saying, * The Lord commanded ^c by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 So the children of Israel gave unto the Levites, out of their inheritance, at the commandment of the Lord, these cities with their suburbs.

4 And the lot came out for the families of the ^d Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, ^e thirteen cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

¶ So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of ^f Aaron, *being* of the families of the Kohathites, *and* of the sons of Levi, (for theirs was the first lot)

11 So they gave them Kirjath-arba of the father of Anak (which is Hebron) in the mountain of Judah, with the suburbs of the same round about it.

• Ch. 14, 14.
1 Chron.
6. 56.

12 (But the land of the city, and the villages thereof, gave they to * Caleb the son of Jephunneh to be his possession)

13 ¶ Thus they gave to the ^g children of Aaron the priest, a city of refuge for the slayer, *even* Hebron with her suburbs, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa, and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with

her suburbs, Beth-shemesh with her suburbs: ^h ~~Be~~ cities out of those two tribes. Ref. Chr. 1444.

17 And out of the tribe of Benjamin *they gave* Gibeah with her ⁱ suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron priests, *were* thirteen cities with the suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, ^j which were the rest of the children of Kohath (for the cities of their lot ~~were~~ out of the tribe of Ephraim)

21 They gave them the city of refuge for the slayer, ^k Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethoron with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs.

24 Ajalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the ^l half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their suburbs.

27 ¶ Also unto the children of Gershon of the families of the Levites, *they gave* out of the half tribe of Manasseh, the city of refuge for the slayer, ^m Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kadesh in ⁿ Galil with [†] her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities. † Or, Galilee.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ Also unto the families of the children of Merari the ^o rest of the Levites, *they gave* out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, ^p Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, *they gave* for a city of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

3 H

39 Heshbon

^c By Moses, by whose ministry God shewed his power.
^d He meaneth them that were priests, for some were but Levites.

^e Every tribe gave more or fewer cities, according as their inheritance was great or little. Num. 35. 8.

^f For Aaron came of Kohath, and therefore the priest's office remained in that family.

^g That is, the priest of the family of the Kohathites, of whom Aaron was chief.

^h The suburbs were ^h thousand cubits from the wall of the cities round about. Num. 35. 4.

ⁱ That were not priests.

^j Hebron and Shechem ~~the~~ the two cities of refuge under the Kohathites.

^k Which dwelt in Canaan.

^l Golan and Kedesh were the cities of refuge under the Gershonites.

^m They are here called the rest, because they are last numbered, and Merari was the youngest brother. Gen. 46. 11.

ⁿ Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jordan, ch. 20. 8.

39 Hehbon with her suburbs, and Jazer with her suburbs: four cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot twelve cities.

41 And all the cities of the Levites within the possession of the children of Israel were eight and forty with their suburbs.

42 These cities lay every one severally with their suburbs round about them: so were all these cities.

43 So the Lord gave unto all Israel all the land which he had sworn to give unto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about, according to all that he had sworn unto their fathers: and there stood not a man of all their enemies before them: for the Lord delivered all their enemies into their hand.

45 There failed nothing of all the good things which the Lord had said unto the house of Israel, but all came to pass.

C H A P. XXII.

1 Reuben, Gad, and the half tribe of Manasseh, are sent again to their possession. 10 They build an altar for a memorial. 15 The Israelites reprove them. 22 Their answer for defence of the same.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not forsaken your brethren this long season unto this day, but have diligently kept the commandment of the Lord your God.

4 And now the Lord hath given rest unto your brethren as he promised them: therefore now return ye and go to your tents, to the land of your possession, which Moses the servant of the Lord hath given you beyond Jordan.

5 But take diligent heed to do the commandment and law which Moses the servant of the Lord commanded you: that is, that ye love the Lord your God, and walk in all his ways, and keep his commandments, and cleave unto him, and serve him with all your heart, and with all your soul.

6 So Joshua blessed them, and sent them away, and they went unto their tents.

7 Now unto one half of the tribe of Manasseh Moses had given a possession in Bashan: and unto the other half thereof gave Joshua among their brethren on this side Jordan westward: therefore when Joshua sent them away unto their tents, and blessed them,

8 Thus he spake unto them, saying, Return with much riches unto your tents, and with a

great multitude of cattle, with silver and with gold, with brass and with iron, and with great abundance of raiment: divide the spoil of your enemies with your brethren.

9 So the children of Reuben, and the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go unto the country of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 And when they came unto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an altar by Jordan, a great altar to see to.

11 When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an altar in the fore-front of the land of Canaan upon the borders of Jordan, at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole congregation of the children of Israel gathered them together at Shiloh, to go up to war against them.

13 Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of every chief house a prince, according to all the tribes of Israel: for every one was chief of their fathers household among the thousands of Israel.

15 So they went unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and spake with them, saying,

16 Thus saith the whole congregation of the Lord, What transgression is this that ye have transgressed against the God of Israel, to turn away this day from the Lord, in that ye have built you an altar for to rebel this day against the Lord?

17 Have we too little for the wickedness of Peor, whereof we are not cleansed unto this day, though a plague came upon the congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebel to-day against the Lord, even to-morrow he will be wroth with all the congregation of Israel.

19 Notwithstanding if the land of your possession be unclean, come ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel not against us, in building you an altar, beside the altar of the Lord our God.

20 Did

2 Thus according to Jacob's prophesy, they were scattered throughout the country, which God used this end, that his people might be instructed in the true religion by them.

3 After that the Israelites enjoyed the land of Canaan. 4 Which was to go armed before their brethren. Num. 32. 29.

5 He sheweth wherein consisteth the fulfilling of the law.

6 He commended them to God, and prayed for them.

7 Which remained at home and went not to the war. Num. 31. 27. 1 Sam. 30. 24.

8 That is, beyond Jordan: for some time the whole coun-

try on both sides of Jordan is meant by Canaan.

9 Such now was their zeal, that they would rather lose their lives, than suffer the true religion to be changed or corrupted.

10 Not only of the princes, but also of the common people.

11 Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickedness and idolatry.

12 In your judgment.

13 To use any other service than God hath appointed, is to rebel against God. 1 Sam. 15. 23.

Bel. Chr. 1444.

Bel. Chr. 1444.

• C. 144. 145.

† Heb. Chr. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500.

† Or, multitude.

• Num. 33.

• Num. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Bef. Chr. 144+
 20 Did not Achan the son of Zerah trespass grievously in the execrable thing, and wrath fell on * all the congregation of Israel? and this man alone ^c perished not in his wickedness.

21 ¶ Then the children of Reuben, and the children of Gad, and half the tribe of Manasseh, answered and said unto the heads over the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himself shall know: if by rebellion, or by transgression against the Lord *we have done it*, save thou us not this day.

23 If we have built us an altar to return away from the Lord, either to offer thereon burnt-offering, or meat-offering, or to offer peace-offerings thereon, let the Lord ^d himself require it.

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might say to our children What have ye to do with the Lord God of Israel?

25 For the Lord hath made Jordan ■ border between us and you, ye children of Reuben, and of Gad: therefore ye have no part in the Lord: so shall your children make our children ^e cease from fearing the Lord.

26 Therefore we said, We will now go about to make us an altar, not for burnt-offerings, nor for sacrifice,

^f Gen. 31. 48.
 Un. 24. 27.
 Ver. 34.
 27 But it shall be ■ ■ witness between us and you, and between our generations after us, to execute the service of the Lord before him in our burnt-offerings, and in our sacrifices, and in our peace-offerings, and that your children should not say to our children in time to come, Ye have no part in the Lord.

28 Therefore said we, If so be that they should *so* say to us or to our ^g generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt-offering nor for sacrifice, but it is a witness between us and you.

29 God forbid that we should rebel against the Lord, and turn this day away from the Lord, to build an altar for burnt-offering, *or* for meat-offering, or for sacrifice, save the altar of the Lord our God, that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads over the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, † they were well content.

^h Heb. it was good in their eyes.
 31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is * among us, because ye have not done this trespass against the Lord: now ye ^b have delivered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the son of Eleazar the priest, with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel † blessed God, and † minded not to go against them in battle, for to destroy the land wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben and the children of Gad called the altar † *Ed*: for it shall be a witness between us, that the Lord is God. ⁱ Or, witness, as ver. 27.

CHAP. XXIII.

2 *Joshua exhorteth the people that they join not themselves unto the Gentiles, 7 that they name not their idols. 14 The promise, if they fear God, 15 And threatenings, if they forsake him.*

AND a long season after that the Lord had given rest unto Israel from all their enemies round about, and Joshua was old and † stricken in age, ^j Heb. come into years.

2 Then Joshua called all Israel, *and* their elders, and their heads, and their judges, and their officers, and said unto them, I am old *and* stricken in age.

3 Also ye have seen all that the Lord your God hath done unto all these nations ^k before you, how the Lord your God himself hath fought for you.

4 Behold, I have † divided unto you by lot these nations that remain, to be an inheritance according to your tribes, from Jordan, with all the nations that I have destroyed, even unto the great sea † westward. ^l Or, overthrown these nations.

5 And the Lord your God shall expel ^m them before you, and cast them out of your sight, and ye shall possess their land, as the Lord your God hath said unto you. ⁿ Heb. at the sun set.

6 Be ye therefore of ■ valiant courage, to observe and do all that is written in the book of the law of Moses, * that ye turn not therefrom to the right hand nor to the left, ^o Deut. 5: 32. and 28. 14.

7 Neither company with these nations ^p that is, with them which are ^q left with you, neither * make mention of the name of their gods, ^r nor cause to swear *by them*, neither serve them, nor bow unto them: ^s Pl. 16. 4.

■ But stick fast unto the Lord your God, as ye have done unto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you, ■ he hath promised you. ^t 1. cv. 26. 8. Deut. 32. 30.

11 Take good heed therefore unto † yourselves, that ye love the Lord your God. ^u Heb. souls.

12 Else, if ye go back, and cleave unto the rest of these nations: *that is*, of them that remain with you, and shall † make marriages with them, and † go unto them, and they to you, ^v Or, be of their affinity.

13 Know ye for certain, that the Lord your God will cast out no more of these nations from before you: ■ but they shall be ■ snare and destruction unto you, and a whip on your sides, and thorns ^w Or, have conversation with them. ^x Exod. 23. 33. Num. 33. 55. Deut. 7. 16.

^c Signifying, that if many suffered for one man's fault, for the fault of many all should suffer.

^d Let him punish us.

^e Or, to turn back from the true God.

^f They signify ■ wonderful care that they bare toward their posterity, that they might live in the true service of God.

^g By preserving us and governing us.

^h Whom if ye had offended, he would have punished with you.

ⁱ Your eyes bearing witness.

^j Which yet remain and ■ not overcome, as chap. 13. 2.

^k And not yet subdued.

^l Let not the judges admit ■ oath, which any shall swear by their idols.

14²⁷ Bet. Car. thorns in your eyes, until ye perish out of this good land, which the Lord your God hath given you.

14 And behold, this day do I enter into the way of all the world, and ye know in all your hearts and in all your souls, that nothing hath failed of all the good things which the Lord your God promised you, but all are come to pass unto you: nothing hath failed thereof.

15 Therefore as all good things are come upon you, which the Lord your God promised you, so shall the Lord bring upon you every evil thing, until he have destroyed you out of this good land which the Lord your God hath given you.

16 When ye shall transgress the covenant of the Lord your God, which he commanded you, and shall go and serve other gods, and bow yourselves to them, then shall the wrath of the Lord wax hot against you, and ye shall perish quickly out of the good land which he hath given you.

C H A P. XXIV.

2 Joshua rehearseth God's benefits, 14 and exhorteth the people to fear God. 25 The league renewed between God and the people. 29 Joshua dieth. 32 The bones of Joseph are burned. 33 Eleazar dieth.

AND Joshua assembled again all the tribes of Israel to Shechem, and called the elders of Israel, and their heads, and their judges, and their officers, and they presented themselves before God.

2 Then Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt beyond the flood in old time, even Terah the father of Abraham, and the father of Nahor, and served other gods.

3 And I took your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it: but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came unto the sea, and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 Then they cried unto the Lord, and he put a darkness between you and the Egyptians, and brought the sea upon them, and covered them: so your eyes have seen what I have done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the

Amorites, which dwelt beyond Jordan, and they fought with you: but I gave them into your hand, and ye possessed their country, and I destroyed them out of your sight.

9 Also Balak the son of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the son of Beor for to curse you.

10 But I would not hear Balaam: therefore he blessed you, and I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho, and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And I sent hornets before you, which cast them out before you, even the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I have given you land, wherein ye did not labour, and cities which ye built not, and ye dwell in them, and eat of the vineyards and olive-trees which ye planted not.

14 Now therefore fear the Lord, and serve him in uprightness and in truth, and put away the gods which your fathers served beyond the flood and in Egypt, and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, chuse you this day whom ye will serve, whether the gods which your fathers served (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: but I and mine house will serve the Lord.

16 Then the people answered and said, God forbid that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he brought us and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved us in all the way that we went, and among all the people through whom we came.

18 And the Lord did cast out before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord, for he is our God.

19 And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God: he is a jealous God: he will not pardon your iniquity nor your sins.

20 If ye forsake the Lord and serve strange gods, then he will return and bring evil upon you, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay, but we will serve the Lord,

22 And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him: and they said, We are witnesses.

23 Then

Meaning, they shall be a continual grief unto you, and so the cause of your destruction.

I die according to the course of nature.

Most certainly.

He sheweth that no evil can come unto man, except he offends God by disobedience.

That is, the nine tribes and the half.

Before the ark, which was brought to Shechem, when they went to bury Joseph's bones.

Euphrates in Mesopotamia, Gen. 11. 26.

Even forty years.

Because it was the chief city, under it he containeth

all the country: else they of the city fought not, chap. 3. 14. and 6. 1, 2.

This is the true use of God's benefits, to learn thereby fear and serve him with upright conscience.

This teacheth us, that if all the world would go from God, yet every one of us particularly is bound to cleave unto him.

How much more are we bound to serve God in Christ, by whom we have received the redemption of our souls?

If you do the contrary, your own mouths shall condemn you.

23 Then put away now, *said he*, the strange gods which are among you, and bow your hearts unto the Lord God of Israel.
 24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.
 25 So Joshua made a covenant with the people the same day, and gave them an ordinance and law in Shechem.
 26 And Joshua wrote these words in the book of the law of God, and took a great stone, and pitched it there under an oak that was in the sanctuary of the Lord.
 27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the Lord which he spake with us: it shall be therefore a witness against you, lest ye deny your God.
 28 Then Joshua let the people depart, every man unto his inheritance.
 29 And after these things Joshua the son of

Nun, the servant of the Lord died, being an hundred and ten years old.
 30 And they buried him in the border of his inheritance in Timnath-erah, which is in mount Ephraim, on the north-side of mount Gaash.
 31 And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord that he had done for Israel.
 32. And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Joseph had them in their inheritance.
 33 Also Eleazar the son of Aaron died, whom they buried in the hill of Phinehas his son, which was given him in mount Ephraim.

Bef. Chr. 1426.
 Or, elm.

Bef. Chr. 1426.
 Chap. 19. Judg. 9.
 Gen. 50. Exod. 13. 19.
 Gen. 33. 19.
 Heb. Gibeah Phinehas.

b Out of your hearts, and otherwise.
 c By joining God and the people together: also he repeated the promises and threatenings out of the law.

▪ Rather than man's dissimulation should not be punished, the dumb creatures shall cry for vengeance.
 ▪ Such are the people commonly their rulers are.

The Book of JUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh God's wrath than man's ingratitude, yet is there nothing so displeasing and heinous that can turn back God's love from his church. For now when the Israelites were entered into the land of Canaan, and saw the truth of God's promise performed, instead of acknowledging his great benefits, and giving thanks for the same, they fell to most horrible oblivion of God's graces, contrary to their solemn promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signs by the mutability of their state (for he suffered them to be most cruelly vexed and tormented by tyrants; he pulled them from liberty, and cast them into slavery, to the intent they might feel their miseries, and so call unto him and be delivered.) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turn to him by true repentance. And these deliverers the scripture calleth judges, because they were executors of God's judgments, not chosen of the people, nor by succession, but raised up as it seemed best to God for the governance of his people. They were fourteen in number, beside Joshua, and governed from Joshua unto Saul the first king of Israel. Joshua and these unto the time of Saul ruled 377 years. In this book many notable points declared, but two especially: first, the battle that the church of God hath for the maintenance of true religion against idolatry and superstition: next, what great danger that commonwealth is in, when God giveth not a magistrate to retain his people to the pureness of religion and his true service.

CHAP. I.

After Joshua was dead, Judah was constituted captain. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

AFTER that Joshua was dead, the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites, to fight first against them?
 2 And the Lord said, Judah shall go up: behold, I have given the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him.
 4 Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.
 5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.
 3 I 6 But

Bef. Chr. 1425.

Bef. Chr. 1425.
 Or, the lord of Be-

a By the judgment of Urim, read Exod. 28. 30. Num. 27. 21. 1 Sam. 28. 6.
 b Who shall be our captain?

c For the tribe of Simeon had their inheritance within the tribe of Judah. Josh. 19. 1.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seventy kings having the thumbs of their hands, and of their feet cut off, gathered bread under my table: as I have done, so God hath rewarded me: so they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it and smitten it with the edge of the sword, and had set the city on fire.

9 Afterward also the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and toward the south, and in the low country.

10 And Judah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called Kirjath-arba: and they slew She-shai, and Ahiman and Talmi.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kirjath-sepher.

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, even to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz Caleb's younger brother took it, to whom he gave Achsah his daughter to wife.

14 And when she came to him, she moved him to ask of her father a field, and she lighted off her ass, and Caleb said unto her, What wilt thou?

15 And she answered him, Give me a blessing: for thou hast given me a south country, give me also springs of water: and Caleb gave her the springs above and the springs beneath.

16 And the children of Keni, Moses's father-in-law, went up out of the city of the palm-trees with the children of Judah, into the wilderness of Judah, that lieth in the south of Arad, and went and dwelt among the people.

17 But Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the city Hormah.

18 Also Judah took Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Judah, and he possessed the mountains: for he could not drive out the inhabitants of the vallies, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses had said, and he expelled thence the three sons of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 They also that were of the house of Joseph went up to Beth-el, and the Lord was with them,

23 And the house of Joseph caused to view Beth-el (and the name of the city beforetime was Luz.)

24 And the spies saw a man come out of the city, and they said unto him, Shew us, we pray thee, the way into the city, and we will shew thee mercy.

25 And when he had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a city, and called the name thereof Luz, which is the name thereof unto this day.

27 Neither did Manasseh destroy Beth-shean with her towns, nor Taanach with her towns, nor the inhabitants of Dor with her towns, nor the inhabitants of Ibleam with her towns: but the Canaanites dwelled still in that land.

28 Nevertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-sheMesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-sheMesh, and of Beth-anath, became tributaries unto them.

34 And the Amorites drove the children of Dan into the mountain: so that they suffered them not to come down to the valley.

35 And the Amorites dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the hand of Joseph's family prevailed, they became tributaries:

36 And the coasts of the Amorites was from Maaleh-akrabbim, even from Selah and upward.

C H A P. II.

The angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Joshua's death. 14 They are delivered into the enemies hands. 16 God delivereth them

This was God's just judgment, as the tyrant himself confessed, that as he had done, so did he receive. Levit. 24. 19, 20.

Which was afterward built again, and possessed by the Jebusites, 2 Sam. 5. 6.

These three were giants, and the children of Anak.

Read Josh. 15. 18.

This was one of the names of Moses's father-in-law, read Num. 10. 29.

These cities, and others, were afterwards possessed of the Amorites, 1 Sam. 6. 17.

For after that the tribe of Judah had burnt it, they built it again.

Wherefore God permitted the Canaanites to dwell still in the land, read ch. 3. 4.

That is, the tribe of Zebulun, as is also to be understood of the rest.

But made them pay tribute as the others did.

Meaning, when he was stronger than they.

Which was a city in Arabia, or some read, from the rock.

Ref. Chr. 1425. them by judges. 22 Why God suffered idolaters to remain among them.

AND an ¹ angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I had sworn unto your fathers, and said, I will never break my covenant with you.

² * Ye also shall make no covenant with the inhabitants of this land, * but shall break down their altars: but ye have not obeyed my voice. Why have ye done this?

³ Wherefore, I said also, I will not cast them out before you, but they shall be * as thorns unto your sides, and their gods shall be your † destruction.

⁴ And when the angel of the Lord spake these words unto all the children of Israel, the people lift up their voice, and wept.

⁵ Therefore they called the name of that place, † Bochim, and offered sacrifices there unto the Lord.

⁶ ¶ Now when Joshua had ⁷ sent the people away, the children of Israel went every man into his inheritance, to possess the land.

⁷ And the people had served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, which had seen all the great ⁸ works of the Lord that he did for Israel.

⁸ But Joshua the son of Nun the servant of the Lord died, when he was an hundred and ten years old:

⁹ And they buried him in the coasts of his inheritance, in ¹⁰ Timnath-heres in mount Ephraim, on the north side of mount Gaash.

¹⁰ And so all that generation was gathered unto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the works which he had done for Israel.

¹¹ ¶ Then the children of Israel did wickedly in the sight of the Lord and served ¹² Baalim,

¹² And forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *even* the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

¹³ So they forsook the Lord, and served * Baal, and ¹⁴ Ashtaroth.

¹⁴ And the wrath of the Lord was hot against Israel, and he delivered them into the hands of spoilers, that spoiled them, and he ¹⁵ sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

¹⁵ ¹⁶ Whithersoever they went out, the ¹⁷ hand of the Lord was fore against them, ¹⁸ the Lord had said, and as the Lord had sworn unto them: so he punished them sore.

¹⁶ ¶ Notwithstanding, the Lord raised up ¹⁷ judges, which † delivered them out of the hands of their oppressors.

¹⁷ But yet they would not obey their judges: for they went ¹⁸ whoring after other gods and worshipped them, *and* turned quickly out of the ¹⁹ way wherein their fathers walked, obeying the commandments of the Lord: they did not so.

¹⁸ And when the Lord had raised them up judges, the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge (for the Lord † had compassion on their groanings, ¹⁹ because of them that oppressed them and tormented them)

¹⁹ Yet * when the judge was dead, they returned, and † did worse than their fathers, in following other gods to serve them and worship them: they ceased not from their own inventions, nor from their rebellious way.

²⁰ Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant which I commanded their fathers, and hath not obeyed my voice,

²¹ Therefore will I no more cast out before them any of the ²² nations which Joshua left when he died,

²² That through them I may ²³ prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers kept it, or not.

²³ So the Lord left those nations, and drove them not out immediately, neither delivered them into the hand of Joshua.

C H A P. III.

¹ The Canaanites were left to try Israel. ⁹ Othniel delivereth Israel. ²¹ Ehud killeth king Eglon. ³¹ Shamgar killeth the Philistines.

THESE now are the nations which the Lord left, that he might prove Israel by them (*even* as many of Israel ¹ had not known all the ² wars of Canaan,

³ Only to make the generations of the children of Israel to know, and to teach them war, which doubtless their predecessors knew ⁴ not.)

⁵ Five princes of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon until one come to Hamath.

⁶ And these remained to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

⁷ And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

6 And

¹ That is, messenger, or prophet, ² some think, Phinehas.

³ After that he had divided to every ⁴ his portion by lot, Josh. 24. 28.

⁵ Meaning, the wonders and miracles:

⁶ Heres by turning the letters backward is Sereh, as Josh. 24. 30.

⁷ That is, all manner of idols.

⁸ These were idols, which had the form of ⁹ ewe or sheep, among the Sidonians.

¹ In all their enterprises.

² The vengeance.

³ Meaning, from the true religion.

⁴ Seeing their cruelty.

⁵ As the Hivites, Jebusites, Amorites, &c.

⁶ So that both outward enemies, and false prophets, are but a trial to prove our faith. Deut. 13. 3. and ch. 3. 1.

⁷ Which were achieved by the hand of God, and not by the power of man.

⁸ For they trusted in God, and he fought for them.

Ref. Chr. 1406. † Or, magistrates. † Heb. saved.

† Heb. repented.

† Heb. corrupt them selves.

* Deut. 7. 2.

* Deut. 12.

* Josh. 23.

† Or, snare.

† Or, weep.

†

* Ch. 10. 6.

* Pf. 44. 12. † Is. 50. 1.

6 And they took ¹ their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgot the Lord their God, and served Baalim, and ² Ashtaroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim king of † Aram-naharaim, and the children of Israel served Chushan-rishathaim eight years.

9 ¶ And when the children of Israel cried unto the Lord, the Lord stirred up a saviour to the children of Israel, and he saved them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the ³ Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of † Aram into his hand, and his hand prevailed against Chushan-rishathaim.

11 So the land had rest ⁴ forty years, and Othniel the son of Kenaz died.

12 ¶ Then the children of Israel again committed wickedness in the sight of the Lord: and the Lord ⁵ strengthened Eglon king of Moab against Israel, because they had committed wickedness before the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the city of palm-trees.

14 So the children of Israel served Eglon king of Moab eighteen years.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the son of Gera the son of † Jemini, ⁶ a man † lame of his right hand: and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud † made him a dagger with two edges of a cubit length, and did gird it under his raiment upon his right thigh,

17 And he presented the gift unto Eglon king of Moab (and Eglon *was* a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned again from the ⁷ quarries that were by Gilgal, and said, I have a secret errand unto thee, O king. Who said, Keep ⁸ silence: and all that stood about him went out from him.

20 Then Ehud came unto him (and he sat alone in a summer parlour, which he had) and Ehud said, I have a message unto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gat him out into the † porch, and shut the doors of the parlour upon him, and locked them.

24 And when he was gone out, his servants came: who seeing that the doors of the parlour were locked, they said, Surely † he doth his easement in his summer chamber.

25 And they tarried till they were ashamed: and seeing he opened not the doors of the parlour, they took the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they tarried) and was passed the quarries, and escaped unto Sci-rath.

27 And when he came *home*, † he blew a trumpet in mount Ephraim, and the children of Israel went down with him from the mountain, and he went before them.

28 Then said he unto them, Follow me: for the Lord hath delivered your enemies, *even* Moab, into your hand. So they went down after him, and took the passages of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of the Moabites the same time about ten thousand men, all † fed men, and all *were* warriors, and there escaped not a man.

30 So Moab was † subdued that day under the hand of Israel: and the ⁹ land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox ¹⁰ goad, and he also delivered Israel.

C H A P. IV.

1 *Israel sin, and are given into the hands of Jabin.*

4 *Deborah judgeth Israel, and exhorteth Barak to deliver the people.* 15 *Sisera fleeth, 17 and is killed by Jacl.*

AND the children of Israel † began again to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of ¹¹ Jabin king of Canaan, that reigned in Hazor, whose chief captain *was called* Sisera, which dwelt in ¹² Harosheth of the Gentiles.

3 Then the children of Israel cried unto the Lord: (for he had nine hundred chariots of iron, and twenty years he had vexed the children of Israel very sore.)

4 ¶ And at that time Deborah ¹³ prophetic's the wife of Lapidoth ¹⁴ judged Israel.

5 And this Deborah dwelt under ¹⁵ a palm-tree, between Ramah and Beth-el in mount Ephraim, and the children of Israel came up to her for judgment.

6 Then she sent and called Barak the son of Abinoam out of Kedesh of Naphtali, and said unto him, Hath not the Lord God of Israel ¹⁶ commanded, *saying*, Go, and draw toward mount Tabor,

¹ Contrary ¹⁷ God's commandment, Deut. 7. 3.

² Trees or woods erected for idolatry.

³ He was stirred up by the Spirit of the Lord.

⁴ That is, thirty-two under Joshua, and eight under Othniel.

⁵ So that the enemies of God's people have no power over them, but by God's appointment.

⁶ Or, as some read, from the places of idols.

⁷ Till all be departed.

⁸ Meaning, the Israelites.

⁹ So that it is not the number, nor the means that God regardeth, when he will get the victory.

¹⁰ There was another Jabin, whom Joshua killed, and burnt his city Hazor. Josh. 11. 13.

¹¹ That is, in ¹⁸ a wood, or strong place.

¹² By the spirit of prophesy, resolving of controversies, and declaring the will of God.

¹³ And revealed unto ¹⁹ him by the spirit of prophecy.

1316. ^{Bef. Chr.} Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

^{• Pl. 83. 9.} ^{10.} ^{† Or, valley.} 7 And I will draw unto thee to the [†] river Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude, and will deliver him into thine hand.

8 And Barak said unto her, ' If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go.

9 Then she answered, I will surely go with thee, but this journey that thou takest shall not be for thine honour: for the Lord shall sell Sisera into the hand of [■] woman. And Deborah arose and went with Barak to Kedesh.

^{† Or, he led after him ten thousand men.} 10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and [†] he went up on his feet with ten thousand men, and Deborah went up with him.

^{† Or, posterity.} ^{• Num. 20.} ^{† Heb. from Gair.} 11 (Now Heber the Kenite, which was of the [†] children-of [■] Hobab the father-in-law of Moses, was departed from the [†] Kenites, and pitched his tent [■] until the plain of Zaanaim, which is by Kedesh.)

12 Then they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera called for all his chariots, ^{even} nine hundred chariots of iron, and all the people that were with him from Harosheth of the Gentiles, unto the river Kishon.

14 Then Deborah said unto Barak, ^{*} Up: for this is the day that the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his chariots, and all his host, with the edge of the sword before Barak, so that Sisera lighted down off his chariot, and fled away on his feet.

^{• Pl. 83. 10.} 16 But ^{*} Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of ^{*} Heber the Kenite (for peace ^{was} between Jabin the king of Hazor, and between the house of Heber the Kenite.)

18 And Jael went out [■] meet Sisera, and said unto him, Turn in, my lord, turn in to me: fear not. And when he had turned in unto her into her tent, she covered him with [■] [†] mantle.

^{† Or, blanket.} 19 And he said unto her, Give me, I pray thee, [■] little water to drink: for I [■] thirsty. And ^{• Ch. 5. 25.} she opened [■] ^{*} bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and when any man doth come and inquire of thee, saying, Is ['] any man here? thou shalt say, Nay.

21 Then Jael Heber's wife took a ² nail of the tent, and took an hammer in her hand, and

went softly upon him, and smote the nail into his temples, and fastened it into the ground; (for he [■] fast asleep, and weary) and ^{so} he died. ^{Bef. Chr. 1296.}

22 And behold, as Barak pursued after Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest: and when he came into her ^{tent}, behold, Sisera lay ² dead, and the nail in his temples.

23 So God brought down Jabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel ^{† Heb. [■]cr:} ^{and was strong.} prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

[■] The song of thanksgiving of Deborah and Barak, after the victory.

THEN sang Deborah, and Barak the son of Abinoam the same day, saying,

2 Praise ye the Lord for the avenging of Israel, ^{and} for the [■] people that offered themselves willingly.

3 Hear, ye kings, hearken ye princes: I, ^{even} I will sing unto the Lord: I will sing praise unto the Lord God of Israel.

4 Lord, [■] when thou wentest out of Seir, ^{• Deut. 41} when thou departedst out of the field of ^{*} Edom, [†] the earth trembled, and the heavens rained, the clouds also dropped water. ^{• Deut. 2. 1.}

5 [■] The mountains melted before the Lord, ^{• Pl. 97. 5.} ^{as did} that Sinai before the Lord God of Israel. ^{• Exod. 19. 18.}

6 In the days of ^{*} Shamgar the son of Anath, in the days of ^{*} Jael, the highways were [■] unoccupied, and the travellers walked through by-ways. ^{• Ch. 3. 31.} ^{• Ch. 4. 18.}

7 The towns were not inhabited: they decayed, ^{I say}, in Israel, until I Deborah came up, which rose up a ⁴ mother in Israel.

8 They chose new gods: then ^{was} war in the gates. Was there [■] shield or spear seen among forty thousand of Israel?

9 Mine heart ^{is set} on the governors of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speak ye that ride on [■] white asses, ye that dwell ^{*} by Middin, and that walk by the way.

11 For the noise of the archers ^{appeased} among the ^h drawers of water: there shall they rehearse the righteousness of the Lord, his righteousness of his towns in Israel: then did the people of the Lord go down to the gates.

12 Up Deborah, up, arise, ^{and} sing [■] song: arise Barak, and lead ¹ thy captivity captive, thou son of Abinoam.

13 For they that remain, have dominion over the mighty of the people: the Lord hath given me dominion over the strong.

3 K

14 Of

¹ Fearing his own weakness and his enemies power, he desireth the prophets to go with him to assure him of God's will from time to time.

[■] Meaning, that he possessed [■] great part of that country.

[■] She still encourageth him to this enterprise, by assuring him of God's favour and aid.

[■] Whose ancestors were strangers, but worshipped the true God, and therefore were joined with Israel.

['] To wit, Sisera.

² That is, the pin or stake, whereby it was fastened to the ground.

² So he saw that a [■] had the honour, as Deborah prophesied.

^h To wit, the two tribes of Zebulun and Naphtali.

[■] For fear of the enemies.

[■] Miraculously stirred up of God to pity them, and deliver them.

[■] They had [■] heart to resist their enemies.

^f Ye governors.

[■] As in danger of your enemies.

^h For [■] you may draw water without fear of your

[■]

['] To wit, them that kept thy people in captivity.

Bef. Chr.
1295.

14 Of Ephraim ^a their root *arose* against Amalek: *and* after thee, Benjamin *shall fight* against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the ^b writer.

15 And the princes of Issachar were with Deborah, and ^c Issachar, and also Barak: he was set on his feet in the valley: for the divisions of Reuben *were* great ^d thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of Reuben *were* great thoughts of heart.

17 ^e Gilcad abode beyond Jordan: and why doth Dan remain in ships? Asher sat on the sea shore, and tarried in his ^f decayed places.

18 *But* the people of Zebulun and Naphtali have jeopardated their lives unto the death in the high places of the field.

19 The kings came *and* fought: then fought the kings of Canaan in Taanach by the water of Megiddo: they received no gain of ^g money.

20 They fought from heaven, *even* the stars in their courses fought against Sisera.

21 The river Kishon ^h swept them away, that ancient river the river Kishon: O my soul, thou hast marched valiantly.

22 Then were the horse-hoofs broken with the oft beating together of their mighty *men*.

23 Curse ye ⁱ Meroz: (said the angel of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty.

24 Jael the wife of Heber the Kenite shall be blessed above *other* women: blessed shall she be above women *dwelling* in tents.

25 He asked water, *and* she gave him milk: she brought forth ^j butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 He bowed him down at her feet, he fell down, and lay still: at her feet he bowed him down, and fell: and when he had sunk down, he lay there ^k dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long a coming? why tarry the ^l wheels of his chariots?

29 Her wise ladies answered her, Yea, ^m she answered herself with her own words,

30 Have they not gotten, *and* they divide the spoil? every man hath ⁿ maid or two. Sisera hath a prey of divers coloured *garments*, a prey of sundry colours made of needle-work: of divers colours of needle-work on both sides, ^o for the chief of the spoil.

31 So let all thine enemies perish, O Lord: but they that love him, shall be as the ^p sun when he riseth in his might. And the land had rest forty years.

^k Joshua first fought against Amalek, and Saul destroyed him.

^l Even the learned did help ^l fight.

^m Even the whole tribe.

ⁿ They marvelled, that they came not over Jordan to help them.

^o She reproveth all them that came not to help their brethren in their necessity.

^p Either by beating of the sea, or by mining.

^q They won nothing, but lost all.

^r As a besom doth the filth of the house.

^s It was a city near Tabor, where they fought.

^t Some read, churned milk in a great cup.

C H A P. VI.

Bef. Chr.
1256.

1 *Israel is oppressed of the Midianites for their wickedness.* 24 *Gideon is sent to be their deliverer.* 37 *He asketh a sign.*

Afterward the children of Israel committed wickedness in the sight of the Lord, and the Lord gave them into the hands of Midian seven years.

2 And the hand of Midian prevailed against Israel, ^a *and* because of the Midianites the children of Israel made them dens in the mountains, and caves, and strong holds.

3 When Israel had sown, then came up the Midianites, the Amalekites, and they of the ^b East, and came upon them,

4 And camped by them, and destroyed the fruit of the earth, even till thou come unto ^c Azzah, and left no food for Israel, neither sheep, nor ox, nor ass.

5 For they went up, and their cattle, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the ^d children of Israel cried unto the Lord.

7 ¶ And when the children of Israel cried unto the Lord because of the Midianites,

8 The Lord sent unto the children of Israel a prophet, who said unto them, Thus saith the Lord God of Israel, I have brought you up from Egypt, and have brought you out of the house of bondage,

9 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you, and given you their land.

10 And I said unto you, I am the Lord your God: ^e fear not the gods of the Amorites, in whose land you dwell: but ye have not obeyed my voice.

11 ¶ And the angel of the Lord came, and sat under the oak which was in Ophrah, that pertained unto Joash the father of the Ezrites, and his son Gideon threshed wheat by the winepress, ^f to hide it from the Midianites.

12 Then the angel of the Lord appeared unto him, and said unto him, The Lord *is* with thee, thou valiant man.

13 To whom Gideon answered, ^g Ah my lord, if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told ^h of, and said, Did not the Lord bring us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of the Midianites.

14 And the ⁱ Lord looked upon him, and said,

^a That is, she comforted herself.

^b Because he was chief of the army.

^c Shall grow daily more and more in God's favour.

^d For fear of the Midianites, they fled into the dens of the mountains.

^e Even almost the whole country.

^f This is the end of God's punishments, ^h call his to repentance, that they may seek for help of him.

^g This came not of distrust, but of weakness of faith, which is in the most perfect: for ^h man in this life can have ^h perfect faith: yet the children of God have a true faith whereby they be justified.

^h That is, Christ appearing in visible form.

† H. d. c.

† O, feet.

† Or, of Re. dem.

† 2 Kings 17. 35. 38. Jer. 10. 2.

† Or, to prepare his flight.

1249. Bef. Chr. said, Go in this thy ^a might, and thou shalt save Israel out of the hands of the Midianites: have not I sent thee?

15 And he answered him, Ah, my Lord, whereby shall I save Israel? behold, my [†] father is poor in Manasseh, and I am the least in my father's house.

16 Then the Lord said unto him, I will therefore be with thee, and thou shalt smite the Midianites, ■ one man.

17 And he answered him, I pray thee, if I have found favour in thy sight, then shew me ^a a sign, that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring mine offering, and lay it before thee. And he said, I will tarry until thou come again.

19 ¶ Then Gideon went in, and made ready ■ kid, and unleavened bread of an ^f ephah of flour, and put the flesh in ■ basket, and put the broth in ■ pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened bread, and lay them upon this stone, and pour out the broth: and he did so.

21 ¶ Then the angel of the Lord put forth the end of the staff that he held in his hand, and touched the flesh and the unleavened bread: and there arose up fire ^b out of the stone, and consumed the flesh and the unleavened bread: so the angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an angel of the Lord, Gideon then said, Alas, my Lord God: ■ for because I have seen an angel of the Lord face to face, *I shall die.*

23 And the Lord said unto him, Peace be unto thee: fear not, thou shalt not die.

24 Then Gideon made an altar there unto the Lord, and called it, [†] Jehovah-shalom: unto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said unto him, Take thy father's young bullock, and another bullock ^b of seven years old, and destroy the altar of Baal that thy father hath, and cut down the grove that is by it,

26 And build an altar unto the Lord thy God upon the top of this rock, in a plain place: and take the second bullock, and offer ■ burnt-offering with the wood of the ^a grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord bade him: but because he feared to do it by day for his father's household, and the men of the city, he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was broken, and the grove cut down that was by it, and the ^a second bullock offered upon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

■ Which I have given thee.

^a So that we see how the flesh is enemy unto God's vocation, which cannot be persuaded without signs.

^f Of ephah, read Exod. 16. 36.

■ By the power of God only, as in the sacrifice of Elijah. 1 Kings 18. 38.

^b That is, as the Chaldee text writeth, fed seven years.

^a Which groweth about Baal's altar.

■ Meaning, the fat bull which was kept ■ be offered

30 Then the men of the city said unto Joash, Bef. Chr. 1249. Bring out thy son, that he may die: for he hath destroyed the altar of Baal, and hath also cut down the grove that was by it.

31 And Joash said unto all that stood by him, Will ye plead Baal's cause? or will ye save him? ¹ he that will contend for him, let him die ere the morning. If he be God, let him plead for himself against him that hath cast down his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himself because he hath broken down his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Jezreel.

34 But the Spirit of the Lord [†] came upon Gideon, ■ and he blew ■ trumpet, and ■ Abiezer was joined with him. † Heb. elad Gideon. * Num. 10. 3. Ch. 3. 27.

35 And he sent messengers throughout all Manasseh, which also was joined with him, and he sent messengers unto Asher, and to Zebulun, and to Naphtali, and they came up to meet them.

36 Then Gideon said unto God, ^a If thou wilt save Israel by mine hand, ■ thou hast said,

37 Behold, I will put a fleece of wool in the threshing-place: if the dew come on the fleece only, and it be dry upon all the earth, then shall I be sure that thou wilt save Israel by mine hand, as thou hast said.

38 And so it was: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowl of water.

39 Again, Gideon said unto God, Be not angry with me, that ^{*} I may speak once more: let me prove once again, I pray thee, with the fleece: ^{32.} let it now be dry only upon the fleece, and let dew be upon all the ground. * Gen. 18.

40 And God did so that same night: for it was ^o dry upon the fleece only, and there was dew on all the ground.

C H A P. VII.

2 *The Lord commandeth Gideon to send away ■ great part of his company.* 22 *The Midianites are discomfited by a wonderful sort.* 25 *Oreb and Zeeb are slain.*

THEN ^{*} Jerubbaal (who is Gideon) rose up early, and all the people that were with him, and pitched beside [†] the well of Harod, so that the host of the Midianites was on the north side of them in the valley by the hill of [†] Moreh. * Ch. 8. 35. † Heb. En-barod. † Heb. Ham-morh.

■ And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel make their ^a vaunt against me, and say, Mine hand hath saved me.

3 Now therefore proclaim in the audience of the people, and say, ■ Whoso is timorous or fearful, let him return, and depart early from mount ^a Gilead. * Deut. 20. 8.

unto Baal.

¹ Thus ■ ought to justify them that are zealous of God's cause, though all the multitude be against us.

^a The family of Abiezer, whereof he was.

^a This request proceeded not of infidelity, but that he might be confirmed in his vocation.

^a Whereby he was assured that it was a miracle of God.

^p God will not that any creature deprive him of his glory.

Bef. Chr. 1249. Gilead. And there returned of the people, which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there: and of whom I say unto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This man shall not go with thee, the same shall not go.

5 So he brought down the people unto the water. And the Lord said unto Gideon, As many as lap the water with their tongues as a dog lappeth, them put by themselves, and every one that shall bow down his knees to drink, put apart.

6 And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled down upon their knees to drink water.

7 ¶ Then the Lord said unto Gideon, By these three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 ¶ So the people took victuals with them, and their trumpets: and he sent all the rest of Israel, every man unto his tent, and † received the three hundred men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand.

10 But if thou fear to go down, then go thou and Phurah thy servant down to the host,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go down unto the host. Then went he down and Phurah his servant unto the outside of the soldiers that were in the host.

12 ¶ And the Midianites, and the Amalekites, and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, in the sand which is by the sea side for multitude.

13 And when Gideon was come, behold man told a dream unto his neighbour, and said, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled from above into the host of Midian, and came unto a tent, and smote it, that it fell, and overturned it, that the tent fell down.

14 And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash a man of Israel: for into his hand hath God delivered Midian and all the host.

15 ¶ When Gideon heard the dream told, and the interpretation of the same, he worshipped, and returned unto the host of Israel, and said, Up: for the Lord hath delivered into your hand the host of Midian.

16 And he divided the three hundred into

1 I will give thee a proof know them that shall go with thee.

2 Let them depart as unmeet for this enterprife.

3 That is, the and thirty thousand and seven hundred. See ver. 5 and 6.

4 Thus the Lord by divers means doth strengthen him, that he faint not in so great an enterprife.

5 Some read, a trembling noise of barley bread: ing, that one of no reputation should make their great army to tremble.

6 Or gave God thanks, it is in the Chaldee text.

7 These weak God used, signify that the whole victory came of him.

into three bands, and gave every man a trumpet in his hand with empty pitchers, and † lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise, when I come the side of the host: even as I do, so do you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on every side of the host, and say, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came unto the outside of the host, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord and of Gideon.

21 And they stood every man in his place round about the host: and all the host ran, and cried, and fled.

22 And the three hundred blew with trumpets, and the Lord set every man's sword upon his neighbour, and upon all the host: so the host fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, unto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered together and took the waters unto Beth-barah, and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb, and slew Oreb upon the rock Oreb, and slew Zeeb at the wine-press of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

C H A P. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Jordan. 16 He revengeth himself on them of Succoth and Penuel. 27 He maketh ephod, which was the cause of idolatry. 30 Of Gideon's sons, and of his death.

THEN the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What have I now done in comparison of you? is not the gleanings of

1 That is, the victory shall be the Lord's and Gideon's his servant.

2 Shall destroy the enemies.

3 The Lord caused the Midianites to kill one another.

4 Meaning, the passages, or the fords, that they should escape.

5 These places had their names of the acts that were done there.

6 They began to cavil because he had the glory of the victory.

7 Which have slain two princes, Oreb and Zeeb.

8 This last act of the whole tribe is more famous than the whole enterprife of one man, of one family.

Bef. Chr. 1249. † Or, fire-brands.

† Or, brake their array.

* Isa. 9. 4.

* Pf. 83. 17. Isa. 10. 26.

Bef. Chr. of grapes of Ephraim better than the vintage of
1249. Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? And when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Jordan to pass over, he, and three hundred men that were with him, weary, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, [†] morsels of bread unto the people [†] that follow me (*for they be weary*) that I may follow after Zebah and Zalmunna, kings of Midian.

† Heb. that are at my feet.

6 And the princes of Succoth said, Are the [†] hands of Zebah and Zalmunna now in thine hands, that we should give bread unto thine army?

7 Gideon then said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will [†] tear your flesh with thorns of the wilderness and with briers.

† Heb. bent in p.a.c.

¶ And he went up thence to Penuel, and spake unto them likewise, and the men of Penuel answered him as the men of Succoth answered.

9 And he said also unto the men of Penuel, When I come again [†] in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were*^k in Karkor, and their hosts with them, about fifteen thousand, all that were left of all the hosts of them of the East: for there was slain an hundred and twenty thousand men that drew swords.

11 ¶ And Gideon went through them that dwelt in [†] tabernacles on the east-side of Nobah and Jogbehah, and smote the host: for the host was careless.

12 And when Zebah and Zalmunna fled, he followed after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ So Gideon the son of Joash returned from battle,^m the sun being yet high,

14 And took [†] a servant of the men of Succoth, and enquired of him: and he [†] wrote to him the princes of Succoth and the elders thereof, *even* seventy and seven men.

† Or, described.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye upbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should give bread unto thy weary men?

16 Then he took the elders of the city, and thorns of the wilderness and briers, and [†] did tear the men of Succoth with them.

† Heb. brake pieces as with the teeth.

17 Also he brake down the tower of [†] Penuel, and slew the men of the city.

† Kings 22. 25.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, [†] As thou

† Or, they were like unto thee.

art, so were they: *every* one was like the children of a king. Bef. Chr. 1249.

19 And he said, They were my brethren, even my [†] mother's children: [†] the Lord liveth, if ye had saved their lives, I would not slay you.

20 Then he said unto Jether his first-born son, Up, and slay them: but the boy drew not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for [†] as the man is, *so is* his strength. And Gideon arose and slew Zebah and Zalmunna, and took away the [†] ornaments that were on their camels necks. † Or, collars.

22 ¶ Then the men of Israel said unto Gideon, Reign thou over us, both thou and thy son, and thy [†] son's son: for thou hast delivered us out of the hand of Midian.

23 And Gideon said unto them, I will not reign over you, neither shall my child reign over you, *but* the Lord shall reign over you.

24 Again Gideon said unto them, [†] I would desire [†] request of you, that you would give [†] every man the ear-rings of his prey (for they had golden ear-rings because they were Ishmaelites)

25 And they answered, We will give them. And they spread a garment, and did cast therein every [†] the ear-rings of his prey.

26 And the weight of the golden ear-rings that he required, was [†] thousand and seven hundred *shekels* of gold, beside collars [†] and jewels, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels necks. † Or, sweet balls.

27 And Gideon made an [†] ephod thereof, and put it in Ophrah his city: and all Israel went [†] whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift up their heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ Then Jerubbaal the son of Joash went, and dwelt in his own house.

30 And Gideon had seventy sons [†] begotten of his body: for he had many wives. † Heb. which came out of his thigh.

31 And his concubine that was in Shechem bare him [†] son also, whose name he called Abimelech.

32 So Gideon the son of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the [†] father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made [†] Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had delivered them out of the hands of all their enemies on every side.

35 Neither [†] shewed they mercy on the house of Jerubbaal, *or* Gideon, according to all the goodness which he had shewed unto Israel.

3 L CHAP.

[†] Or, some small portion.

^h Because thou hast overcome [†] handful, thinkest thou to have overcome the whole?

[†] Having gotten the victory.

^k A city eastward beyond Jordan.

[†] He went by the wilderness where the Arabians dwelt in tents.

^m Some read, before the sun rose up.

ⁿ We came all out of one belly: therefore I will be revenged.

^o Meaning, that they would be rid out of their pain [†] once, or else to have [†] valiant [†] to put them to death.

[†] That is, thy posterity.

[†] His intent was to shew himself thankful for this victory by restoring of religion, which because it was not according as God had commanded, turned [†] their destruction.

[†] That is, such things [†] pertained to the use of the tabernacle. Look more of ephod, Exod. 28. 4, 6. 1 Sam. 2. 18. 2 Sam. 6. 14. and ch. 17. 5.

[†] Which city belonged to the family of the Ezrites.

[†] That is Baal, [†] whom they had bound themselves by covenant.

[†] They [†] unmindful of God and unkind toward him, by whom they had received so great a benefit.

CHAP. IX.

- 1 Abimelech usurpeth the kingdom, and putteth his brethren to death. 7 Jotham proposeth a parable.
- 23 Hatred between Abimelech and the Shechemites.
- 26 Gaal conspireth against him, and is overcome.
- 53 Abimelech is wounded to death by a woman.

THEN Abimelech the son of Jerubbaal went to Shechem unto his ¹ mother's brethren, and communed with them, and with all the family, *and* house of his mother's father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sons of Jerubbaal, which are seventy persons, reign over you, either that one reign over you? Remember also, that I am your ² bone, and your flesh.

3 Then his mother's brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moved to follow Abimelech: for said they, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Baal-berith, wherewith Abimelech hired ³ vain and light fellows, which followed him.

5 And he went unto his father's house ⁴ in Ophrah, and ⁵ slew his brethren the sons of Jerubbaal, *about* seventy persons upon one stone: yet Jotham the youngest son of Jerubbaal was left: for he hid himself.

6 ¶ And all the men of Shechem gathered together, with all the house of ⁶ Millo, and came and made Abimelech king in the plain, where the stone was erected in Shechem.

7 And when they told it to Jotham, he went and stood on the top of the mount Gerizim, and lift up his voice, and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 ⁷ The trees went forth to anoint ⁸ a king over them, and said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by ⁹ ¹⁰ they honour God and man, and go to advance me above the trees?

10 Then the trees said to the fig-tree, Come thou, *and* be king over us.

11 But the fig-tree answered them, Should I forsake my sweetness, and my good fruit, and go to advance me above the trees?

12 Then said the trees unto the vine, Come thou, *and* be king over us.

13 But the vine said unto them, Should I leave my wine, whereby I cheer God and man, and go to advance me above the trees?

14 Then said all the trees unto the ¹¹ bramble, Come thou, *and* reign over us.

15 And the bramble said to the trees, If ye will indeed anoint me king over you, come, and

put your trust under my shadow: and if not, ¹² the ¹³ fire shall come out of the bramble, and consume the cedars of Lebanon. Bef. Chr. 1209.

16 Now therefore, if ye do truly and uncorruptly to make Abimelech king, and if ye have dealt with Jerubbaal and with his house, and have done unto him, according to the deserving of his hands,

17 (For my father fought for you, and ¹⁴ ¹⁵ adventured his life, and delivered you out of the hands of Midian. † Heb. he cast his life for from us.)

18 And ye are risen up against my father's house this day, and have slain his children, *about* seventy persons upon one stone, and have made Abimelech the son of his maid-servant king over the men of Shechem, because he is your brother.)

19 If ye then have dealt truly and purely with Jerubbaal and with his house this day, then ¹⁶ rejoice with Abimelech, and let him rejoice with you.

20 But if not, let ¹⁷ ¹⁸ fire come out from Abimelech, and consume the men of Shechem, and the house of Millo: also let ¹⁹ ²⁰ fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there for fear of Abimelech his brother.

22 So Abimelech reigned three years over Israel.

23 But God ²¹ sent an evil spirit between Abimelech and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sons of Jerubbaal, and their blood, might come and be laid upon Abimelech their brother, which had slain them, and upon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountains: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the son of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they ²² went out into the field, and gathered in their grapes and trod them, and made merry, and went into the house of their gods, and did eat and drink, and cursed Abimelech.

28 Then Gaal the son of Ebed said, Who is Abimelech? and who is Shechem, that we should serve him? Is he not the son of Jerubbaal? and Zebul is his officer. Serve rather the men of Hamor the father of Shechem: for why should we serve him?

29 Now would God this people were under mine hand: then would I put away Abimelech. And he said to ²³ Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard

¹ To practise with his kinsfolks for the attaining of the kingdom.

² Of your kindred by my mother's side.

³ Thus tyrants, to establish their usurped power, spare not the innocent blood, 2 Kings 10. 7. ■ Chron. 21. 4.

⁴ Which was as the town house, ■ common hall, which he calleth the tower of Shechem, ver. 49.

⁵ By this parable he declareth that those that ■ not ambitious, are most worthy of honour, and that the ambitious abuse their honour, both to their own destruction and

others.

⁶ Abimelech shall destroy the nobles of Shechem.

⁷ That he is your king, and you his subjects.

⁸ Because the people consented with the king in shedding innocent blood: therefore God destroyeth both the one and the other.

⁹ Before they were afraid of Abimelech's power, and durst not go out of the city.

¹⁰ Braggingly, as though he had been present, or to his captain Zebul.

10. 12. 13. fellows and vagabonds.

10. 12. 13. 14. 15.

heard the words of Gaal the son of Ebed, his wrath was kindled.

31 Therefore he sent messengers unto Abimelech † privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem, and behold, they fortify the city against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wait in the field.

33 And rise early in the morning as soon as the sun is up, and assault the city: and when he and the people that is with him, shall come out against thee, do to him † what thou canst.

34 ¶ So Abimelech rose up, and all the people that were with him by night: and they lay in wait against Shechem in four bands.

35 Then Gaal the son of Ebed went out and stood in the entering of the gate of the city: and Abimelech rose up, and the folk that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountains: and Zebul said unto him, The ^s shadow of the mountains seem men unto thee.

37 And Gaal spake again, and said, See, there come folk down † by the middle of the land, and another band cometh by the way of the plain of † Meonenim.

38 Then said Zebul unto him, Where is now thy mouth that said, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal ^h went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And he took the ⁱ people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the city, and he rose up against them and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the city: and the two other bands ran upon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the city all that day, he took the city, and slew the people that was therein, and destroyed the city, and sowed ^k salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entered into ^m hold of the house of the God ^l Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him:

and Abimelech took axes with him, and cut down boughs of trees,¹ and took them, and bare them ⁿ his shoulder, and said unto the folk that were with him, What ye have seen me do, make haste, and do like me.

49 Then all the people also cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire with them: so all the men of the tower of Shechem ^m died also, about ⁿ thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all the chief of the city, and shut it to them, and went up to the top of the tower.

52 And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to set it on fire.

53 But a certain woman ⁿ cast a piece of ^o millstone upon Abimelech's head, and brake his brain-pan. ^{21.}

54 Then Abimelech called hastily his page that bare his harness, and said unto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page ⁿ thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his own place.

56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren.

57 Also all the wickedness of the men of Shechem did God bring upon their heads. So upon them came the ^o curse of Jotham the son of Jerubbaal.

C H A P. X.

2 Tola dieth. 5 Jair also dieth. 7 The Israelites are punished for their sins. 10 They cry unto God, 16 and he hath pity on them.

AF T E R Abimelech there arose to defend Israel, Tola, the son of Puah, the son of † Dodo, ⁿ man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And he † judged Israel three and twenty years and died, and was buried in Shamir. ^{† Or, his uncle.}

3 ¶ And after him arose Jair, ⁿ Gileadite, and judged Israel two and twenty years. ^{† Or, governed.}

4 And he had thirty sons that ⁿ rode on thirty ass colts, and they had thirty cities, which are called † Havoth-Jair unto this day, and are in the land of Gilead. ^{† Or, the towns of Jair, as Deut. 3. 14.}

5 And Jair died, and was buried in Kaimon.

6 ¶ ⁿ And the children of Israel wrought wickedness again in the sight of the Lord, and served Baalim and ^{*} Ashteroth, and the gods of † Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. ^{* Ch. 2. 11. and 3. 7. and 4. 2. and 6. 1. and 13. 1. * Ch. 2. 13. † Or, Syria.}

7 Therefore the wrath of the Lord was kindled

^s Thou art afraid of ⁿ shadow.

^h As their captain.

ⁱ Which were of his company.

^k That it should be unfruitful, and never serve ⁿ any use.

^l That is, of Baal-berith, ⁿ chap. 8. 33.

^m Meaning, that all were destroyed, ⁿ well they in the ⁿ the other.

ⁿ Thus God by such miserable death taketh vengeance ⁿ tyrants even in this life.

^o For making ⁿ tyrant their king.

ⁿ Signifying, they were men of authority.

led against Israel, and he † sold them into the hands of the Philistines, and into the hands of the children of Ammon,

8 Who from that year vexed and oppressed the children of Israel eighteen years, ^{even} all the children of Israel that were beyond Jordan, in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon went over Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel † cried unto the Lord, saying, We have sinned against thee, even because we have forsaken our own God, and have served Baalim.

11 And the Lord † said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cried to me, and I saved you out of their hands.

13 Yet ye † have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go, and cry unto the gods which ye have chosen: let them save you in the time of your tribulation.

15 And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever please thee: only we pray thee deliver us † this day.

16 Then they put away the strange gods from among them, and † served the Lord: and † his soul was grieved for the misery of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battle against the children of Ammon, the same shall be † head over all the inheritance of Gilead.

C H A P. XI.

2 Jephthah being chased away by his brethren, was after made captain over Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THEN Gilead begat Jephthah, and Jephthah the Gileadite was † a valiant man, but the son of an † harlot.

2 And Gilead's wife bare him sons, and when the woman's children were come to age, they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house: for thou art the son of a † strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of † Tob: and there gathered idle fellows to Jephthah, and † went out with him.

4 ¶ And in process of time the children of Ammon made war with Israel. Bef. Chr. 1161.

5 And when the children of Ammon fought with Israel, † the elders of Gilead went to fetch Jephthah out of the land of Tob.

6 And they said unto Jephthah, † Come and be our captain, that we may fight with the children of Ammon.

7 Jephthah then answered the elders of Gilead, Did not ye hate me, and † expel me out of my father's house? how then come you unto me now in the time of your tribulation?

8 Then the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, if the Lord give them before me, shall I be your head?

10 And the elders of Gilead said to Jephthah, The Lord † be witness between us, if we do not according to thy words. † Heb. be the bearer.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah rehearsed all his words before the Lord in Mizpeh.

12 ¶ Then Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, † Because Israel took my land, when they came up from Egypt, from Arnon unto Jabbok, and unto Jordan: now therefore restore those lands † quietly. † Heb. i. p. 100.

14 Yet Jephthah sent messengers again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, † Israel took not the land of Moab, nor the land of the children of Ammon. † Deut. 2. 9.

16 But when Israel came up from Egypt, and walked through the wilderness unto the red sea, then they came to Kadesh.

17 † And Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, go through thy land: but the king of Edom would not consent: and also they sent unto the king of Moab, but he would not: therefore Israel abode in Kadesh. † Num. 20. 14, 20.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, † and came not within the coasts of Moab: for Arnon ^{was} the border of Moab. † Num. 21. 13. and 22. 24. † Deut. 2. 26.

19 Also Israel † sent messengers unto Sihon king of the Amorites, the king of Heshbon, and Israel said unto him, Let us pass, we pray thee, by thy land unto our † place. † Or, count.

20 But Sihon † contented not to Israel, that he should go through his coast: but Sihon gathered

† Is the Reubenites, Gadites, and half the tribe of Manasse.
† They prayed to the Lord and confessed their sins.
By stirring them up some prophet, as chap. 6. 8.
† That is, from this present danger.
† This is true repentance, to put away the evil, and to serve God aright.
† That is, of an harlot, ■ ver. 1.

† Where the governor of the country was called Tob.
† Joined with him, as some think, against his brethren.
† Or, ambassadors sent for that purpose.
† Men oft-times are constrained to desire help of them, whom before they have refused.
† Oft-times those things which men reject, God useth to do great enterprises by.
† He trusted them not ■ go through his country.

1444. thered all his people together, and pitched in Jaz, and fought with Israel.

21 And the Lord God of Israel gave Sihon, and all his folk, into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country:

22 And they possessed * all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness even unto Jordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possess it?

24 Wouldest not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God driveth out before us, them will we possess.

25 * And art thou now far better than Balak the son of Zippor, king of Moab? did he not strive with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her towns, and in Aroer and in her towns, and in all the cities that are by the coasts of Arnon, three hundred years? why did ye not then recover^e them in that space?

27 Wherefore, I have not offended thee: but thou doest me wrong to war against me. The Lord the Judge^f be judge this day between the children of Israel, and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah, which he had sent him.

29 ¶ Then the Spirit of the Lord came upon Jephthah, and he passed over to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon.

30 And Jephthah^h vowed a vow unto the Lord, and said, If thou shalt deliver the children of Ammon into mine hands,

31 Then that thing that cometh out of the doors of mine house to meet me, when I come home in peace from the children of Ammon, shall be the Lord's, and I will offer it for a burnt-offering.

32 And so Jephthah went unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And he smote them from Aroer even till thou come to Minnith, twenty cities, and so forth to † Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Jephthah came to Mizpeh unto his house, behold, his daughter came out to meet him with timbrels and dances, which was his only child: he had none other, son nor daughter.

35 And when he saw her, he^k rent his clothes, and said, Alas, my daughter, thou hast brought

me low, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do with me as thou hast promised, seeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 Also she said unto her father, Do thus much for me: suffer me two months, that I may go to the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go: and he sent her away two months: so she went with her companions, and lamented her virginity upon the mountains.

39 And after the end of two months, she turned again unto her father, who did with her according to his vow which he had vowed, and she had known no man: and it was a custom in Israel:

40 The daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite, four days in a year.

CHAP. XII.

6 Jephthah killeth two and forty thousand Ephraimites. 8 After Jephthah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselves together, and went^m northward, and said unto Jephthah, Wherefore wentest thou to fight against the children of Ammon, and didst not callⁿ us to go with thee? we will therefore burn thine house upon thee with fire:

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I saw that ye delivered me not, I put my life in mine hands, and went upon the children of Ammon: so the Lord delivered them into mine hands. Wherefore then^o ye come upon me now to fight against me?

4 Then Jephthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among the Ephraimites, and among the Manassites.

5 Also the Gileadites took the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped said, Let me pass, then the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not so pronounce: then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites two and forty thousand.

3 M

7 And

* For men ought more to believe and obey God, than thou thine idols.

^e Meaning their towns.

^f To punish the offender.

^g That is, the spirit of strength and zeal.

^h As the apostle commendeth Jephthah for his worthy enterprise in delivering the people, Heb. 11. 32. so by his rash vow, and wicked performance of the same, his victory was defaced: and here we see that the sins of the godly do not utterly extinguish their faith.

ⁱ According to the manner after the victory.

* Being overcome with blind zeal, and not considering whether the vow was lawful or no.

¹ For it was counted as a shame in Israel, to die without children, and therefore they rejoiced to be married.

^m After they had passed Jordan.

ⁿ Thus ambition envieth God's work in others, as they did also against Gideon, chap. 8. 1.

^o That is, I ventured my life, and when man's help failed, I put my trust only in God.

^p Ye ran from us, and chose Gilead, and now in respect of us, ye are nothing.

^q Which signifieth, the fall of waters, or an ear of corn.

Num. 22.
Deut. 27. 4.
Josh. 24. 9.

Or, the
Plain.

Ref. Chr.
1451.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

¶ After him^r Ibzan of Beth-lehem judged Israel,

9 Who had thirty sons and thirty daughters, which he sent out, and took in thirty daughters from abroad for his sons, and he judged Israel seven years.

10 Then Ibzan died, and was buried at Beth-lehem.

¶ And after him judged Israel Elon, Zebulonite, and he judged Israel ten years.

12 Then Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel the Pirathonite judged Israel.

14 And he had forty sons and thirty nephews that rode on seventy asses colts: and he judged Israel eight years.

15 Then died Abdon the son of Hillel the Pirathonite, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites

C H A P. XIII.

1 Israel for their wickedness is oppressed of the Philistines.

3 The angel appeareth to Manoah's wife.

16 The angel commandeth him to sacrifice unto the Lord.

24 The birth of Samson.

BUT the children of Israel continued to commit wickedness in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 And now therefore beware that thou drink no wine, nor strong drink, neither eat any unclean thing.

5 For lo, thou shalt conceive and bear a son, and a razor shall come on his head: for the child shall be a Nazarite unto God from his birth: and he shall begin to save Israel out of the hands of the Philistines.

6 ¶ Then the wife came, and told her husband, saying, A man of God came unto me, and the fashion of him was like the fashion of the angel of God, exceeding fearful, but I asked him not whence he was, neither told he me his name,

7 But he said unto me, Behold, thou shalt conceive, and bear a son, and now thou shalt drink no wine, nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite unto God from his birth, to the day of his death.

8 Then Manoah prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come again now unto us, and teach us what we shall do unto the child when he is born.

9 And God heard the voice of Manoah, and the angel of God came again unto the wife, as she sat in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ran, and shewed her husband and said unto him, Behold, the man hath appeared unto me, that came unto me to-day.

11 And Manoah arose and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to pass: but how shall we order the child, and do unto him?

13 And the angel of the Lord said unto Manoah, The woman must beware of all that I said unto her.

14 She may eat of nothing that cometh of the vine tree: she shall not drink wine nor strong drink, nor eat any unclean thing: let her observe all that I have commanded her.

15 Manoah then said unto the angel of the Lord, I pray thee, let me retain thee, until we have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt-offering, offer it unto the Lord: for Manoah knew not that it was an angel of the Lord.

17 Again Manoah said unto the angel of the Lord, What is thy name, that when thy saying is come to pass, we may honour thee?

18 And the angel of the Lord said unto him, Why askest thou thus after my name, which is secret?

19 Then Manoah took a kid with a meat-offering, and offered it upon a stone unto the Lord: and the angel did wonderfully, whilst Manoah and his wife looked on.

20 For when the flame came up toward heaven from the altar, the angel of the Lord ascended up in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces unto the ground.

21 (So the angel of the Lord did no more appear unto Manoah and his wife.) Then Manoah knew that it was an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord would kill us, he would not have received a burnt-offering, and a meat-offering of our hands, neither would he have shewed us all these things, nor would he have now told us any such things as these.

24 ¶ And

^r Some think that this was Boaz the husband of Ruth.
^s Signifying that their deliverance came only of God, and not by man's power.
^t Meaning, he should be separate from the world, and dedicate to God.
^u If he be not able to abide the sight of an angel, how much less the presence of God?
^v He sheweth himself ready to obey God's will, and therefore desireth to know farther.
^w It seemeth that the angel appeared unto her twice in one day.

^x He calleth him man, because he so seemed: but he was Christ the eternal word, which in his time appointed became man.
^y Any thing forbidden by the law.
^z Shewing that he sought his own honour, but God's, whose messenger he was.
^a God sent fire from heaven to consume their sacrifice, to confirm their faith in his promise.
^b These graces that we have received of God, and his accepting of our obedience, are sure tokens of his love toward us, so that nothing can hurt us.

† H. A. 1. 1.
 † Or, horse colts.
 * Ch. 2. 11.
 and 3. 7.
 and 4. 2.
 and 6. 1.
 and 10. 6.
 * Num. 6. 3.
 * 1 Sam. 1. 11.

Bef. Chr. 1451.
 Bef. Chr. 1451.
 † Or, marvellous.
 * Exod. 33. 20.
 Ch. 6. 22.

Judges Ch. 13. V. 2



SAMSON'S Birth foretold.

G. Barber sculp.

Bef. Chr. 24 ¶ And the wife bare **■** son, and called his name Samson: and the child grew, and the Lord blessed him.

1451. 25 And the Spirit of the Lord began to † strengthen him in the host of Dan, between Zorah and Eshtaol.

C H A P. XIV.

■ Samson desireth to have a wife of the Philistines. 6 He killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirty. 20 His wife forsaketh him and taketh another.

NOW Samson went down to Timnath, and saw **■** woman in Timnath of the daughters of the Philistines,

■ And he came up and told his father and his mother, and said, I have seen **■** woman in Timnath of the daughters of the Philistines: now therefore † give me her to wife.

3 Then his father and his mother said unto him, Is there **■** never **■** wife among the daughters of thy brethren, and among all my people, that thou must go to take **■** wife of the uncircumcised Philistines? And Samson said unto his father, Give me her, for she pleaseth **■** well.

4 But his father and his mother knew not that it came of the Lord, that he should seek an occasion against the **■** Philistines: for at that time the Philistines reigned over Israel.

5 ¶ Then went Samson and his father and his mother down to Timnath, and came to the vineyards at Timnath: and behold, **■** young lion roared upon him.

6 And the Spirit of the Lord [†] came upon him, and he tare him, as one should have rent **■** kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

7 And he went down, and talked with the woman, which **■** beautiful in the eyes of Samson.

8 ¶ And within a few days, when he returned † to receive her, he went aside **■** see the carcase of the lion: and behold, there was **■** swarm of bees, and honey in the body of the lion.

9 And he took thereof in his hands, and went eating, and came to his father and to his mother, and gave unto them, and they did eat: but he told not them, that he had taken the honey out of the body of the lion.

10 So his father went down unto the woman, and Samson made there a **■** feast: for so used the young men to do.

11 And when [†] they saw him, they brought thirty companions to be with him.

12 Then Samson said unto them, I will **■** put forth **■** riddle unto you: and if you can declare it **■** within seven days of the feast, and find it out, I will give you thirty sheets, and thirty ¹ change of garments.

13 But if you cannot declare it me, then shall ye give **■** thirty sheets, and thirty change of garments: And they answered him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater ^{Bef. Chr.} came meat, and out of the strong **■** sweetness: ^{1249.} and they could not in three days expound the riddle.

15 And when the seventh day **■** come, they said unto Samson's wife, Entice thine husband, that he may declare **■** the riddle, lest we burn thee, and thy father's house with fire. Have ye called us, † to possess us? Is it not ^{† Or, to impoverish us.} so?

16 And Samson's wife wept before him, and said, Surely thou hatest me and lovest **■** not: for thou hast put forth a riddle unto the ¹ children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father, nor my mother, and shall I tell it thee?

17 Then Samson's wife wept before him **■** seven days, while their feast lasted: and when the seventh day came, he told her, because she **■** importunate upon him: so she told the riddle to the children of her people.

18 And the men of the city said unto him the seventh day before the sun went down, What is sweeter than honey? and what is stronger than **■** lion? Then said he unto them, ^a If ye had not plowed with my heifer, ye had not found out **■** my riddle.

19 And the Spirit of the Lord came upon him, and he went down ^o to Ashkelon, and slew thirty men of them, and spoiled them, and gave change of garments unto them which expounded the riddle: and his wrath **■** kindled, and he went up to his father's house.

20 Then Samson's wife was ^g given to his companion, whom he had used as his friend.

C H A P. XV.

4 Samson tieth firebrands to the foxes tails. 6 The Philistines burn his father-in-law and his wife. 15 With the jaw-bone of an ass he killeth a thousand men. 19 Out of **■** great tooth in the jaw God gave him water.

BUT within a while after, in the time of wheat-harvest, Samson visited his wife with a kid, saying, I will ^p go in to my wife into the chamber: but her father would not suffer him to go in.

■ And her father said, I thought that thou hadst hated her: therefore gave I her to thy companion. Is not her younger sister fairer than she? take her, I pray thee, instead of the other.

3 Then Samson said unto them, Now am I **■** blameless than the Philistines: therefore will I do them displeasure.

4 ¶ And Samson went out, and took three hundred foxes, and took firebrands, and turned them tail **■** tail, and put **■** firebrand in the midst between two tails.

5 And when he had set the brands on fire, he sent them out into the standing corn of the Philistines,

■ Though his parents **■** justly reprove him, yet it appeareth that this **■** the secret work of the Lord, **■** 4.
^c To fight against them for the deliverance of Israel.
[■] Whereby he had strength and boldness.
[†] Meaning, when he was married.
[■] That is, her parents **■** friends.
¹ To **■** feasts, or solemn days.
[†] Or drew near: for it was the fourth day.

¹ Unto them which **■** of my nation.
^m Or, to the seventh day, beginning **■** the fourth.
ⁿ If ye had **■** used the help of my wife.
[■] Which was one of the five chief cities of the Philistines.
^p That is, I will use her as my wife.
[■] For through his father-in-law's occasion, he was moved again to take vengeance of the Philistines.

1451. **15** And he burnt up both the ¹ricks and the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson the son-in-law of the ²Timnite, because he had taken his wife, and given her to his companion. Then the Philistines came up, and ³burnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and then I will cease.

8 So he smote them ⁴† hip and thigh with a mighty plague: then he went and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines came up, and pitched in Judah, and ⁵† were spread abroad in Lehi.

10 And the men of Judah said, Why are ye come up unto us? And they answered, To ⁶bind Samson are we come up, *and* to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? ⁷Wherefore then hast thou done thus unto us? And he answered them, As they did unto me, so have I done unto them.

12 Again they said unto him, We are come to bind thee, and to deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they answered him, saying, No, but we will bind thee and ⁸deliver thee unto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rock.

14 When he came to Lehi, the Philistines shouted against him, and the Spirit of the Lord came upon him, and the cords that were upon his arms became as flax that was burnt with fire: for the bands loosed from his hands.

15 And he found a ⁹new jaw-bone of an ass, and put forth his hand and caught it, and slew a thousand men therewith.

16 Then Samson said, With the jaw of ¹⁰ass are heaps upon heaps: with the jaw of an ass have I slain a thousand men.

17 And when he had left speaking, he cast away the jaw-bone out of his hand, and called that place ¹¹† Ramath-lehi,

18 And he was fore athirst, and ¹²called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hands of the uncircumcised?

19 Then God brake the cheek tooth, that was in the jaw, and water came thereout: and when he had drunk, his spirit came again, and he was revived: wherefore the name thereof is called ¹³† En-hakkore, which is in Lehi unto this day.

† Or, for the purpose

† Or, camped

† Or, the fountain of the law

† Or, the fountain of his strength

¹ Or, that which was reaped and gathered.
² Or, the citizen of Timnath.
³ So the wicked punish not vice for love of justice, but for fear of danger, which else might come in them.
⁴ And so being our prisoner, ⁵ punish him.
⁶ Such was their gross ignorance, that they judged God's great benefit to be ⁷ plague unto them.
⁸ Thus they had rather betray their brother, than use the means that God had given for their deliverance.
⁹ That is, of an ass lately slain.
¹⁰ Whereby appeareth that he did these things in faith,

20 And he judged Israel in the days of the Philistines twenty years. Bef. Chr. 1256.

C H A P. XVI.

3 *Samson carrieth away the gates of Gaza. 18 He is deceived by Delilah. 30 He pulleth down the house upon the Philistines, and dieth with them.*

THEN went Samson to ¹Gaza, and saw there an ²† harlot, and ³went in unto her. † Or, victualler.

2 And it was told to the Gazites, Samson is come hither. And they went about, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, *Abide* ⁴† till the morning early, and we shall kill him. † Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and took the doors of the gates of the city, and the two posts, and lift them away with the bars, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

4 ¶ And after this he loved a woman by the ⁵† river of Sorek, whose name was Delilah: † Or, plain.

5 Unto whom came the princes of the Philistines, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what means we may overcome him, that we may bind him, and punish him, and every one of us shall give thee eleven hundred ⁶shekels of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*; and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered unto her, If they bind me with seven ⁷† green cords, that were never dried, then shall I be weak, and be as another man. † Or, new with.

8 And the princes of the Philistines brought her seven green cords that were not dry, and she bound him therewith.

9 (And she had ⁸men lying in wait with her in the chamber) then she said unto him, The Philistines *be* upon thee, Samson. And he brake the cords as ⁹thread of tow is broken, when ⁹it feeleth fire: so his strength was not known.

10 ¶ After Delilah said unto Samson, See, thou hast mocked me and told me lies. I pray thee now, ¹⁰† tell me, wherewith thou mightest be bound.

11 Then he answered her, If they bind me with new ropes that never were occupied, then shall I be weak and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson: (and men lay in wait in the chamber) and he brake them from his arms, as a thread.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and told me lies: tell me how thou mightest be bound. ¹¹And he said unto her, If thou platteſt seven locks of mine head with the threads of the woof,

14 And

and so with ¹² true zeal to glorify God, and deliver his country.

¹ One of the five chief cities of the Philistines.
² That is, he lodged with her.
³ Of the value of a shekel. Read Gen. 23. 15.
⁴ Certain Philistines in a secret chamber.
⁵ When fire cometh near it.
⁶ Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.
⁷ It is impossible, if we give place to ⁸ wicked affections, but at length we shall be destroyed.

14 And she fastened it with a pin, and said unto him, The Philistines be upon thee, Samson. And he awoke out of his sleep, and went away with the pin of the web, and the woof.

15 Again she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And because she was importunate upon him with her words continually, and vexed him, his soul was pained unto the death.

17 Therefore he told her all his heart, and said unto her, There never came razor upon mine head: for I am a Nazarite unto God from my mother's womb: therefore if I be shaven, my strength will go from me, and I shall be weak, and be like all other men.

18 And when Delilah saw that he had told her all his heart, she sent, and called for the princes of the Philistines, saying, Come up once again: for he hath shewed me all his heart. Then the princes of the Philistines came up unto her, and brought the money in their hands.

19 And she made him sleep upon her knees, and she called a man, and made him to shave off the seven locks of his head, and she began to vex him, and his strength was gone from him.

20 Then she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and thought, I will go out now as at other times, and shake myself, but he knew not that the Lord was departed from him.

21 Therefore the Philistines took him, and put out his eyes, and brought him down to Azah, and bound him with fetters: and he did grind in the prison-house.

22 And the hair of his head began to grow again after that it was shaven.

23 Then the princes of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, our god hath delivered into our hands our enemy and destroyer of our country, which hath slain many of us.

25 And when their hearts were merry, they said, Call Samson, that he may make a pastime. So they called Samson out of the prison-house, and he was laughing-stock unto them, and they set him between the pillars.

26 Then Samson said unto the servant that led him by the hand, Lead me, that I may touch the pillars that the house standeth upon, and that I may lean to them.

27 (Now the house was full of men and women, and there were all the princes of the Phi-

listines: also upon the roof were about three thousand men and women, that beheld while Samson played).

28 Then Samson called unto the Lord, and said, O Lord God, I pray thee, think upon me: O God, I beseech thee, strengthen me at this time only, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson laid hold on the two middle pillars whereupon the house stood, and on which it was borne up: on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistines: and he bowed him with all his might, and the house fell upon the princes, and upon all the people that were therein: so the dead which he slew at his death, were more than they which he had slain in his life.

31 Then his brethren, and all the house of his father came down and took him, and brought him up and buried him between Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had judged Israel twenty years.

CHAP. XVII.

3 Micah's mother, according to her vow, made her son two idols. 5 He made his son a priest for his idols. 10 And after he hired a Levite.

THERE was a man of mount Ephraim whose name was Micah,

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, for the which thou cursedst; and spakest it, in mine hearing, behold, the silver is with me, I took it. Then his mother said, Blessed be my son of the Lord.

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had dedicated the silver to the Lord of mine hand for my son, to make a graven and molten image. Now therefore I will give it thee again.

4 And when he had restored the money unto his mother, his mother took two hundred shekels of silver, and gave them to the founder, which made thereof a graven and molten image, and it was in the house of Micah.

5 And this man Micah had an house of gods, and made an Ephod, and Teraphim, and consecrated one of his sons, who was his priest.

6 In those days there was no king in Israel, but every man did that which was good in his own eyes.

7 There was also a young man out of Bethlehem Judah, of the family of Judah: who was a Levite, and sojourned there.

3 N

8 And

For this Samson used to say, I love thee.

1 Thus his immoderate affections toward a wicked woman caused him to lose God's excellent gifts, and become a slave unto them whom he should have ruled.

2 Not for the loss of his hair, but for the contempt of the ordinance of God, which was the cause that God departed from him.

3 Yet had he not his strength again, till he had called upon God, and reconciled himself.

4 Thus by God's judgments they made slaves to infidels, who neglect their vocation in defending the faithful.

5 According to my vocation which is in God's judgments upon the wicked.

He speaketh this of despair, but humbling himself for neglecting his office, and the offence thereby given.

6 Some think this history in the time of Othniel, or Josephus writeth, immediately after Joshua.

7 Contrary to the commandment of God, and true religion, practised under Joshua, they forsook the Lord and went to idolatry.

8 He would serve both God and idols.

9 By Teraphim some understand certain idols having the likeness of a man, but others understand thereby all manner of things and instruments belonging unto those who sought for any answer in God's hands, chap. 18. 5. 6.

10 For where there is no magistrate fearing God, there can be no true religion, order. Chap. 21. 25.

11 Which Bethlehem was in the tribe of Judah.

Ref. Chr. 1120.

Or, mocked.

† Heb. take one vengeance.

Ch. 8. 27.
Gen. 31.
19.
Hos. 3. 4.
† Heb. filled the band of one.
Ch. 21. 25.

8 And the man departed out of the city, *even* out of Bethlehem Judah, to dwell where he could find *a place*: and as he journeyed, he came to mount Ephraim to the house of Micah.

9 And Micah said unto him, Whence comest thou? And the Levite answered him, " I come from Bethlehem Judah, and go to dwell where I may find *a place*.

10 Then Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by year, and a suit of apparel, and thy meat and drink. So the Levite went in.

11 And the Levite was ^r content to dwell with the man, and the young man was unto him as one of his own sons.

12 And Micah consecrated the Levite, and the young man was his priest, and was in the house of Micah.

13 Then said Micah, Now I know that the Lord will be ^r good unto me, seeing I have ^r Levite ^r my priest.

C H A P. XVIII.

2 The children of Dan send ^r to search the land.

11 Then come the six hundred and take the gods, and the priest of Micah away. 27 They destroy Laish. 28 They build it again, 30 And set up idolatry.

IN those days there ^r no ^r king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time *all* their inheritance had not fallen unto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family five men out of their coasts, *even* ^r expert in war, out of Zorah and Eshtaol, to view the land and search it out, and said unto them, " Go, and search out the land. Then they ^r to mount Ephraim to the house of Micah, and lodged there.

3 When they were in the house of Micah, they knew the ^r voice of the young man the Levite: and being turned in thither, they said unto him, Who brought thee hither? or what makest thou in this place? and what hast thou *to do* here?

4 And he answered them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 Again they said unto him, Ask counsel now of God, that we may know whether the way which we go, shall be prosperous.

6 And the priest said unto them, " Go in peace: for the Lord guideth your way, which ye go.

7 Then the five ^r departed, and ^r to Laish, and saw the people that were therein, which dwelt careless, after the manner of the Zidonians, quiet and sure, because ^r ^r

† made any trouble in the land, or usurped any dominion: also they were far from the Zidonians, and had no business with other men.

8 ¶ So they came again unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What have ye *done*?

9 And they answered, Arise, that we may go up against them: for we have seen the land, and surely it is very good, and ^r do ye sit still? be not slothful to go and enter to possess the land:

10 (If ye will go, ye shall come unto a careless people, and the country *is* large) for God hath given it into your hand, *it is* ^r place which doth lack nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of war.

12 And they went up, and pitched in Kirjath-jearim in Judah: wherefore they called that place, † Mahaneh-Dan unto this day: and it is behind Kirjath-jearim.

13 And they went thence unto mount Ephraim, and came to the house of Micah.

14 Then answered the five men, that went to spy out the country of Laish, and said unto their brethren, " Know ye not, that there is in these houses ^r ephod, and teraphim, and ^r graven and a molten image? Now therefore consider what ye have to do.

15 And they turned thitherward and came to the house of the young man the Levite, *even* unto the house of Micah, and saluted him peaceably.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spy out the land went in thither, and took the ^r graven image and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men, that were appointed with weapons of war.

18 And the other went into Micah's house, and fetched the graven image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they answered him, Hold thy peace: lay thine hand upon thy mouth, and come with us to be our father and priest. Whether is it better that thou shouldest be ^r priest unto the house of one man, or that thou shouldest be ^r priest unto a tribe, and to a family in Israel?

20 And the priest's heart was glad, and he took the ephod and the teraphim, and the graven image, and went among the ^r people.

21 And they turned and departed, and put the children, and the cattle, and the substance ^r before them.

22 ¶ When

^r For in those days, the service of God ^r corrupt in all estates, and the Levites ^r not looked unto.

^r Not considering that he forsook the true worshipping of God, for to maintain his ^r belly.

¶ Thus the idolaters persuade themselves of God's favour, when indeed he doth detest them.

¶ Meaning, no ordinary magistrate ^r punish vice ^r according to God's word.

¶ For the portion which Joshua gave them, was ^r sufficient for all their tribe.

¶ They knew him by his speech, that he was a stranger there.

¶ Thus God granteth the idolaters sometimes their requests, ^r their destruction that delight in errors.

^r Lose ye this good occasion through your slothfulness?

¶ Because they before had had good success, they would that their brethren should be encouraged by hearing the same tidings.

¶ So superstition blinded them, that they thought God's power ^r in these idols, and that they should have good success by them, though by violence and robbery they did take them away.

¶ With the six hundred men.

¶ Suspecting them that did pursue them.

22 ¶ When they were far off from the house of Micah, the men that were in the houses near to Micah's house, gathered together, and pursued after the children of Dan,

23 And cried unto the children of Dan: who turned their faces, and said unto Micah, What aileth thee, that thou makest an outcry?

24 And he said, Ye have taken away my gods, which I made, and the priest, and go your ways: and what have I more? how then say ye unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life with the lives of thine household.

26 So the children of Dan ~~were~~ their ways: and when Micah saw that they were too strong for him, he turned, and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto quiet people and without mistrust, and smote them with the edge of the sword, and burnt the city with fire:

28 And there was none to help, because Laish was far from Zidon, and they had no business with other men: also it was in the valley that lieth by Beth-rehob. After, they built the city, and dwelt therein,

29 * And called the name of the city Dan, after the name of Dan their father, which was born unto Israel: howbeit the name of the city was Laish at the beginning.

30 Then the children of Dan set them up the graven image: and Jonathan the son of Gershom the son of Manasseh and his sons were the priests in the tribe of the Danites, unto the day of the captivity of the land.

31 So they set them up the graven image, which Micah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Levite's wife being an harlot, forsook her husband, and he took her again. 25 At Gibeah she was most villainously abused to the death. 29 The Levite cutteth her in pieces, and sendeth her to the twelve tribes.

ALSO in those days * when there was no king in Israel, a certain Levite dwelt on the side of mount Ephraim, and took to wife a concubine out of Bethlehem Judah,

2 And his concubine played the whore† there, and went away from him into her father's house to Bethlehem Judah, and there continued the space of four-months:

¶ And her husband arose and went after her, to speak † friendly unto her, and to bring her again: he had also his servant with him, and a couple of asses: and she brought him unto her father's house, and when the young woman's father saw him, he rejoiced † of his coming.

4 And his father-in-law, the young woman's

father, retained him: and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and † he prepared to depart: then the young woman's father said unto his son-in-law, † Comfort thine heart with a morsel of bread, and then go your way.

6 So they sat down, and did eat and drink both of them together. And the young woman's father said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law † was earnest: therefore he returned, and lodged there.

8 And he arose up early the fifth day to depart, and the young woman's father said, Comfort thine heart, I pray thee: and they tarried until after mid-day, and they both did eat.

9 Afterward when the man arose to depart with his concubine and his servant, his father-in-law, the young woman's father, said unto him, Behold now, the day † draweth toward even: I pray you tarry all night: behold, † the sun goeth to rest: lodge here, that thine heart may be merry, and to-morrow get you early upon your way, and go to thy tent.

10 But the man would not tarry, but arose and departed and came over-against Jebus, (which is Jerusalem) and his two asses laden, and his concubine were with him.

11 When they were near to Jebus, the day † was fore-spent, and the servant said unto his master, Come, I pray thee, and let us turn into this city of the Jebusites, and lodge all night there.

12 And his master answered him, We will not turn into the city of strangers that are not of the children of Israel, but we will go forth to Gibeah.

13 And he said unto his servant, Come, and let us draw ~~unto~~ to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward upon their way, and the sun went down upon them ~~unto~~ to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to go in and lodge in Gibeah: and when he came, he sat him down in a street of the city: for there was no man that † took them into his house to lodging.

16 And behold, there came an old man from his work out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah: and the ~~men~~ of the place were the children of Jemini.

17 And when he had lift up his eyes, he saw a † wayfaring man in the streets of the city: then this old man said, Whither goest thou, and whence camest thou?

18 And he answered him, We ~~came~~ from Bethlehem Judah, unto the side of mount Ephraim: from thence ~~am~~ I: and I went ~~to~~ Bethlehem

Bef. Chr. 1406.

† Heb. who have their heart bitter.

† Or, deliver them.

* Joh. 19. 47.

* Ch. 17. 6. and 18. 1.

* Gen. 25. 6.

† Heb. br- shtu bim, to wit, with us.

† Heb. to her heart.

† Or, at his meeting.

† Heb. rose up.

† Or, strengthened.

† Or, expelled him.

† Heb. sunset.

† Or, the day together.

† Or, went down.

† Or, gathered them.

† Or, a man walking.

1 This declareth what opinion the idolaters have of their idols.
Meaning the idols, ver. 18.
Which after called Cesarea Philippi.
Thus instead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.
That is, till the ark taken. 1 Sam. 5. 1.
That is, his concubine's father.

¶ Meaning, that he should refresh himself with meat, as ver. 5.
To wit, to the town, or city, where he dwelt.
Though in these days there were most horrible corruptions, yet very necessity could not compel them to have do with them that professed the true God.
That is, of the tribe of Benjamin.

1406. **Bef. Chr.** Ichem Judah, and go *now* to the house of the Lord: and no man receiveth me to house.

19 Although we have straw and provender for our asses, and also bread and wine for me and thine handmaid, and for the boy that is with thy servant: we lack nothing.

† Or, be of good com-
fort. 20 And the old man said, † Peace be with thee: as for all that thou lackest, shalt thou find with me: only abide not in the street all night.

21 ¶ So he brought him into his house, and gave fodder unto the asses: and they washed their feet, and did eat and drink.

† Heb. ...
22 And as they were making their hearts merry, behold, the men of the city, † wicked men, beset the house round about, and smote at the door, and spake to this old man the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

* Gen. 19.
6. 23 And * this man the master of the house went out unto them, and said unto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villainy.

24 Behold *here is* my daughter, a virgin, and his concubine: them will I bring out now, and humble them, and do with them what seemeth you good: but to this man do not this villainy.

25 But the men would not hearken to him: therefore the man took his concubine, and brought her out unto them: and they knew her, and abused her all the night unto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and fell down at the door of the man's house where her lord was, till the light day.

† Or, husband.
‡ Or, fallen.
27 And her † lord arose in the morning, and opened the doors of the house, and went out to go his way, and behold, the woman his concubine was † dead at the door of the house, and her hands lay upon the threshold.

28 And he said unto her, Up, and let us go: but she answered not. Then he took her up upon the ass, and the man rose up, and went unto his place.

29 And when he was come to his house, he took a knife, and laid hand on his concubine, and divided her in pieces with her bones into twelve parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was never such thing done or seen since the time that the children of Israel came up from the land of Egypt unto this day, consider the matter, consult and give sentence.

C H A P. XX.

¶ The Israelites assemble at Mizpeh, to whom the Levite declareth his wrong. 13 They send for

- † To Shiloh, or Mizpeh, where the ark was.
- ‡ To the intent they might break it.
- ¶ That is, abuse them, Gen. 19. 8.
- ‡ She fell down dead, as ver. 27.
- † Meaning, home, mount Ephraim.
- ‡ For this was like the sin of Sodom, for the which God rained down fire and brimstone from heaven.
- ¶ That is, all with one consent.
- ‡ To ask counsel.
- ¶ Meaning, men able to handle their weapons.

them that did the villainy. 25 The Israelites are twice overcome, 46 and at length get the victory. 1406. **Bef' Chr.**

† Heb. ...
THEN * all the children of Israel went out, and the congregation was gathered together as a man, from Dan to Beerseba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the † chief of all the people, and all the tribes of Israel, assembled in the congregation of the people of God four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh) Then the children of Israel said, How is this wickedness committed?

4 And the same Levite, the woman's husband that was slain, answered and said, I came unto Gibeah that is in Benjamin with my concubine to lodge,

5 And the † men of Gibeah arose against me, and beset the house round about upon me by night, thinking to have slain me, and have forced my concubine that she is dead. † Or, chief or lords.

6 Then I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed abomination and villainy in Israel.

7 Behold, ye are all children of Israel: give your advice and counsel herein.

¶ Then all the people arose a man, saying, There shall not a man of us go to his tent, neither any turn into his house,

9 But *now* this is that thing which we will do to Gibeah: we will go up by lot against it,

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring victual for the people, that they may do (when they come to Gibeah of Benjamin) according to all the villainy that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is committed among you?

13 Now therefore deliver us those wicked men which are in Gibeah, that we may put them to death, and put away evil from Israel: but the children of Benjamin would not obey the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together of the cities unto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered that time out of the cities six and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Of all this people were seven hundred chosen

- ¶ To the Levite.
- ¶ That is, her pieces, every tribe a piece, ch. 19. 29.
- † Before have revenged this wickedness.
- ¶ These only should have the charge to provide for victual for the rest.
- ¶ That is, every family of the tribe.
- † Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their evil, and therefore were all justly punished.

1406. ^{Bef. Chr.} chosen men, being * left-handed : all these could sling stones at **■** hair's breadth, and not fail.

Ch. 3. 15. 17 ¶ Also the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword, even all men of war.

18 And the children of Israel arose, and went up ^k to the house of God, and asked of God, saying, Which of us shall go up first to fight against the children of Benjamin? And the Lord said, Judah *shall be* first.

19 Then the children of Israel arose up early and camped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in array to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew down to the ground of the Israelites that day ¹ two and twenty thousand men.

22 And the people, the men of Israel, plucked up their hearts, and set their battle again in array in the place where they put them in array the first day.

23 (For the children of Israel had gone up and wept before the Lord unto the evening, and had asked of the Lord, saying, Shall I go again to battle against the children of Benjamin my brethren? and the Lord said, Go up against them).

24 ¶ Then the children of Israel came near against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meet them out of Gibeah, and slew down to the ground of the children of Israel again eighteen thousand men : † all they could handle the sword.

† Heb. all they drawing the sword.

26 Then all the children of Israel went up, and all the people came also unto the house of God, and wept, and sat there before the Lord, and fasted that day unto the evening, and offered burnt-offerings, and peace-offerings, before the Lord.

27 And the children of Israel asked the Lord (for ^m there was the ark of the covenant of God in those days,

28 And Phinehas the son of Eleazar, the son of Aaron, ⁿ stood before it at that time) saying, Shall I yet go any more to battle against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go up : for to-morrow I will deliver them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin the third day, and put themselves in array against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were ^o drawn from the city : and they began to smite of the people and kill as at other times, *even* by the ways in the field (whereof one goeth up to the house of

God, and the other to Gibeah) upon a thirty ^{Bef. Chr.} ^{1406.} of Israel.

32 (For the children of Benjamin said, They are fallen before us, **■** at the first. But the children of Israel said, Let us flee and pluck them away from the city unto the high ^p ways)

33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar : and the men that lay in wait of the Israelites came forth of their place, *even* out of the meadows of Gibeah,

34 And they came over-against Gibeah, ten thousand chosen men of all Israel, and the battle was fore : for they knew not that the ^q evil was near them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites the same day five and twenty thousand and an hundred men : all they could handle the sword.

36 So the children of Benjamin saw that they were stricken down : for the men of Israel ^r gave place to the Benjamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment † drew themselves along, and smote all the city with the edge of the sword.

† Or, made a long sound with a trumpet.

38 Also the men of Israel had appointed a certain time with the ambushments, that they should make a great flame *and* smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to ^s smite and kill of the men of Israel about thirty persons : for they said, Surely they are stricken down before us, as in the first battle.

40 But when the flame began to arise out of the city, *as* **■** pillar of smoke, the Benjamites looked back, and behold, the flame of the city began to ascend up to heaven.

41 Then the men of Israel turned ^t again, and the men of Benjamin were astonished : for they saw that evil was near unto them.

42 Therefore they fled before the men of Israel unto the way of the wilderness, but the battle overtook them : also they which *came out* of the cities, slew them ^u among them.

43 Thus they compassed the Benjamites about, *and* † chased them at ease, and over-ran them, *even* over-against Gibeah on the east-side.

† Or, drove them from their rest.

44 And there were slain of Benjamin eighteen thousand men, which were all men of war.

45 And they turned and fled to the wilderness unto the rock of Rimmon : and the *Israelites* ^v gleaned of them by the way five thousand men, and pursued after them unto Gidom, and slew two thousand men of them :

46 So that all that were slain that day of Benjamin, were ^x five and twenty thousand men that drew sword, which were all men of war :

3 O

47 But

■ That is, to the ark, which was in Shiloh : some think, in Mizpeh, **■** ver. 1.

¹ This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this means punish their sins.

■ To wit, in Shiloh.

■ Or, served in the priest's office at those days, for the Jews write, that he lived three hundred years.

^o By the policy of the children of Israel.

■ Meaning cross-ways, or paths to divers places.

^q They knew not that God's judgment was at hand to destroy them.

^r Retired to draw them after.

■ For they were waxen hardy by the two former victories.

^t And withstood their enemies.

■ For they were compassed in **■** every side.

■ They slew them by one and one, as they were scattered abroad.

^x Besides eleven hundred that had been slain in the former battles.

47 But six hundred men turned and fled to the wilderness unto the rock of Rimmon, and abode in the rock of Rimmon four months. 48 Then the men of Israel returned unto the children of Benjamin, and smote them with the edge of the sword from the men of the city unto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

C H A P. XXI.

1 The Israelites swear that they will not marry their daughters to the Benjamites. 10 They slay them of Jabesh Gilead, and give their virgins to the Benjamites. 21 The Benjamites take the daughters of Shiloh.

Moreover the men of Israel sware in Mizpeh, saying, None of us shall give his daughter unto the Benjamites to wife.

2 And the people came unto the house of God, and abode there till even before God, and lift up their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to pass in Israel, that this day one tribe of Israel should want?

4 And on the morrow the people rose up and made there an altar, and offered burnt-offerings and peace-offerings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives to them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives?

8 Also they said, Is there any of the tribes of Israel that came not up to Mizpeh to the Lord? and behold, there came none of Jabesh Gilead unto the host and to the congregation.

9 For when the people were viewed, behold, none of the inhabitants of Jabesh Gilead were there.

10 Therefore the congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Go, and smite the inhabitants of Jabesh Gilead with the edge of the sword, both women and children.

11 And this is it that ye shall do: ye shall utterly destroy all the males, and all the women that have lien by men.

12 And they found among the inhabitants of Jabesh Gilead four hundred maids, virgins that had known no man by lying with any male: and they brought them unto the host to Shiloh, which is in the land of Canaan.

13 Then the whole congregation sent and spake with the children of Benjamin that were in the rock of Rimmon, and called peaceably unto them:

14 And Benjamin came again at that time, and they gave them wives which they had saved alive of the women of Jabesh Gilead: but they had not so enough for them.

15 And the people were sorry for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the elders of the congregation said, How shall we do for wives to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel had sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Therefore they said, Behold there is a feast of the Lord every year in Shiloh, in a place which is on the north-side of Bethel, and on the east-side of the way that goeth up from Bethel to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and go into the land of Benjamin.

22 And when their fathers or their brethren come unto us to complain, we will say unto them, Have pity on them for our sakes, because we reserved not to each man his wife in the war, and because ye have not given unto them hitherto, ye have sinned.

23 And the children of Benjamin did so, and took wives of them that danced according to their number: which they took, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance.

25 In those days there was no king in Israel, but every man did that which was good in his eyes.

1 If they belonged the Benjamites.
2 This oath came of rashness, and of judgment: for after they brake it, in shewing secretly the marry with certain of their daughters.
3 According to their custom, when they would consult with the Lord.
4 Or, repented that they had destroyed their brethren, as appeareth ver. 15.
5 Condemning them to be fautors of vice, which would not put their hand to punish it.

6 To wit, about four months after the discomfiture, ch. 20. 47.
7 For there lacked two hundred.
8 Benjamin must be reserved to have the twelfth portion in the inheritance of Jacob.
9 He describeth the place where the maids used yearly to dance, the manner then was, and to sing psalms and songs of God's works among them.
10 Though they thought hereby to persuade that they kept their oath, yet before God it was broken.
11 Meaning, two hundred.

The Book of RUTH.

THE ARGUMENT.

This book is intitled after the name of Ruth: which is the principal person spoken of in this treatise. Wherein also figuratively is set forth the state of the church which is subject to manifold afflictions, and yet at length God giveth good and joyful issue: teaching us to abide with patience till God deliver us out of trouble. Herein also is described how Jesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Jesus did vouchsafe to come, notwithstanding she was a Moabitess of base condition, and a stranger from the people of God: declaring unto us thereby that the Gentiles should be sanctified by him, and joined with his people, and that there should be but one sheepfold, and one Shepherd. And it seemeth that this history appertaineth to the time of the judges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sons die. 19 Naomi and Ruth come to Bethlehem.

IN the time that the judges † ruled, there was dearth in the ^a land, and ^b a man of Bethlehem ^b Judah went for to sojourn in the country of Moab, he and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sons, Mahlon, and Chilion, Ephrathites of Bethlehem Judah: and when they came into the land of Moab, they continued ^c there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sons,

4 Which took them wives of the ^c Moabites: the one's name was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both twain: so the woman was left ^d destitute of her two sons, and of her husband.

6 ¶ Then she arose with her daughters-in-law, and returned from the country of Moab, for she had heard say in the country of Moab, that the Lord had ^e visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters-in-law with her, and they went on their way to return unto the land of Judah.

8 Then Naomi said unto her two daughters-in-law, Go, return each of you unto her own mother's house: the Lord shew favour unto you, as ye have done with the dead, and with me.

9 The Lord grant you, that you may find ^e rest, either of you in the house of her husband.

And when she kissed them, they lift up their voice and wept. Bef. Chr. 1312.

10 And they said unto her, Surely we will return with thee unto thy people.

11 But Naomi said, Turn again, my daughters: for what cause will you go with me? are there any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way: for I am too old to have ^f an husband. If I should say, I have hope, and if I had an husband this night: yea, if I had borne sons,

13 Would ye tarry for them, till they were of age? would ye be deferred for them from taking of husbands? nay, my daughters: for it grieveth ^g me ^h † much for your sakes that the hand of the Lord is gone out against me. † Or, more than you.

14 Then they lift up their voice and wept again, and Orpah ⁱ kissed her mother-in-law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister-in-law is gone back unto her people and unto her gods: ^j return thou after thy sister-in-law.

16 And Ruth answered, Intreat me not to leave thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest I will dwell: thy people ^k shall be my people, and thy God my God,

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me and ^l ~~mine~~ also, if ^m aught but death part thee and me.

18 ¶ When she saw that she was stedfastly minded to go with her, she left speaking unto her.

19 So they went both until they came to Bethlehem: and when they were come to Bethlehem, it was ⁿ noised of them through all the city, and they said, Is not this Naomi?

20 And she answered them, Call me not ^o † Naomi, but, call me ^p † Mara: for the Almighty hath given me much bitterness. † Or, beautiful.
† Or, bitter.

21 I

^a In the land of Canaan.

^b In the tribe of Judah, which was also called Bethlehem Ephrathah, because there was another city so called in the tribe of Zebulun.

^c By this wonderful providence of God, Ruth became one of God's household, of whom Christ came.

^d By sending them plenty again.

^e Hereby it appeareth that Naomi, by dwelling among

idolaters, was waxen cold in the true zeal of God, which rather hath respect ^q to the ease of the body, than to the comfort of the soul.

ⁱ When she took leave and departed.

^j No persuasions ^r prevail to turn them back from God, whom he hath chosen to be his.

^k Whereby appeareth that she was of a great family, and of good reputation.

21 I went out full, and the Lord hath caused me to return empty: Why call you me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me unto adversity?

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, when she came out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

C H A P. II.

1 Ruth gathereth corn in the fields of Boaz. 8 The gentleness of Boaz toward her.

THEN Naomi's husband had a kinsman, one of great power, of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, I pray thee let me go to the field, and gather ears of corn after him in whose sight I find favour. And she said unto her, Go, my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to pass, that she met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was appointed over the reapers, Whose maid is this?

6 And the servant that was appointed over the reapers, answered and said, It is the Moabitish maid, that came with Naomi out of the country of Moab:

7 And she said unto us, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning unto now, save that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou, my daughter? go to none other field to gather, neither go from hence: but abide here by my maidens.

9 Let thine eyes be on the field that they do reap, and go thou after the maidens. Have I not charged the servants, that they touch thee not? Moreover, when thou art athirst, go unto the vessels, and drink of that which the servants have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, How have I found favour in thine eyes, that thou shouldest know me, seeing I am a stranger?

11 And Boaz answered, and said unto her, All is told and shewed me that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast born, and art come unto a people which thou knewest not in time past.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God

of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord: for thou hast comforted me, and spoken comfortably unto thy maid, though I be not like to one of thy maids.

14 And Boaz said unto her, At the meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers, and he reached her parched corn: and she did eat, and was sufficed, and left thereof.

15 And when she arose to glean, Boaz commanded his servants, saying, Let her gather among the sheaves, and do not rebuke her.

16 Also let fall some of the sheaves for her, and let it lie, that she may gather it up, and rebuke her not.

17 So she gleaned in the field until evening, and she threshed that she had gathered, and it was about an ephah of barley.

18 And she took it up, and went into the city, and her mother-in-law saw what she had gathered: also she took forth, and gave to her that which she had reserved, when she was sufficed.

19 Then her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that knew thee. And she shewed her mother-in-law, with whom she had wrought, and said, The man's name, with whom I wrought to-day, is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the Lord: for he ceaseth not to do good to the living and to the dead. Again, Naomi said unto her, The man is near unto us, and of our affinity.

21 And Ruth the Moabitess said, He said also certainly unto me, Thou shalt be with my servants until they have ended all mine harvest.

22 And Naomi answered unto Ruth her daughter-in-law, It is best, my daughter, that thou go out with his maids, that they meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather unto the end of barley harvest, and of wheat harvest, and dwelt with her mother-in-law.

C H A P. III.

1 Naomi giveth Ruth counsel. 12 He acknowledgeth himself to be her kinsman.

Afterward Naomi her mother-in-law said unto her, My daughter, shall not I seek rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maids thou wast? behold, he winnoweth barley to-night in the floor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down

1 Which was in the month Nisan, that containeth part of March, and part of April.

2 Both for virtue, authority, and riches.

3 Her humility declareth her great affection toward her mother-in-law, forasmuch as she spareth no painful diligence to get both their livings.

4 That is, take heed in what field they do reap.

5 The men of the Moabites, which are enemies to God's

• Signifying, that she shall never want any thing, if she put her trust in God, and live under his protection.

■ Which she brought home to her mother-in-law.

¶ To wit, of her bag, as is in the Chaldee text.

* To my husband and children, when they were alive, and now to us.

• Meaning, that she would provide her of an husband, with whom she might live quietly.

Ruth Chap. 2^o Verfe 8.



The Courtesy of BOAZ to RUTH.

J. Smider. fecit

Bef. Chr. 1312. down to the floor: let not the man know of thee, until he have left eating and drinking.

4 And when he shall sleep, mark the place where he layeth him down, and go and uncover the place of his feet, and lay thee down, and he shall tell thee what thou shalt do.

5 And she answered her, All that thou biddest me, I will do.

6 ¶ So she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunken, and cheared his heart, he went to lie down at the end of the heap of corn, and she came softly, and uncovered the place of his feet, and lay down.

8 And at midnight the man was afraid † and caught hold: and lo, a woman lay at his feet.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment over thine handmaid: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodness in the latter end, than at the beginning, inasmuch as thou followedst not young men, were they poor or rich.

11 And now, my daughter, fear not: I will do to thee all that thou requirest: for all the city of my people doth know, that thou art a virtuous woman.

12 And now it is true that I am thy kinsman, howbeit there is a kinsman nearer than I.

13 Tarry to night, and when morning is come, if he will do the duty of a kinsman unto thee, well, let him do the kinsman's duty: but if he will not do the kinsman's part, then will I do the duty of a kinsman, as the Lord liveth: sleep until morning.

14 ¶ And she lay at his feet until the morning: and she arose before one could know another: for he said, Let no man know that a woman came into the floor.

15 Also he said, Bring the † sheet that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid them on her, and she went into the city.

16 And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done unto her,

17 And said, These six measures of barley gave he me: for he said to me, Thou shalt not come empty unto thy mother-in-law.

18 Then said she, My daughter, sit still, until thou know how the thing will fall: for the man will not be in rest, until he hath finished the matter this same day.

C H A P. IV.

1 Boaz speaketh to Ruth's next kinsman touching her marriage. 7 The ancient custom in Israel.

10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

† Boaz, nor yet any other.

‡ That is, had refreshed himself among his servants.

¶ Thou shewest thyself from time to time more virtuous.

• If he will take thee to be his wife by the title of affinity, according to God's law, Deut. 25. 5.

• Perceiving by her coming home, that he had not taken her to his wife, she was astonished.

* Which was the place of judgment.

THEN went Boaz up to the gate, and sat there, and behold, the kinsman, of whom Boaz had spoken, came by: and he said, Ho, such one, come, sit down here. And he turned, and sat down.

Then he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, will sell a parcel of land, which was our brother Elimelech's.

4 And I thought to advertise thee, saying, Buy it before the † assistants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, tell me: for I know that there is none besides thee to redeem it, and I am after thee. Then he answered, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead: so stir up the name of the dead, upon his inheritance.

6 And the kinsman answered, I cannot redeem it, lest I destroy my own inheritance: redeem my right to thee, for I cannot redeem it.

7 Now this was the manner beforetime in Israel, concerning redeeming and changing, for to stablish all things: a man did pluck off his shoe, and gave it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 And moreover, Ruth the Moabitess, the wife of Mahlon, have I bought to be my wife, to stir up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders said, We are witnesses: the Lord make the wife that cometh into thine house like Rachel and like Leah, which twain did build the house of Israel: and that thou mayest do worthily in Ephrathah, and be famous in Bethlehem,

12 And that thine house be like the house of Pharez (* whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave that she conceived, and bare a son.

14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel.

3 P

15 And

• The Hebrews here use words which have proper signification, but serve to note a certain person as we say, Ho, firrah, ho, such one.

• For thou art the of the kin.

• That his inheritance might bear his name that is dead.

• That he had resigned his right, Deut. 25. 9.

• Or, of the city where he remained.

• Ephrathah and Beth-lehem both one.

• He shall leave a continual posterity.

† Or, turned himself from one side to another.

† Or, inhabitants.

* Gen. 38. 29.

15 And this shall bring thy life again, and cherish thine old age: for thy daughter-in-law which loveth thee, hath borne unto him, and she is better to thee than ^a seven sons.

16 And Naomi took the child, and laid it in her lap, and became nurse unto it.

17 And *the women* her neighbours gave it a name, saying, There is a child born unto Naomi, and called the name thereof Obed: the same was the father of Jesse, the father of David.

^a Meaning, many sons.

18 ¶ These now are the generations of Pharez: ^b Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

^b This genealogy is brought in, to prove that David by succession came of the house of Judah.

The First Book of SAMUEL.

THE ARGUMENT.

According as God hath ordained, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first book of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safeguard of him, which did represent Jesus Christ the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the person of a king is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punisheth the ingratitude of his people, and sendeth them continual wars both at home and abroad. And because Saul, whom, of nothing, God had preferred to the honour of a king, did not acknowledge God's mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put down from his estate, and David the true figure of Messiah placed in his stead, whose patience, modesty, constancy, persecution by open enemies, feigned friends, and dissembling flatterers, are left to the church, and to every member of the same, as a pattern and example to behold their state and vocation.

CHAP. I.

1 The genealogy of Elkanah, father to Samuel. 2 His two wives. 5 Hannah was barren, and prayed to the Lord. 15 Her answer to Eli. 20 Samuel is born. 24 She doth dedicate him to the Lord.

THERE was a man of one of the two ^a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 ^b And this man went up out of his city every year, to worship and to sacrifice unto the Lord of hosts in ^c Shiloh, where were the two sons of Eli, Hophni and Phinehas, priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gave to Peninnah his wife and to all her sons and daughters portions.

5 But unto Hannah he gave ^d a worthy ^e portion: for he loved Hannah, and the Lord had made her barren.

^a There were two Ramaths, so that in this city in Ephraim were Zophim: that is, the learned men and prophets.

^b For the ark was there ^d that time.

6 ¶ And her adversary vexed her sore, forasmuch ^f she upbraided her, because the Lord had made her barren.

7 (And so did he year by year) and as oft as she went up to the house of the Lord, thus she vexed her, that she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, Why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better ^g thee than ten ^h sons?

9 So Hannah rose up after that they had eaten and drunk in Shiloh (and Eli the priest sat upon a stool by one of the posts of the ⁱ temple of the Lord.)

10 And she was troubled in her mind, and prayed unto the Lord, and wept sore:

11 Also she vowed ^j a vow, and said, O Lord of hosts, if thou wilt look on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give unto thine handmaid ^k a man child, then I will give him unto the Lord all the days of his life, ^l and there shall no razor come upon his head.

12 And

^f Some read, ^g portion with an heavy cheer.

^g Let this suffice thee, that I love thee no less than if thou hadst many children.

^h That is, of the house where the ark was.

15 Yea, before they burnt the fat, the priest's boy came and said to the man that offered, Give me flesh to roast for the priest: for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them burn the fat according to the custom, then take as much as thine heart desireth: then he would answer, No, but thou shalt give it now: and if thou wilt not, I will take it by force.

17 Therefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a young child, ministered before the Lord, girded with linen ephod.

19 And his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman, for the petition that she asked of the Lord: and they departed unto their place.

21 And the Lord visited Hannah, so that she conceived and bare three sons, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for of all this people I hear evil reports of you.

24 Do no more, my sons: for it is no good report that I hear, which is, that ye make the Lord's people to trespass.

25 If one man sin against another, the judge shall judge it: but if a man sin against the Lord, who will plead for him? Notwithstanding they obeyed not the voice of their father, because the Lord would slay them.

26 ¶ (Now the child Samuel profited and grew, and was in favour both with the Lord and also with men)

27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did not I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And I chose him out of all the tribes of Israel to be my priest, to offer upon mine altar, and to burn incense, and to wear an Ephod before me, and I gave unto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore have you kicked against my sacrifice and mine offering, which I commanded in my tabernacle, and honourest thy children

above me, make yourselves fat of the first-fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house, and the house of thy father, should walk before me for ever: but now the Lord saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall bless Israel, and there shall not be an old man in thine house for ever.

33 Nevertheless, I will not destroy every one of thine from mine altar, to make thine eyes to fail, and make thine heart sorrowful: and all the multitude of thine house shall die when they be men.

34 And this shall be a sign unto thee, that shall come upon thy two sons Hophni and Phinehas: in one day they shall die both.

35 And I will stir me up a faithful priest, that shall do according to mine heart, and according to my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

36 And all that are left in thine house shall come and bow down to him for a piece of silver, and a morsel of bread, and shall say, Appoint me, I pray thee, to one of the priest's offices, that I may eat a morsel of bread.

C H A P. III.

1 There was no manifest vision in the time of Eli.

4 The Lord calleth Samuel three times, 11 And sheweth what shall come upon Eli and his house.

18 The same declareth Samuel to Eli.

NOW the child Samuel ministered unto the Lord before Eli: and the word of the Lord was precious in those days: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to wax dim, so that he could not see.

3 And ere the light of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he came unto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go again and sleep. And he went and slept.

6 And the Lord called once again, Samuel. And Samuel arose and went to Eli, and said, I am here: for thou didst call me. And he answered, I called thee not, my son: go again and sleep.

7 Thus

Which was commanded first to have been offered to God.

Not passing for their own profit, so that God might be served aright.

Seeing the horrible abuse thereof.

Which was (as the Hebrews write) after their travail, when they came to be purified, read Exod. 38. 8. Levit. 12. 6.

Because they contemn their duty to God, ver. 17.

So that to obey good admonitions, is God's mercy; and to disobey them, is his just judgment for sin.

To wit, Aaron.

Why have you contemned my sacrifices, and it is not them under foot?

God's promises are only effectual in such as he giveth constancy unto, to fear and obey him.

Thy power and authority.

Thy posterity shall see the glory of the chief priest translated to another, whom they shall envy, 1 Kings 2. 27.

Meaning Zadok, who succeeded Abiathar, and was the figure of Christ.

That is, shall be inferior unto him.

The Chaldee reads, whilst Eli lived.

Because there were very few prophets to declare it.

In the court next to the tabernacle.

That is, the lamps which burnt in the night.

Josephus writeth, that Samuel was twelve years old when the Lord appeared to him.

Or, for the thing that she hath lent to the Lord, to Samuel.

Or, when they come to man's age.

Lev. 10. 14.

1141. **Bef. Chr.** 7. Thus *did* Samuel, before he knew the Lord, and before the word of the Lord was revealed unto him.

■ And the Lord called Samuel again the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go and sleep: and if he call thee, then say, Speak, Lord, for thy servant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

11 ¶ Then the Lord said to Samuel, Behold, I will do a thing in Israel, whereof whosoever shall hear, his two ears shall tingle.

12 In that day I will raise up against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 And I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons ran into a slander, and he stayed them not.

14 Now therefore I have sworn unto the house of Eli, that the wickedness of Eli's house shall not be purged with sacrifice nor offering for ever.

15 Afterward Samuel slept until the morning, and opened the doors of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my son. And he answered, Here I am.

17 Then he said, What is it that the Lord said unto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide any thing from me, of all that he said unto thee.

18 So Samuel told him every whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let of his words fall to the ground.

20 And all Israel from Dan Beer-sheba knew that faithful Samuel was the Lord's prophet.

21 And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by his word.

CHAP. IV.

1 Israel is overcome by the Philistines. 4. They do fetch the ark, wherefore the Philistines do fear.

10 The ark of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the son of Eli.

AND Samuel spake unto all Israel: and Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

■ And the Philistines put themselves in array against Israel: and when they joined the battle, Israel was smitten down before the Philistines: who slew of the army in the field about four thousand men.

3 So when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten this day before the Philistines? let bring the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the ark of the covenant of the Lord of hosts, who dwelleth between the cherubims: and there were the two sons of Eli, Hophni and Phinehas, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the host, all Israel shouted mighty shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the sound of this mighty shout in the host of the Hebrews: and they understood that the ark of the Lord was come into the host.

7 And the Philistines were afraid, and said, God is come into the host: therefore said they, Wo unto us: for it hath not been so heretofore.

8 Wo unto us, who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistines, that ye be not servants unto the Hebrews, as they have served you: be valiant therefore and fight.

10 And the Philistines fought, and Israel was smitten down, and fled every man into his tent: and there was exceeding great slaughter: for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his cloaths rent, and earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way side, waiting: for his heart feared for the ark of God: and when the man came into the city to tell it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

3 Q

15 (Now

Bef. Chr. 1141. † From the departure of the Israelites out of Egypt unto the time of Samuel, about 397 years. † Or, store of help, ch. 7. 12.

2 Kings 21. 12.

† Or, that Samuel was the faithful prophet of the Lord. † Heb. by the word of the Lord.

Judg. 13.

† By vision.
 † Such was the corruption of those times, that the chief priest was become dull and negligent and understood the Lord's appearing.
 † God declareth what sudden fear shall come upon men, when they shall hear that the ark is taken, and also see Eli's house destroyed.
 † Meaning, that his posterity should enjoy the chief priest's office.
 † God punish thee after this and that sort, except thou tell truth, Ruth 1. 17.
 † The Lord accomplished whatsoever he had said.
 † For it may seem that this war was undertaken by Sa-

muels commandment.
 † For he used to appear to the Israelites between the cherubims the ark of the covenant, Exod. 25. verse 17.
 † Before fought against men, and now God is to fight against us.
 † For in the Red Sea in the wilderness, the Egyptians were destroyed, which was the last of his plagues.
 † David alluding to this place, Psal. 78. 63. saith, they were consumed with fire: meaning, they were suddenly destroyed.
 † In token of sorrow and mourning.
 † It should be taken of the enemies.

Bef. Chr. 1141.
• Ch. 3. 2. 15 (Now Eli was fourscore and eighteen years old, and his eyes were dim that he could not see)

16 And the man said unto Eli, I came from the army, and I fled this day out of the host: and he said, What thing is done, my son?

17 Then the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people: and moreover thy two sons, Hophni and Phinehas, are dead, and the ark of God is taken.

18 ¶ And when he had made mention of the ark of God, Eli fell from his seat backward by the side of the gate, and his neck was broken, and he died: for he was an old man and heavy: and he had judged Israel forty years.

† Or, returned.

† Or, to cry out.

19 And his daughter-in-law Phinehas's wife was with child near her travail: and when she heard the report that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself, and travailed: for her pains came upon her.

20 And about the time of her death, the women that stood about her, said unto her, Fear not: for thou hast borne a son: but she answered not, nor regarded it.

† Or, so glad, or where is the glory.

21 And she named the child Ichabod, saying, The glory is departed from Israel, because the ark of God was taken, and because of her father-in-law and her husband.

22 She said again, The glory is departed from Israel: for the ark of God is taken.

C H A P. V.

2 The Philistines bring the ark into the house of Dagon, which id:1 fell down before it. 6 The men of Ashdod are plagued. 8 The ark is carried into Gath, and after to Ekron.

THEN the Philistines took the ark of God, and carried it from Eben-ezer unto Ashdod.

2 Even the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day, in the morning, behold, Dagon was fallen upon his face on the ground before the ark of the Lord, and they took up Dagon, and set him in his place again.

4 Also they rose up early in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the ark of the Lord, and the head of Dagon, and the two palms of his hands were cut off upon the threshold: only the stump of Dagon was left him.

5 Therefore the priests of Dagon, and all that came into Dagon's house, tread not the threshold of Dagon in Ashdod, unto this day.

6 But the hand of the Lord was heavy upon them of Ashdod, and destroyed them, and smote

▪ According as God had aforesaid.

▪ And settled her body toward her travail.

▪ She uttered her great sorrow by repeating her words.

† Which was one of the five principal cities of the Philistines.

▪ Which their chief idol, and, some write, from the navel downward was like a fish, and upward like a man.

† Thus instead of acknowledging of the true God by this miracle, they fall further superstition.

them with the emerods, both Ashdod, and the coasts thereof.

Bef. Chr. 1140.
* Pl. 78. 66.

7 And when the men of Ashdod saw this, they said, Let not the ark of the God of Israel abide with us: for his hand is sore upon us and upon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath: and they carried the ark of the God of Israel about.

9 And when they had carried it about, the hand of the Lord was against the city with very great destruction, and he smote the men of the city both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron: and soon as the ark of God came to Ekron, the Ekronites cried out, saying, They have brought the ark of the God of Israel to us, to slay us and our people.

11 Therefore they sent, and gathered together all the princes of the Philistines, and said, Send away the ark of the God of Israel, and let it return to his own place, that it slay us not and our people: for there was destruction and death throughout all the city, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

C H A P. VI.

1 The time that the ark was with the Philistines, which they sent again with a gift. 12 It cometh to Beth-shemesh. 17 The Philistines offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the ark.

SO the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called the priests and the soothsayers, saying, What shall we do with the ark of the Lord? tell us wherewith we shall send it home again.

3 And they said, If you send away the ark of the God of Israel, send it not away empty, but give unto it a sin-offering: then shall ye be healed, and it shall be known to you, why his hand departeth not from you.

4 Then said they, What shall be the sin-offering, which we shall give unto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistines: for plague was on you all, and your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall give glory unto the God of Israel, that he may take

▪ Though they had felt God's power and afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

▪ The wicked when they feel the hand of God, grudge and reject him, where the godly humble themselves, and cry for mercy.

▪ They thought by continuance of time the plague would have ceased, and so would have kept the ark still.

▪ The idolaters confess there is a true God, who punisheth sin justly.

Bef. Chr. 1140. take his hand from you, and from your gods, and from your land.

6 Wherefore then should ye harden your hearts, the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

Then take the ark of the Lord, and set it upon the cart, and put the jewels of gold which ye give it for a sin-offering in a coffer by the side thereof, and send it away, that it may go.

9 And take heed, if it go up by the way of his own coast to Beth-shemesh, it is he that did us this great evil: but if not, we shall know then, that it is not his hand that smote us, but it was a chance that happened us.

10 And the men did so: for they took two kine that gave milk, and tied them to the cart, and shut the calves at home.

11 So they set the ark of the Lord upon the cart, and the coffer with the mice of gold, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistines went after them, unto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat-harvest in the valley, and they lift up their eyes and spied the ark, and rejoiced when they saw it.

14 ¶ And the cart came into the field of Joshua a Beth-shemite, and stood still there. There was also a great stone, and they clave the wood of the cart, and offered the kine for a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt-offering, and sacrificed sacrifices that same day unto the Lord.

16 And when the five princes of the Philistines had seen it, they returned to Ekron the same day.

17 ¶ So these the golden emerods, which the Philistines gave for a sin-offering the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mice according to the number of all the cities of the Philistines, belonging to the five princes, both of walled towns and of towns unwalled, unto the great stone of Abel, whereon they set the ark of the Lord: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

† Or, the plaint or lamentation.

¶ This is God's judgment upon the idolaters, that knowing the true God, they worship him not aright.

† Meaning, the golden emerods and the golden mice.

¶ The God of Israel.

† The wicked attribute almost all things to fortune and chance, whereas indeed there is nothing done without God's providence and decree.

¶ For the trial of the matter.

¶ To wit, the men of Beth shemesh, which were Israelites.

¶ These the five principal cities of the Philistines, which were all conquered unto the time of David.

19 And he smote of the men of Beth-shemesh, because they had looked in the ark of the Lord: he slew even among the people fifty thousand men and threescore and ten men: and the people lamented, because the Lord had slain the people with so great slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from us?

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord: come ye down, and take it up to you.

CHAPTER VII.

The ark is brought to Kirjath-jearim. 3 Samuel exhorteth the people to forsake their sins and turn to the Lord. 10 The Philistines fight against Israel and are overcome. 16 Samuel judgeth Israel.

THEN the men of Kirjath-jearim came and took up the ark of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his son, to keep the ark of the Lord.

(For while the ark abode in Kirjath-jearim, the time was long, for it was twenty years) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake unto all the house of Israel, saying, If ye be come again unto the Lord with all your heart, put away the strange gods from among you, and Ashtaroath, and direct your hearts unto the Lord, and serve him only, and he shall deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroath, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together at Mizpeh, and drew water and poured it out before the Lord, and fasted the same day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7 When the Philistines heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistines went up against Israel: and when the children of Israel heard that, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he may save us out of the hand of the Philistines.

9 Then Samuel took a sucking lamb, and offered it altogether for a burnt-offering unto the Lord, and Samuel cried unto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt-offering, the

¶ For it is not lawful to any, either to touch it, save only Aaron, and his sons, Num. 4. 15. 20.

¶ A city in the tribe of Judah, called also Kirjath-baal, Josh. 15. 60.

¶ Lamented for their sins, and followed the Lord.

¶ For Shiloh now desolate, because the Philistines had taken thence the ark.

¶ The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their sins.

¶ Signifying, that in the prayers of the godly, there ought to be vehement zeal.

the Philistines came to fight against Israel: but the Lord ^{1100.} thundered with [■] great thunder that day upon the Philistines, and scattered them: so they were slain before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistines, and smote them until they came under Beth-car.

12 Then Samuel took a stone and pitched it between Mizpeh and ^fShen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen us.

13 ¶ So the Philistines were brought under, and they came no more again into the coasts of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

14 Also the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath: and Israel delivered the coasts of the same out of the hands of the Philistines: and there was peace between Israel and the ^fAmorites.

15 And Samuel judged Israel all the days of his life,

16 And went about year by year to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he judged Israel: also he built an ² altar there unto the Lord.

C H A P. VIII.

■ Samuel maketh his sons judges over Israel, who follow not his steps. 5 The Israelites ask a king. 11 Samuel declareth in what state they should be under the king. 19 Notwithstanding they ask one still, and the Lord willetb Samuel to grant unto them.

WHEN Samuel was now become old, he ¹ made his sons judges over Israel.

2 (And the name of his eldest son was ^kJoel, and the name of the second Abiah) even judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and [■] took rewards, and perverted the judgment. ^{Deut. 16. 19.}

4 ¶ Wherefore all the elders of Israel gathered them together, and came to Samuel unto ¹Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: ^{*} make us now a king [■] judge us like all nations. ^{Ho. 13. 10. Acts 13. 21.}

6 But the thing ² displeased Samuel, when they said, Give us [■] king to judge us: and Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Hear the voice of the people in all that they shall say unto thee: for they have not cast thee away, but they have cast me away, that I should not reign over them.

8 As they have ever done since I brought them out of Egypt, even unto this day, (and

have forsaken me and served other gods) even so do they unto thee. ^{Bef. Chr. 1112.}

9 Now therefore hearken unto their voice: howbeit yet ² testify unto them, and shew them the manner of the king that shall reign over them.

10 ¶ So Samuel told all the words of the Lord unto the people that asked a king of him.

11 And he said, This shall ^o be the manner of the king that shall reign over you: he will take your sons, and appoint them to his chariots, and to be his horsemen, and *some* shall run before his chariot.

12 Also he will make them his captains over thousands, and captains over fifties, and to ear his ground, and to reap his harvest, and to make instruments of war, and the things that serve for his chariots.

13 He will also take your daughters and make them apothecaries, and cooks, and bakers.

14 And he will take your fields, and your vineyards, and your best olive-trees, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give it to his [‡] eunuchs, and to his servants. ^{Or, chief officers.}

16 And he will take your men-servants, and your maid-servants, and the chief of your young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep, and ye shall be his servants.

18 And ye shall cry out at that day, because of your king whom ye have chosen you, and the Lord will not ^p hear you at that day.

19 But the people would not hear the voice of Samuel, but did say, Nay, but there shall be [■] king over us.

20 And we also will be like all *other* nations, and our king shall judge us, and go out before us, and fight our battles.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel, [‡] Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go every man unto his city. ^{Or, grant their request.}

C H A P. IX.

3 Saul seeking his father's asses, by the counsel of his servant goeth to Samuel. 9 The prophets called Seers. 15 The Lord revealeth to Samuel Saul's coming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

THERE was now a man of Benjamin, [■] mighty in power, named ^{*}Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of [■] man of Jemini. ^{Ch. 14. 51. Chron. 3. 33.} 2 And

^{*} According to the prophecy of Hannah, Samuel's [■] ther, chap. 2. 10.

^f Which was [■] great rock over-against Mizpeh.

[■] Meaning, the Philistines.

² Which was not contrary [■] the law, for [■] yet a certain place was not appointed.

¹ Because he was not able [■] bear the charge.

[■] Who was also called Vashni, 1 Chron. 6. 28.

¹ For there his house was, chap. 7. 17.

² Because they were not content with the order that God

had appointed, but would be governed [■] were the Gentiles.

² To prove if they will forsake their wicked purpose.

^o Not that kings have this authority by their office, but that such [■] reign [■] God's wrath should usurp this over their brethren, contrary to the law, Deut. 17. 20.

^p Because ye repent not for your sins, but because ye smart for your afflictions, whereinto ye cast yourselves willingly.

² That is, both valiant and rich.

Bef. Chr. 1095. And he had a son called Saul, a goodly young man and a fair: so that among the children of Israel there was none goodlier than he: from the shoulders upward, he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost: therefore Kish said to Saul his son, Take now one of the servants with thee, and arise, go, and seek the asses.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, and *there they were* not: he went also through the land of Jemini, but they found them not.

5 When they came to the land of Zuph, Saul said unto his servant that was with him, Come and let us return, lest my father leave the care of asses, and take thought for us.

6 And he said unto him, Behold now in this city is a man of God, and he is an honourable man: all that he saith cometh to pass: let us now go thither, if so be that he can shew us what way we may go.

7 Then said Saul to his servant, Well then, let us go: but what shall we bring unto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have found about me the fourth part of a shekel of silver: that will I give the man of God, to tell us our way.

9 (Beforetime in Israel when a man went to seek an answer of God, thus he spake, Come, and let us go to the seer: for *he that is called* now a prophet, was in the old time called a Seer.)

10 Then said Saul to his servant, Well said, come, let us go: so they went into the city where the man of God was.

11 ¶ And as they were going up the highway to the city, they found maids that came out to draw water, and said unto them, Is there here a seer?

12 And they answered them, and said, Yea: lo, *he is* before you: make haste now, for he came this day to the city: for there is an offering of the people this day in the high place.

13 When ye shall come into the city, ye shall find him straightway ere he come up to the high place to eat: for the people will not eat until he come, because he will bless the sacrifice: and then eat they that be bidden to the feast: now therefore go up: for even now shall ye find him.

14 Then they went up into the city, and when they were come into the midst of the city, Samuel came out against them, to go up to the high place.

15 ¶ But the Lord had revealed to Samuel secretly (a day before Saul came) saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be governor over my people Israel, that he may save my people out of the hands of the Philistines: for I have looked upon my people, and their cry is come unto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the midst of the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place: for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, care not for them: for they are found, and on whom is set all the desire of Israel? is it not upon thee, and on all thy father's house?

21 ¶ But Saul answered, and said, Am not I the son of Jemini, of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons.

23 And Samuel said unto the cook, Bring forth the portion which I gave thee, and whereof I said unto thee, Keep it with thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee and eat: for hitherto hath it been kept for thee, saying, Also I have called the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, he communed with Saul upon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come down to the end of the city, Samuel said to Saul, Bid the servant go before us (and he went), but stand thou still now, that I may shew thee the word of God.

¹ So that it might seem that God approved their request in appointing out such a person.

² All these circumstances were means to serve unto God's providence, whereby Saul (though not approved of God) was made king.

³ Where was Ramath Zophim, the city of Samuel.

⁴ Which is about five pence, read Gen. 23. 15.

⁵ So called, because he foresaw things to come.

⁶ That is, a feast after the offering, which should be kept in an high place of the city appointed for that use.

⁷ That is, give thanks, and distribute the meat according to their custom.

⁸ Notwithstanding their wickedness, yet God was ever mindful of his inheritance.

⁹ Meaning, all that thou desirest to know.

¹⁰ Whom doth Israel desire to be their king, but thee?

¹¹ Where the feast was.

¹² That is, the shoulder with the breast, which the priest had for his family in all peace-offerings, Levit. 10. 14.

¹³ That both by the assembling of the people, and by the preparation for thee, thou mightest understand, that I knew of thy coming.

¹⁴ To speak with him secretly, for the houses were flat above.

¹⁵ God's commandment concerning thee.

Bef. Chr.
1095.

C H A P. X.

1 Saul is anointed king by Samuel. 9 God changeth Saul's heart, and he prophesieth. 17 Samuel assembles the people, and sheweth them their sins. 21 Saul is chosen king by lot. 25 Samuel writeth the king's office.

THEN Samuel took a viol of ^b oil, and poured it upon his head, and kissed him, and said, Hath not the Lord appointed thee to be governor over his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by ^e Rachel's sepulchre in the border of Benjamin, even at Zelzah, and they will say unto thee, The ⁱ asses which thou wentest to seek, are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go forth from thence, and shalt come to the [†] plain of Tabor, and there shall meet thee three men going up to God to Beth-el: one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ask thee, [†] if all be well, and will give thee the two *loaves of bread*, which thou shalt receive of their hands.

5 After that shalt thou come to the ^{*} hill of God, where are the garrisons of the Philistines: and when thou art come thither to the city, thou shalt meet a company of prophets coming down from the high place with a viol, and a timbrel, and a pipe, and an harp before them, and they shall prophesy.

6 Then the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 Therefore when these signs shall come unto thee, do as occasion shall serve: for God is with thee.

8 And thou shalt go down before me to Gilgal: and I also will come down unto thee to offer burnt-offerings, and to sacrifice sacrifices of peace. ^{*} Tarry for me seven days, till I come to thee and shew thee what thou shalt do.

9 And when he had turned his [†] back to go from Samuel, God gave him another ¹ heart: and all those tokens came to pass that same day.

10 ¶ And when they came thither to the hill, behold, the company of prophets met him, and the Spirit of God came upon him, and he [†] prophesied among them.

11 Therefore all the people that knew him before, when they saw that he prophesied among the prophets, said each to other, What is come unto the son of Kish? ^{*} Is Saul also among the prophets?

12 And one of the same place answered, and said, But who is their ⁼ father? Therefore it was a proverb, Is Saul also among the ^a prophets?

^a In the law, this anointing signified the gifts of the Holy Ghost, which were necessary for them that should rule.

¹ Samuel confirmeth him by these signs, that God hath appointed him king.

[†] Which was an high place in the city of Kirjath-jearim, where the ark was, chap. 7. 1.

He gave him such virtues as were meet for a king.

^{*} Meaning, that prophecy cometh not by succession, but is given to whom it pleaseth God.

13 And when he had made an end of prophesying, he came to the high place. Bef. Chr. 1095.

14 And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no-where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 Then Saul said to his uncle, He told us plainly that the asses were found: but concerning the kingdom whereof Samuel spake, told he him not.

17 ¶ And Samuel ^a assembled the people unto the Lord in Mizpach:

18 And he said unto the children of Israel, Thus saith the Lord God of Israel, I have brought Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdoms that troubled you.

19 But ye have this day cast away your God, who only delivereth you out of all your adversities and tribulations: and ye said unto him, No, but appoint ^a king over us. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was ^p taken.

21 Afterward he assembled the tribe of Benjamin according to their families, and the family of Matri was taken. So Saul the son of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord again, if that man should yet come thither. And the Lord answered, Behold, he ^a hath hid himself among the stuff.

23 And they ran, and brought him thence: and when he stood among the people, he was higher than any of the people from the shoulders upward.

24 And Samuel said to all the people, See ye not him whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and said, [†] God save the king.

25 Then Samuel told the people ^r the duty of the kingdom, and wrote it in ^a book, and laid it up before the Lord, and Samuel sent all the people away, every man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he save us? So they despised him, and brought him no presents: but he ^a held his tongue.

C H A P. XI.

1 Nabash the Ammonite warreth against Jabez Gilead, who asketh help of the Israelites. 6 Saul promiseth help. 11 The Ammonites are slain. 14 The kingdom is renewed.

T H E N

^a Noting thereby him that from low degree cometh suddenly to honour.

^o Both to declare unto them their fault in asking ^a king, and also to shew God's sentence therein.

^p That is, by casting of lot.

^r As though he were unworthy and unwilling.

^s As it is written in Deut. 17. 15, &c.

^a Both to avoid sedition, and also to win them by patience.

Bef. Chr.
1095.

THEN Nahash the Ammonite¹ came up, and besieged Jabesh-Gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will be thy servants.

2 And Nahash the Ammonite answered them, On this condition will I make **■** covenant with you, that I may thrust out all your² right eyes, and bring that shame upon all Israel.

3 To whom the elders of Jabesh said, Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then if no man deliver us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told these tidings in the ears of the people: and all the people lift up their voices and wept.

5 And behold, Saul came following the cattle out of the field, and Saul said, What aileth this people, that they weep? And they told him the tidings of the men of Jabesh.

6 Then the Spirit of God³ came upon Saul, when he heard these tidings, and he was exceeding angry,

7 And took **■** yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after⁴ Samuel, so shall his oxen be served. And the fear of the Lord fell on the people, and they came out **†** with one consent.

¶ And when he numbered them in Bezek, the children of Israel were three hundred thousand men: and the men of Judah thirty thousand.

9 Then⁵ they said unto the messengers that came, So say unto the men of Jabesh-Gilead, To-morrow by then the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh, which were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out unto² you, and ye shall do with us all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people into three bands, and they came in upon the host in the morning watch, and slew the Ammonites until the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said unto Samuel, ⁶ Who is he that said, Shall Saul reign over us? bring those men that we may slay them.

13 But Saul said, There shall no man⁷ die this day: for to-day the Lord hath saved Israel.

14 ¶ Then said Samuel unto the people, Come, that we may go to Gilgal, and renew the kingdom there.

15 So all the people went **■** Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered⁸ peace-offerings before the

Lord: and there Saul and all the men of Israel rejoiced exceedingly. Bef. Chr.
1095.

C H A P. XII.

1 Samuel declaring to the people his integrity, reproveth their ingratitude. 19 God by miracle causeth the people to confess their sins. 20 Samuel exhorteth the people to follow the Lord.

SAMUEL then said unto all Israel, Behold, I have⁹ hearkened unto your voice in all that ye said unto me, and have appointed a king over you.

2 Now therefore behold *your* king walketh¹⁰ before you, and I am old and grey headed, and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: bear record of me before the Lord, and before his anointed, ¹¹ Whose ox have I taken? or whose ass have I taken? or whom have I done wrong to? or whom have I hurt? or of whose hand have I received any bribe, to blind mine eyes therewith, and I will restore it to you?

4 Then they said, Thou hast done us no wrong, nor hast hurt us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The Lord is witness against you, and his¹² anointed is witness this day, that ye have found nought in mine hands. And they answered, *He is* witness.

6 Then Samuel said unto the people, It is the Lord that **†** made Moses and Aaron, and that **†** brought your fathers out of the land of Egypt. † Or, exalted.

7 Now therefore stand still, that I may reason with you before the Lord according to all the **†** righteousness of the Lord, which he shewed to you and to your fathers. † Or, benefits.

8 ¹³ After that Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord ¹⁴ sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place. * Gen. 46.
5, 6.
* Exod. 4. 16.

9 ¹⁵ And when they forgot the Lord their God, he sold them into the hand of Sisera, ¹⁶ captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. * Judg. 4. 2.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee.

11 Therefore the Lord sent Jerubbaal and ¹⁷ Bedan, and ¹⁸ Jephthah, and ¹⁹ Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelled safe. * Judg. 11.
1.
* Ch. 4. 1.

12 Notwithstanding, when you saw that Nahash the king of the children of Ammon came against

¹ After that Saul was chosen king: for fear of whom they asked **■** king, **■** chap. 12. 12.

² This declareth, that the more **■** that tyrants **■** their destruction, the more cruel they are.

³ God gave him the spirit of strength and courage to go against this tyrant.

⁴ He addeth Samuel, because Saul was not yet approved of all.

⁵ Meaning, Saul and Samuel.

⁶ That is, to the Ammonites, ⁷ dissembling that they had hope of aid.

⁸ By this victory the Lord **■** the hearts of the people

to Saul.

⁹ By shewing mercy, he thought to overcome their malice.

¹⁰ In sign of thanksgiving for the victory.

¹¹ I have granted your petition.

¹² To govern you in peace and war.

¹³ God would that this confession should be **■** pattern for **■** them that have any charge or office.

¹⁴ Your king, who is anointed by the commandment of the Lord.

¹⁵ Captain of Jabin's host, king of Hazor.

¹⁶ That is, Samson, Judges 13. 25.

1095. **Beh. Chr.** against you, ye said unto me, ^k No, but **king** shall reign over us: when yet the Lord your God was your king.

13 Now therefore, behold the king whom ye have chosen, *and* whom ye have desired: lo therefore, the Lord hath set a king over you.

14 If ye will fear the Lord and serve him, and hear his voice, and not disobey the word of the Lord, both ye, and the king that reigneth over you, shall ^l follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lord's mouth, then shall the hand of the Lord be upon you, and on your fathers.

16 Now also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now wheat harvest? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see, how that your wickedness is ⁿ great, which ye have done in the sight of the Lord in asking you a king.

18 Then Samuel called unto the Lord, and the Lord sent thunder and rain the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have sinned in asking us a king, beside ^o all our *other* sins.

20 ¶ And Samuel said unto the people, Fear not, (ye have indeed done all this wickedness, yet depart not from following the Lord, but serve the Lord with all your heart.

21 Neither turn ye back: for *that should be* after vain things which cannot profit you, nor deliver you, for they are but vanity)

22 For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you ^p his people.

23 Moreover God forbid that I should sin against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore fear you the Lord, and serve him in the truth with all your ^r hearts, and consider how great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye and your king.

C H A P. XIII.

3 *The Philistines are smitten of Saul and Jonathan.*

13 *Saul being disobedient to God's commandment, is shewed of Samuel that he shall not reign. 19 The great slavery wherein the Philistines kept the Israelites.*

SAUL now had been king one year, and he reigned two years over Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in

Ref. Chr. Michmash, and in Mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent. 1093.

3 And Jonathan smote the garrison of the Philistines, that was in the ^q hill: and it came to the Philistines ears: and Saul blew the ^r trumpet throughout all the land, saying, Hear, O ye Hebrews.

4 And all Israel heard say, Saul hath destroyed ^s garrison of the Philistines: wherefore Israel was had in abomination with the Philistines: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistines also gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen: for the people *was* like the sand which is by the sea's side in multitude, and came up and pitched in Michmash eastward from ^t Beth-aven.

6 And when all the men of Israel saw that they were in ^u strait (*for the people were in distress*) the people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And *some* of the Hebrews went over Jordan unto the land of ^v Gad and Gilead: and Saul was yet in Gilgal, and all the people for fear followed him.

8 And he tarried seven days, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were ^w scattered from him.

9 And Saul said, Bring ^x burnt-offering to me and peace-offerings: and he offered a burnt-offering.

10 And as soon as he had made ^y end of offering the burnt-offering, behold, Samuel came: and Saul went forth to meet him, to ^z salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was ^a scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together to Michmash,

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord. I was bold therefore, and offered ^b burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy ^c God, which he commanded thee: for the Lord had now established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath sought him a ^d man after his own heart, and the Lord hath commanded him to be governor over his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And

^k Leaving God, ^m seek the help of man, chap. 8. 5.
^l Ye shall be preserved as they that follow the Lord's will.
^m Meaning, the governors.
ⁿ In that ye have forsaken him, who hath ⁿ power in his hand, for a mortal ⁿ.
^o Not only ⁿ other times, but now chiefly.
^p He sheweth that there is ⁿ sin so great, but it shall be forgiven, if the sinner turn again to God.
^q Of his free mercy, and ⁿ of your merits, and therefore he will ⁿ forsake you.
^r Unfeignedly, and without hypocrisy.
^s Whilst these things ⁿ done.
^t Before he took upon him the state of a king.

^q Of Kirjath-jearim, where the ark was, chap. 10. 5.
^r That every one should prepare themselves ⁿ war.
^s Which ⁿ also called Beth-el, in the tribe of Benjamin.
^t Where the two tribes and the half tribe remained.
^u Thinking that the absence of the prophet was a sign, that they should lose the victory.
^v Though these causes seem sufficient in man's judgment: yet because they had ⁿ the word of God, they turned ⁿ his destruction.
^w Who willed thee ⁿ obey him, and rest upon the words spoken by his prophet.
^x That is, David.

15 ¶ And Samuel arose, and gat him up from Gilgal in^d Gibeah of Benjamin: and Saul numbered the people that were found with him, about six hundred men.

16 And Saul and Jonathan his son, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistines pitched in Michmash.

17 And there came out of the hosts of the Philistines † three bands to destroy, one band turned unto the way of Ophrah unto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the^e third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears.

20 Wherefore all the Israelites went down to the Philistines, to sharpen every man his share, his mattock, and his ax, and his weeding-hook.

21 Yet they had a file for the shares, and for the mattocks, and for the pick-forks, and for the axes, and for to sharpen the goads.

22 So when the day of battle was come, there was neither^f sword nor spear found in the hands of any of the people that were with Saul and with Jonathan: but *only* with Saul and Jonathan his son was there found.

23 And the garrison of the Philistines came out to the passage of Michmash.

C H A P. XIV.

14 Jonathan and his armour-bearer put the Philistines to flight. 24 Saul bindeth the people by an oath, not to eat till evening. 32 The people eat with the blood. 38 Saul would put Jonathan to death. 55 The people deliver him.

THEN on a day Jonathan the son of Saul said unto the young man that bare his armour,^g Come, and let^h me go over toward the Philistines garrison, that is yonder on the other side, but he told not his father.

¶ And Saul tarried in the border of Gibeah under a pomegranate tree, which was in Migron, and the people that were with him *were* about six hundred men.

3 And Ahiah the son of Ahitub, ⁱ Icha-
bod's brother, the son of Phinehas, the son of Eli, *was* the Lord's priest in Shiloh, and bore an ephod: and the people knew not that Jonathan was gone.

4 ¶ Now in the way whereby Jonathan sought to go over to the Philistines garrison, there was a † sharp rock on the one side, and a sharp rock on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

5 The one rock stretched from the north toward Michmash, and the other ^j from the south toward Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these^k uncircumcised: it may be that the Lord will work with us: for it is † not hard to the Lord^l to save with many, or with few.

7 And he that bare his armour, said unto him, Do all that is in thine heart: go where it pleaseth thee: behold, ^m I am with thee ⁿ thine heart desireth.

¶ Then said Jonathan, Behold, we go over unto these men, and will shew ourselves unto them.

9 ^o If they say on this wise to us, Tarry until we come to you, then will we stand still in our place, and not go up to them.

10 But if they say, Come up unto us, then will we go up: for the Lord hath delivered them into our hand: and this shall be ^p sign unto us.

11 So they both shewed themselves unto the garrison of the Philistines: and the Philistines said, See, the Hebrews come out of the^q holes wherein they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us: for we will shew you ^r thing. Then Jonathan said unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

13 So Jonathan went up upon^s his hands and upon his feet, and his armour-bearer after him: and *some* fell before Jonathan, and his armour-bearer slew *others* after him.

14 So the^t first slaughter which Jonathan and his armour-bearer made, was about twenty men, ^u it were within half an acre of land, which two oxen plow.

15 And there was a fear in the host, and in the field, and among all the people: the garrison also, and they that went out to spoil, were afraid themselves: and the earth^v trembled: for it was *stricken* with fear by God.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul unto the people that were with him, Search now and see, who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, Bring hither the ark of God (for the ark of God was at that time with the children of Israel)

19 ¶ And while Saul talked unto the priest, the noise that was in the host of the Philistines spread further abroad, and increased: therefore Saul said unto the priest, ^w Withdraw thine hand.

3 S . 20 And

^d And went to his city Ramah.

^e So that to man's judgment these three armies would have over-run the whole country.

^f To declare that the victory only came of God, and ^g by their force.

^h By this example God would declare ^h Israel, that the victory did not consist in multitude, or armour, but only came of his grace.

ⁱ To wit, the Philistines.

^j I will follow thee, whithersoever thou goest.

^k This he spake by the spirit of prophecy, forasmuch ^l hereby God gave him assurance of the victory.

^m Thus they spake contemptuously, and by derision.

ⁿ That is, he crept up, ^o went up with all haste.

^p The second was, when they slew one another; and the third, when the Israelites chased them.

^q In that the insensible creatures tremble for fear of God's judgment, it declareth how terrible his vengeance shall be against his enemies.

^r Let the Ephod alone: for I have no leisure now to ask counsel of God, Numb. 27. 21.

Bef. Chr. 1087. 20 And Saul was assembled with all the people that were with him, and they came to the battle: and behold, every man's sword was against his fellow, and there was a very great discomfiture.

21 Moreover the Hebrews that were with the Philistines beforetime, and were come with them into all parts of the host, even they also turned to be with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines were fled, they followed after them in the battle.

23 And so the Lord saved Israel that day: and the battle continued unto Beth-aven.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, Cursed be the man that eateth food † till night, that I may be avenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where honey lay upon the ground.

26 And the people came into the wood, and behold, the honey dropped, and no man moved his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth, and his eyes received sight.

28 Then answered one of the people, and said, Thy father made the people to swear, saying, Cursed be the man that eateth sustenance this day: and the people were † faint.

29 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made clear, because I have tasted a little of this honey:

30 How much more, if the people had eaten to-day of the spoil of their enemies which they found? for had there not been now a greater slaughter among the Philistines?

31 ¶ And they smote the Philistines that day, from Michmash to Aijalon: and the people were exceeding faint.

32 So the people turned to the spoil, and took sheep, and oxen, and calves, and slew them on the ground, and the people did eat them with the blood.

33 Then men told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have trespassed: roll a great stone unto me this day.

34 Again Saul said, Go abroad among the people, and bid them bring me every man his ox, and every man his sheep, and slay them here, and eat, and sin not against the Lord in eating with the blood. And the people brought

every man his ox in his hand that night, and slew them there.

35 Then Saul made an altar unto the Lord, and that † was the first altar that he made unto the Lord.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning shine, and let us not leave a man of them. And they said, Do whatsoever thou thinkest best. Then said the priest, Let us draw near hither unto God.

37 So Saul asked of God, saying, Shall I go down after the Philistines? wilt thou deliver them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, All ye † chief of the people, come ye hither, and know, and see by whom this sin is done this day.

39 For as the Lord liveth, which saveth Israel, though it be done by Jonathan my son, he shall die the death. But none of all the people answered him.

40 Then he said unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what thou thinkest best.

41 Then Saul said unto the Lord God of Israel, Give a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I tasted a little honey with the end of the rod that was in mine hand, and lo, I must die.

44 Again Saul answered, God do so and more also, unless thou die the death, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath so mightily delivered Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people delivered Jonathan that he died not.

46 Then Saul came up from the Philistines, and the Philistines went to their own place.

47 ¶ So Saul held the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he went, he † handled them wicked men.

48 He gathered also an host, and smote Amalek, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Saul's wife was Ahinoam the daughter of Ahimaaz: and the name of his

† Though before for fear of the Philistines they declared themselves as enemies to their brethren.

‡ Such was his hypocrisy and arrogance, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

¶ That is, the punishment, if they brake their oath.

‡ Which were dim before for weariness and hunger.

‡ By making this cruel law.

‡ That the blood of the beasts that shall be slain, may be pressed out upon it.

‡ To ask counsel of him.

‡ Cause the lot to fall on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

‡ The people thought it their duty to rescue him, who of ignorance had but broken a rash law, and by whom they had received so great a benefit.

‡ As the Lord had commanded, Deut. 25. 17.

‡ Called also Abinadab, chap. 31. 2.

‡ Which was the wife of David, ch. 18. 27.

Bef. Chr. 1087. his chief captain was ^d Abner the son of Ner, Saul's uncle.

51 And Kish was Saul's father, and Ner the father of Abner was the son of Abiel.

5 And there was fore war against the Philistines all the days of Saul: and ^e whomsoever Saul saw to be a strong man, and meet for the war, he took him unto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproveth him. 28 Saul is rejected of the Lord, and his kingdom given to another. 33 Samuel beweth Agag in pieces.

Afterward Samuel said unto Saul, ^{*} The Lord sent me to anoint thee king over his people, over Israel: now therefore ^f obey the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember what Amalek did to Israel, ^g how they laid wait for them in the way, ^h they came up from Egypt.

3 Now therefore go, and smite Amalek, and destroy ye all that pertaineth unto them, and have no compassion on them, but ⁱ slay both man and woman, both infant and suckling, both ox and sheep, both camel and ass.

4 And Saul assembled the people, and [†] numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, [‡] and set watch at the river.

6 And Saul said unto the ^h Kenites, Go, depart, and get you down from among the Amalekites, lest I destroy you with them: for ye shewed ^l mercy to all the children of Israel, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Havilah, as thou comest to Shur, that is before Egypt,

8 And took Agag the king of the Amalekites alive, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheep, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but every thing that was vile, and nought worth, that they destroyed.

10 Then came the word of the Lord unto Samuel, saying,

11 ^k It repenteth me that I have made Saul king, for he is turned from me, and hath not performed my commandments. And Samuel was moved, and cried unto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath

made him there a place, from whence he returned, and departed, and is gone down to Gilgal.

Bef. Chr. 1079.

13 Then Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord, I have fulfilled the ^l commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul answered, They have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen, to sacrifice them unto the Lord thy God, and the remnant have we destroyed.

16 Again Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 Then Samuel said, When thou wast ^m little in thine own sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king over Israel.

18 And the Lord sent thee on a journey, and said, Go, and destroy those sinners the Amalekites, and fight against them, until thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned ⁿ the prey, and hast done wickedly in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt-offerings and sacrifices, as when the voice of the Lord is obeyed? behold, ^{*} to obey is better than sacrifice, and ^o hearken ^p is better than the fat of rams.

Eccles. 4. 17. Hof. 6. 6, 7. Matt. 9. 13. and 22. 7.

23 For ^q rebellion is ^r the sin of witchcraft, and transgression is wickedness and idolatry. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

24 Then Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, take away my ^p sin, and turn again with me, that I may worship the Lord.

26 But Samuel said unto Saul, I will not return with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be king over Israel.

27 And as Samuel turned himself ^r to go away, he caught the lap of his coat, and it rent.

28 Then Samuel said unto him, The Lord hath

hath

Whom Joab the captain of David slew, Sam. 3. 27. As Samuel had forewarned, chap. 8. 11. Because he hath preferred thee ⁿ this honour, thou art bound ^o obey him. That this might be an example of God's vengeance against them that deal cruelly with his people. Which were the posterity of Jethro, Moses's father-in-law. For Jethro ^r to visit them, and gave them good counsel, Exod. 18. 19. God in his eternal counsel ^s changeth ^t repent-

eth, as verse 29. though he seemeth ^u ^v ^w repent, when any thing goeth contrary to his temporal election. This is the ^x of hypocrites, to be impudent against the truth, to condemn others, and justify themselves. Meaning, of base condition, chap. 9. 21. ^y standeth most impudently in his ^z defence both against God and his own conscience. God hateth nothing ^{aa} than the disobedience of his commandment, though the intent seem never so good ^{ab} man. This was ^{ac} ^{ad} repentance, but dissimulation, fearing the loss of his kingdom,

1079. Bel. Chr. hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, that is better than thou.

29 For indeed the strength of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he said, I have sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned again, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came unto him † pleasantly, and Agag said, Truly the bitterness of death is passed.

† Or, in hand.

• Exod. 17. 11. Num. 14-45.

33 And Samuel said, * As thy sword hath made woman childless, so shall thy mother be childless among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: but Samuel mourned for Saul, and the Lord repented that he made Saul king over Israel.

C H A P. XVI.

1 Samuel is reproved of God, and is sent to anoint David. 7 God regardeth the heart. 13 The Spirit of the Lord cometh upon David. 14 The wicked spirit is sent upon Saul. 19 Saul sendeth for David.

THE Lord then said unto Samuel, How long wilt thou mourn for Saul, seeing I have cast him away from reigning over Israel? fill thine horn with oil, and come, I will send thee to Jesse the Beth-lehemite, for I have provided me a king among his sons.

2 And Samuel said, How can I go? for if Saul shall hear it, he will kill me. Then the Lord answered, Take an heifer † with thee, and say, I am come to do sacrifice to the Lord.

† He is in time hand.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do, and thou shalt anoint unto him whom I name unto thee.

4 So Samuel did that the Lord bade him, and came to Beth-lehem, and the elders of the town were astonished at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to do sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and he called them to the sacrifice.

6 And when they come, he looked on Eliab, and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Samuel, Look not on his countenance, nor on the height of his

stature, because I have refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

Bel. Chr. 1063.

8 Then Jesse called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

• 1 Chron. 28. 9. Jer. 11. 20. and 17. 10. and 20. 12. Pl. 7. 10.

9 Then Jesse made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Again Jesse made his seven sons to come before Samuel: and Samuel said unto Jesse, The Lord hath chosen none of these.

11 Finally, Samuel said unto Jesse, † Are there more children but these? And he said, There remaineth yet a little one behind, that keepeth the sheep. Then Samuel said unto Jesse, * Send and fetch him: for we will not sit down till he be come hither.

† Heb. are the children ended?

• 2 Sam. 7. 8. Pl. 78. 71. and 89. 21.

12 And he sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of the Lord † came upon David, from that day forward: then Samuel rose up, and went to Ramah.

• Acts 7. 46. and 13. 22. † Or, separated.

14 ¶ But the Spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him.

15 And Saul's servants said unto him, Behold now, the evil spirit of God vexeth thee.

16 Let our lord therefore command thy servants, that are before thee, to seek a man that is a cunning player upon the harp: that when the evil spirit of God cometh upon thee, he may play with his hand, and thou mayest be eased.

17 Saul then said unto his servants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his servants, and said, Behold, I have seen a son of Jesse, a Beth-lehemite, that can play, and is strong, valiant, and a man of war, and wise in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a flaggon of wine, and a kid, and sent them by the hand of David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him very well, and he was his armour-bearer.

† Or, served him.

22 And Saul sent Jesse, saying, Let David now remain with me: for he hath found favour in my sight.

23 And so when the evil spirit of God came upon Saul, David took a harp and played with

• That is, David.
 • Meaning, God, who maintaineth and preferreth his.
 • He suspected nothing less than death, or some write, he passed not for death.
 • Where his house was.
 • Though Saul came where Samuel was, chap. 19. 22.
 • As verse 11.
 • Signifying, that we ought to shew ourselves more pitiful than God, nor to lament them whom he casteth out.
 • That is, make peace-offering, which might be

done though the ark not there.
 • Fearing, lest some grievous crime had been committed, because the prophet was not wont thither.
 • Thinking, that Eliab had been appointed of God to be made king.
 • The wicked spirits at God's commandment, to execute his will against the wicked.
 • Though David anointed king by the prophet, yet God would exercise him in sundry sorts before he had the use of his kingdom.

I. Sam. Ch. 16. V. 23.



DAVID playing before SAUL.

Burton sc.

with his hand, and Saul was refreshed, and was eased: for the evil spirit departed from him.

C H A P. XVII.

The Philistines make war against Israel. 10 Goliath defeateth Israel. 17 David is sent to his brethren. 34 The strength and boldness of David. 47 The Lord saveth not by sword nor spear. 50 David killeth Goliath, and the Philistines flee.

NOW the Philistines gathered their armies to battle, and came together to Shohoh, which is in Judah, and pitched between Shohoh and Azekah, † in the coast of Damim.

2 And Saul, and the men of Israel assembled, and pitched in the valley † of Elah, and put themselves in battle array to meet the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: so a valley was between them.

4 ¶ Then came a man between them both out of the tents of the Philistines, named Goliath of Gath: his height was six cubits and an hand breadth,

5 And had a helmet of brass upon his head, and a brigandine upon him: and the weight of his brigandine was five thousand shekels of brass.

6 And he had † boots of brass upon his legs, and a shield of brass upon his shoulders.

7 And the shaft of his spear was like a weaver's beam: and his spear head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood, and cried against the host of Israel, and said unto them, Why are ye come to set your battle in array? am not I a Philistine, and you servants to Saul? chuse you a man for you, and let him come down to me.

¶ If he be able to fight with me, and † kill me, then will we be your servants: but if I overcome him, and kill him, then shall ye be our servants, and serve us.

10 Also the Philistine said, I defy the host of Israel this day: give me a man, that we may fight together.

11 When Saul and Israel heard those words of the Philistine, they were discouraged, and greatly afraid.

12 ¶ Now this David was the son of an Ephrathite of Beth-lehem Judah, named Jesse, which had eight sons: and † this man was taken for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to battle, were Eliab the eldest, and the next Abinadab, and the third Shamamah.

14 So David was the least: and the three eldest went after Saul.

David also went, but he returned from Saul to feed his father's sheep in Beth-lehem.

16 And the Philistine drew near in the morning and evening, and continued forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten cakes, and run to the host to thy brethren.

18 Also carry these ten fresh cheeses unto the captain, and look how thy brethren fare, and receive their pledge.

19 (Then Saul and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines)

20 ¶ So David rose up early in the morning, and left the sheep with a keeper, and took and went as Jesse had commanded him, and came within the compass of the host: and the host went out in array, and shouted in the battle.

21 For Israel and the Philistines had put themselves in array, army against army.

22 And David left the things which he bare, under the hands of the keeper of the carriage, and came into the host, and came and asked his brethren † how they did.

23 And as he talked with them, behold, the man that was between the two armies, came up, (whose name was Goliath the Philistine of Gath) out of the † army of the Philistines, and spake such words, and David heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For every man of Israel said, Saw ye not this man that cometh up? even to revile Israel: is he come up: and to him that killeth him, will the king give great riches, and will give him his daughter, yea, and make his father's house free in Israel.

26 ¶ Then David spake to the man that stood with him, and said, What shall be done to the man that killeth this Philistine, and taketh away the shame from Israel? for who is this uncircumcised Philistine, that he should revile the host of the living God?

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men, and Eliab was very angry with David; and said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the malice of thine heart, that thou art come down to see the battle.

29 Then David said, What have I now done? Is there not a cause?

30 And he departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

3 T

31 ¶ And

¶ God would that Saul should receive this benefit at David's hand, that his condemnation might be the more evident, for his cruel hate toward him.

¶ Between the two camps.

† That is, 156 lb. 4 ounces, after half an shekel, and 600 shekels weight amounteth to 18 lb. three quarters.

‡ To serve Saul, as chap. 16. 19.

¶ Though Jesse meant a thing, yet God's providence directed David to another end.

¶ If they have laid any thing in gage for their necessity, redeem it out.

¶ As are above rehearsed, verses 8 and 9.

¶ From taxes and payments.

¶ This dishonour that he doth to Israel.

¶ For his father's sending was just occasion, and also he felt himself inwardly moved by God's Spirit.

Bef. Chr. 1063.

Bef. Chr. 1063.

† Or, in Epheldamim.

† Or, of the oak.

† Or, coat of plate.

† Or, greaves

† Heb. smite me.

† Or, hand to hand.

¶ Ch. 16. 1.

† Or, he was counted among them that bare office.

† Heb. wife.

† Heb. of peace.

† Or, valiant.

¶ Josh. 15. 16.

31 ¶ And they that heard the words which David spake, rehearsed them before Saul, who caused him to be brought.

32 So David said to Saul, Let no man's heart fail him, because of him: thy servant will go, and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art a boy, and he is a man of war from his youth.

34 And David answered unto Saul, Thy servant kept his father's sheep, and there came a lion, and likewise a bear, and took a sheep out of the flock,

35 And I went out after him and smote him, and took it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy servant slew both the lion and the bear: therefore this uncircumcised Philistine shall be as one of them, seeing he hath railed on the host of the living God.

37 ¶ Moreover David said, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. Then Saul said unto David, Go, and the Lord be with thee.

38 And Saul put his raiment upon David, and put an helmet of brass upon his head, and put a brigandine upon him.

39 Then girded David his sword upon his raiment, and † began to go: for he never proved it: and David said unto Saul, I cannot go with these: for I am not accustomed. Wherefore David put them off him.

40 Then took he his staff in his hand, and chose him five smooth stones out of a brook, and put them in his shepherd's bag or scrip, and his sling was in his hand, and he drew near to the Philistine.

41 And the Philistine came and drew near unto David, and the man that bare the shield went before him.

42 Now when the Philistine looked about and saw David, he despised him: for he was but young, ruddy, and of a comely face.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the heaven, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the host of Israel, whom thou hast railed upon.

46 This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the heaven, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saveth not with sword nor with spear (for the battle is the Lord's) and he will give you into our hands.

48 And when the Philistine arose to come and draw near unto David, David hasted and ran to fight against the Philistine.

49 And David put his hand in his bag, and took out a stone, and slang it, and smote the Philistine in his forehead, that the stone stuck in his forehead, and he fell groveling to the earth.

50 So David overcame the Philistine with a sling and with a stone, and smote the Philistine, and slew him, when David had no sword in his hand.

51 Then David ran, and stood upon the Philistine, and took his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistines saw that their champion was dead, they fled.

52 And the men of Israel and Judah arose, and shouted, and followed after the Philistines, until they came to the † valley, and unto the gates of Ekron: and the Philistines fell down wounded by the way of Shaaraim, even to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistines, and spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; and put his armour in his † tent.

55 ¶ When Saul saw David go forth against the Philistine, he said unto Abner the captain of his host, Abner, whose son is this young man? And Abner answered, As thy soul liveth, O king, I cannot tell.

56 Then the king said, Inquire thou whose son this young man is.

57 And when David was returned from the slaughter of the Philistine, then Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? and David answered, I am the son of thy servant Jesse the Beth-lehmite.

C H A P. XVIII.

The amity of Jonathan and David. 8. Saul envieth David for the praise that the women gave him. 11. Saul would have slain David. 17. He promiseth him Merab to wife, but giveth him Michal. 27. David delivereth to Saul two hundred foreskins of the Philistines. 29. Saul feareth David, seeing that the Lord is with him.

AND when he had made an end of speaking unto Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would not let him return to his father's house.

3 Then

¶ Here Satan proveth David's faith, by the infidelity of Saul.

2 David, by the experience that he hath had in time past of God's help, nothing doubteeth to overcome this danger, seeing he was zealous for God's honour.

3 For by these examples, he saw that the power of God was with him.

4 To the intent that, by these weak means, God might only be known to be the author of this victory.

¶ He sware by his gods that he would destroy him.

2 David being assured both of his cause and of his calling, prophesieth of the destruction of the Philistines.

3 Being moved with a fervent zeal to be revenged upon this blasphemer of God's name.

4 That is, of what family and tribe is he? or else he had forgotten David, albeit he had received so great a benefit by him.

5 His affection was fully bent toward him.

3 Then Jonathan and David made a covenant: for he loved him as his own soul.

4 And Jonathan put off the robe that was upon him, and gave it David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved himself wisely: so that Saul set him over the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ When they came again, and David returned from the slaughter of the Philistines, the women came out of all cities of Israel singing and dancing to meet king Saul, with timbrels, with instruments of joy, and with rebecs.

7 And the women sang by course in their play, and said, * Saul hath slain his thousands, and David his ten thousands.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousand, and to me they have ascribed but a thousand, and what can he have more save the kingdom?

9 Wherefore Saul had an eye on David from that day forward.

10 ¶ And on the morrow the evil spirit of God came upon Saul, and he prophesied in the midst of the house: and David played with his hand like as at other times, and there was a spear in Saul's hand.

11 And Saul took the spear, and said, I will smite David thorough to the wall. But David avoided twice out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captain over a thousand; and he went out and in before the people.

14 And David behaved himself wisely in all his ways: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Judah loved David, because he went out and in before them.

17 ¶ Then Saul said to David, Behold mine eldest daughter Merab, her I will give thee to wife: only be a valiant son unto me, and fight the Lord's battles: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistines shall be upon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be son-in-law to the king?

19 Howbeit when Merab Saul's daughter should have been given to David, she was given to Adriel a Meholathite to wife.

20 ¶ Then Michal Saul's daughter loved

David: and they shewed Saul, and the thing pleased him. cf. Chr. 1063.

21 Therefore Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.

22 And Saul commanded his servants, Speak with David secretly, and say, Behold, the king hath favour to thee; and all his servants love thee: be now therefore the king's son-in-law.

23 And Saul's servants spake these words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and of small reputation?

24 And then Saul's servants brought him word again, saying, Such words spake David.

25 And Saul said, This wise shall ye say to David, The king desireth no dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies: -for Saul thought to make David fall into the hands of the Philistines.

26 And when his servants told David these words, it pleased David well, to be the king's son-in-law: and the days were not expired.

27 Afterward David arose with his men, and went and slew of the Philistines two hundred men: and David brought their foreskins, and they gave them wholly to the king, that he might be the king's son-in-law: therefore Saul gave him Michal his daughter to wife.

28 Then Saul saw and understood that the Lord was with David, and that Michal the daughter of Saul loved him.

29 Then Saul more and more afraid of David, and Saul became alway David's enemy.

30 And when the princes of the Philistines went forth, at their going forth David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

C H A P. XIX.

1. Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saveth him. 18 David cometh to Samuel. 23 The spirit of prophecy cometh to Saul.

THEN Saul spake to Jonathan his son, and to all his servants, that they should kill David: but Jonathan Saul's son had a great favour to David.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thyself unto the morning, and abide in a secret place, and hide thyself.

3 And I will go out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And

† That is, he prospered in all his doings.

‡ To wit, Goliath.

§ Because he bare him envy and hatred.

¶ That is, spake as a man beside himself: for so the people abused this word, when they could not understand.

‡ Meaning, he was captain over the people.

§ Fight against them that war against God's people.

¶ By whom he had five sons, which David put to death at the request of the Gibeonites, 1 Sam. 21. 8.

‡ So his hypocrisy appeareth: for under pretence of favour he sought his destruction.

‡ Meaning, that he was not able to endow his wife with riches.

§ Because he thought himself able to compass the king's request.

¶ Meaning, David and his soldiers.

‡ To be deprived of his kingdom.

§ That is, David had better success against the Philistines than Saul's men.

¶ Before Saul sought David's life secretly, but now his hypocrisy bursteth forth in open cruelty.

‡ That I may give thee warning what I do.

1063. **Bef. Chr.** ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: for he hath not sinned against thee, but his works have been to thee very good.

5 For he † did * put his life in danger, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, thou rejoicest: wherefore then wilt thou sin against innocent blood, and slay David without † cause?

6 Then Saul hearkened unto the voice of Jonathan, and Saul ° sware, As the Lord liveth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those words, and Jonathan brought David to Saul, and he was in his presence as in times past.

8 ¶ Again the war began, and David went out and fought with the Philistines, and slew them with † great slaughter, and they fled from him.

9 ¶ And the evil spirit of the Lord was upon Saul, as he sat in his house, having his spear in his hand, and David † played with his hand.

10 And Saul intended to smite David to the wall with the spear: but he turned aside out of Saul's presence, and he smote the spear against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told it him, saying, If thou save not thyself this night, to-morrow thou shalt be slain.

12 So Michal † let David down through a window: and he went, and fled, and escaped.

13 Then Michal took an image, and laid it in the bed, and put † pillow stuffed with goat's hair under the head of it, and covered it with † cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him to † in the bed, that I may slay him.

16 And when the messengers were come in, behold, † image was in the bed, with a pillow of goat's hair under the head of it.

17 And Saul said unto Michal, Why hast thou mocked † so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let † go, or else I will kill thee.

18 ¶ So David fled and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in † Naioth.

19 But one told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw † company of prophets pro-

phesying, and Samuel standing † appointed over them, the Spirit of God fell upon the messengers of Saul, and they also † prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: again, Saul sent the third messengers, and they prophesied also.

22 Then went he himself to Ramah, and came to a great well that is in Sechu, and he asked, and said, Where are Samuel and David? and one said, Behold, they be at Naioth in Ramah.

23 And he † went thither, even to Naioth in Ramah, and the Spirit of God came upon him also, and he went prophesying until he came to Naioth in Ramah.

24 And he stript off his † cloaths, and he prophesied also before Samuel, and fell † down naked all that day and all that night: therefore they say, † Is Saul also among the prophets? * Ch. 10. 14.

C H A P. XX.

2 Jonathan comforteth David. 3 They renew their league. 33 Saul would have killed Jonathan. 38 Jonathan advertiseth David, by three arrows, of his father's fury.

AND David † fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what sin have I committed before thy father, that he seeketh my life?

2 And he said unto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but he will † shew it me: and why should my father hide this thing from me? he will not do it. † Heb. reveal it to me.

3 And David sware again, and said, Thy father knoweth that I have found grace in thine eyes: therefore he thinketh, Jonathan shall not know it, lest he be sorry: but indeed, as the Lord liveth, and † thy soul liveth, there is but a † step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul † requireth, that will I do unto thee. † Heb. desire.

5 And David said unto Jonathan, Behold, to-morrow is the † first day of the month, and I should sit with the king at meat: but let me go, that I may hide myself in the fields unto the third day at even.

6 If thy father make mention of me, then say, David asked leave of me, that he might go to Beth-lehem to his own city: for there is a † yearly sacrifice for all that family.

7 And if he say thus, It is well, thy servant shall have peace: but if he be angry, be sure that wickedness is concluded of him.

8 So shalt thou shew mercy unto thy servant: † for thou hast joined thy servant into a covenant of the Lord with thee, and if there be in me iniquity, slay thou me: for why shouldest thou bring me to thy father? 9 ¶ And

* Whatsoever he pretended outwardly, yet his heart was full of malice.

† Played on his harp † mitigate the rage of the evil spirit, 25 chap. 16. 23.

‡ Thus God moved both the son and daughter of this tyrant to favour David against their father.

§ Behold, how the tyrants, † accomplish their rage, neither regard oath nor friendship, God nor man.

¶ Naioth was a school where the word of God † studied, near to Ramah.

‡ Being their chief instructor.

° Changed their minds and praised God.

° With † mind to persecute them.

° His kingly apparel.

° He humbled himself as others did.

° For Saul † stayed, and prophesied † day and a night, by God's providence, that David might have time to escape.

° I am in great danger of death.

° At what time there should be a solemn sacrifice, Num. 28. 11. to the which they added peace-offerings and feasts.

° Read chap. 1. 21.

Bef. Chr. 1062. 9 ¶ And Jonathan answered, God keep thee from thee: for if I knew that wickedness were concluded of my father to come upon thee, would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? how shall I know, if thy father answer thee cruelly?

11 Then Jonathan said to David, Come and let us go out into the field: and they twain went out into the field.

12 And Jonathan said to David, O Lord God of Israel, when I have groped my father's mind to-morrow at this time, or within this three days, and if it be well with David, and I then send not unto thee, and shew it thee,

13 The Lord do so and much more unto Jonathan: but if my father have mind to do thee evil, I will shew thee also, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 Likewise I require not whilst I live: for I doubt not but thou wilt shew me the mercy of the Lord, that I die not.

15 But I require that thou cut not off thy mercy from mine house for ever: no, not when the Lord hath destroyed the enemies of David, every one from the earth.

16 So Jonathan made a bond with the house of David, saying, Let the Lord require it at the hands of David's enemies.

17 And again Jonathan sware unto David, because he loved him (for he loved him as his own soul)

18 Then said Jonathan to him, To-morrow is the first day of the month: and thou shalt be † looked for, for thy place shall be empty.

19 Therefore thou shalt hide thyself three days, then thou shalt go down quickly and come to the place where thou didst hide thyself, when this matter was in hand, and shalt remain by the stone † Ezel.

20 And I will shoot three arrows on the side thereof, though I shot at a mark.

21 And after I will send a boy, saying, Go seek the arrows. If I say unto the boy, see, the arrows are on this side thee, bring them, and come thou: for it is † well with thee, and no hurt, as the Lord liveth.

22 But if I say thus unto the boy, Behold, the arrows are beyond thee, go thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I have spoken of, behold, the Lord be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the first day of the month came, the king sat to eat meat.

25 And the king sat, as at other times, upon his seat, even upon his seat by the wall, and Jonathan arose, and Abner sat by Saul's side, but David's place was empty.

26 And Saul said nothing that day: for he thought, something had befallen him, though he

were clean, or else, because he was not purged. Bet. Chr. 1062.

27 But on the morrow, which was the second day of the month, David's place was empty again: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan answered unto Saul, David required of me, that he might go to Beth-lehem.

29 For he said, Let me go, I pray thee: for our family offereth a sacrifice in the city, and my brother hath sent for me: therefore now, if I have found favour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that he cometh not unto the king's table.

30 Then was Saul angry with Jonathan, and said unto him, Thou son of the wicked rebellious woman, do not I know that thou hast chosen the son of Jesse to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the son of Jesse liveth upon the earth, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he † shall surely die.

32 And Jonathan answered unto Saul his father, and said unto him, Wherefore shall he die? what hath he done? † Heb. son of death.

33 And Saul cast a spear at him to hit him, whereby Jonathan knew that it was determined of his father to slay David.

34 ¶ So Jonathan arose from the table in a great anger, and did eat no meat the second day of the month: for he was sorry for David, and because his father had reviled him.

35 On the next morning therefore Jonathan went out into the field, at the time appointed with David, and a little boy with him.

36 And he said unto his boy, Run now, seek the arrows which I shoot: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the boy, Make speed, haste and stand not still: and Jonathan's boy gathered up the arrows, and came to his master.

39 But the boy knew nothing: only Jonathan and David knew the matter.

40 Then Jonathan gave his bow and arrows unto the boy that was with him, and said unto him, Go carry them into the city. † Heb. instruments.

41 ¶ As soon as the boy was gone, David arose out of a place that was toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept both twain, till David exceeded.

42 Therefore Jonathan said to David, Go in peace: that which we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed, and between thy seed, let it stand for ever.

3 U

43 And

^d That he were fully determined.

^e If thy father do favour me.

^f The Lord punish most grievously.

^g I know that if thou wast now preferred in the kingdom, thou wouldest not destroy me, but shew thyself friendly to my posterity.

^h The Lord is the author of thy departure.

ⁱ Yet he might have some business to let him.

^k Thus he speaketh contemptuously of David.

^l That is, peace-offering.

^m Meaning, all his kinsfolk.

ⁿ Thou art ever contrary unto me, as thy mother is!

^o For it were too great tyranny to put one to death, and not to shew the cause why.

^p For this was the third day, as it was agreed upon, verse 5.

^q By these words he admonished David what he ought to do.

^r It seemeth that he had shot the north side of the stone, lest the boy should have espied David.

^s Which oath he called in the eighth verse, the covenant of the Lord.

1062. Bef. Chr. was appointed over the servants of Saul) and said, I saw the son of Jesse when he came to Nob, to Ahimelech the son of Ahitub,

10 Who asked counsel of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his father's house, *to wit,* the priests that were in Nob: and they came all to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him victuals, and a sword, and hast asked counsel of God for him, that he should rise against me, and lie in wait, as appeareth this day?

14 ¶ And Ahimelech answered the king, and said, Who is so faithful among all thy servants David, *being* also the king's son-in-law, and goeth at thy commandment, and is honourable in thine house?

15 ^a Have I this day first begun to ask counsel of God for him? be it far from me, let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less nor more.

16 Then the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

† Or, footmen.

17 And the king said unto the † serjeants that stood about him, Turn, and slay the priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not to me. But the servants of the king would not move their hands to fall upon the priests of the Lord.

18 Then the king said to Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and ran upon the priests, and slew that same day fourscore and five persons that did wear a linen ephod.

19 Also Nob the city of the priests smote he with the edge of the sword, both man and woman, both child and suckling, both ox and ass, and sheep, with the edge of the sword.

20 But one of the sons of Ahimelech the son of Ahitub (whose name was Abiathar) escaped, and fled after David.

21 And Abiathar shewed David, that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy father's house.

† Or, he that taketh thylie, shall take mine also.

23 Abide thou with me, and fear not: for † he that seeketh my life, shall seek thy life also: for with me thou shalt be in safeguard.

C H A P. XXIII.

5 David chaseth the Philistines from Keilah. 13 David departeth from Keilah, and remaineth in

^a Which were the remnant of the house of Eli, whose house God threatened to punish.

^b Have I not in other times also, when he had great affairs, consulted with the Lord for him?

^c For they knew that they ought not to obey the wicked commandment of the king, in slaying the innocent.

^d This was God's providence, who according to his promise preserveth some of the house of Eli, chap. 2. 33.

the wilderness of Ziph. 16 Jonathan comforteth David. 28 Saul's enterprize is broken in pursuing David. Bef. Chr. 1062.

THEN they told David, saying, Behold the Philistines fight against Keilah, and spoil the barns.

2 Therefore David asked counsel of the Lord, saying, Shall I go and smite these Philistines? And the Lord answered David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, See, we be afraid here in Judah, how much more if we come to Keilah against the host of the Philistines?

4 Then David asked counsel of the Lord again. And the Lord answered him, and said, Arise, go down to Keilah: for I will deliver the Philistines into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter: thus David saved the inhabitants of Keilah.

6 (And when Abiathar the son of Ahimelech fled to David to Keilah, he brought an ephod † with him) * Ch. 22. 20.

7 ¶ And it was told Saul that David was come to Keilah, and Saul said, God hath delivered him into mine hand: for he is shut in, seeing he is come into a city that hath gates and bars. † Heb. in his hand.

8 Then Saul called all the people together to war, for to go down to Keilah, and to besiege David and his men.

9 ¶ And David having knowledge that Saul imagined mischief against him, said to Abiathar the priest, Bring the ephod.

10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake:

11 Will the lords of Keilah deliver me up into his hand? and will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12 Then said David, Will the † lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord said, They will deliver thee up. † Or, governors.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went † whither they could. And it was told Saul, that David fled from Keilah, and he left off his journey. † Or, to and fro, as having no certain place to go to.

14 And David abode in the wilderness in the † holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. † Or, strong places.

15 And David saw that Saul was come out for to seek his life: and David was in the wilderness of Ziph in the wood.

16 ¶ And Jonathan Saul's son arose and went to David into the wood, and comforted † him in God. † Heb. in his hand.

17 And

^a Which is a city in the tribe of Judah, Josh. 15. 44.

^b That is, in the midst of Judah, much more when on the borders against our enemies.

^c By God's providence the Ephod preserved and kept with David the true king.

^d To consult with the Lord by Urim and Thummim.

^e No power nor policy can prevail against God's children, but when he appointeth the time.

17 And said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee: and Saul my father knoweth it.

18 So they twain made a covenant before the Lord: and David did remain in the wood: but Jonathan went to his house.

19 ¶ Then came up the Ziphims to Saul to Gibeath, saying, Doth not David hide himself by us in holds, in the wood in the hill of Hachilah, which is on the right side † of Jeshimon?

20 Now therefore, O king, come down according to all that thine heart can desire, and our part shall be to deliver him into the king's hands.

21 Then Saul said, * Be ye blessed of the Lord: for ye have had compassion on me.

22 Go, I pray you, and prepare yet better: know and see his place where he † haunteth, and who hath seen him there: for it is said to me, He is subtil, and crafty.

23 See therefore and know all the secret places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and if he be in the † land, I will search him out throughout all the thousands of Judah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plain on the right hand of Jeshimon.

25 Saul also and his men went to seek him, and they told David: wherefore he came down unto a rock, and abode in the wilderness of * Maon. And when Saul heard that, he followed after David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountain, and David and his men on the other side of the mountain: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a † messenger to Saul, saying, Haste thee, and come: for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistines. Therefore they called that place, † Sela-hammahlekoth.

C H A P. XXIV.

1 David hid in a cave spareth Saul. 10 He sheweth to Saul his innocency. 18 Saul acknowledgeth his fault. 22 He causeth David to swear unto him to be favourable to him.

AND David went thence, and dwelt in † holds at En-gedi.

2 When Saul was returned from the Philistines, they told him, saying, Behold, David is in the wilderness of † En-gedi.

3 Then Saul took three thousand chosen men

out of all Israel, and went to seek David and his men upon the rocks among the wild goats.

4 And he came to the sheep-cotes by the way where there was a cave, and Saul went in † to do his easement: and David and his men sat in the † inward parts of the cave.

5 And the men of David said unto him, See, the day is † come, whereof the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt do to him as it shall seem good to thee. Then David arose and cut off the lap of Saul's garment privily.

6 And afterward David † was touched in his heart, because he had cut off the lap which was on Saul's garment.

7 And he said unto his men, The Lord keep me from doing that thing unto my master the Lord's anointed, to lay mine hand upon him: for he is the anointed of the Lord.

8 So David overcame his servants with these words, and suffered them not to arise against Saul: so Saul rose up out of the cave, and went away.

9 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, O my lord the king. And when Saul looked behind him, David inclined his face to the earth, and bowed himself.

10 And David said to Saul, † Wherefore givest thou an ear to men's words, that say, Behold, David seeketh evil against thee?

11 Behold, this day thine eyes have seen, that the Lord had delivered thee this day into mine hand in the cave, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lord's anointed.

12 Moreover, my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither evil nor wickedness in me, neither have I sinned against thee, yet thou huntest after my soul to take it.

13 The Lord be judge between thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the † old proverb saith, Wickedness proceedeth from the wicked, but mine hand be not upon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be judge, and judge between thee and me, and plead my cause, and † deliver me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, † Is this thy voice, my son David? and Saul lift up his voice, and wept,

18 And said to David, Thou art more righteous than I: for thou hast rendered me good, and I have rendered thee evil.

19 And

† Jonathan assureth David, that God will accomplish his promise, and that his father striveth against his conscience.

* The Lord recompense this friendship.

† In your country of Ziph, which is in Judah.

† Which was also in the tribe of Judah, Josh. 15. 55.

† Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lion's mouth.

† That is, the stone of division, because there they divided themselves one from another.

† That is, in strong places, which were defended by nature.

† A city of Judah, Josh. 15. 62.

† Here we see how ready we are to hasten God's promise, if the occasion serve never so little.

† For seeing it was his own private cause, he repented that he had touched his enemy.

† Contrary to the false report of them that said, David was Saul's enemy, he proveth himself to be his friend.

† Though he was a most cruel enemy to David, yet by his great gentleness his conscience compelled him to yield.

19 And thou hast shewed this day, that thou hast dealt well with me : forasmuch ¹ when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart † free ? wherefore the Lord render thee good for that thou hast done unto me this day.

21 For now behold, I ¹ know that thou shalt be king, and that the kingdom of Israel shall be stablished in thine hand.

22 Swear now therefore unto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my father's house.

23 So David swore unto Saul, and Saul went home : but David and his men went up unto the hold.

C H A P. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Abinoam David's wives. 44 Michal is given to Phalti.

² Ch. 23. 3. **T**HEN ¹ Samuel died, and all Israel assembled, and mourned for him, and buried him in his ² own house at Ramah. And David arose, and went down to the wilderness of Paran.

2 Now in ¹ Maon ² was a man who had his possession in Carmel, and the man was exceeding mighty, and had three thousand sheep, and a thousand goats : and he was shearing his sheep in Carmel.

3 The name also of the man ² was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful : but the man ² was churlish, and evil conditioned, and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal did shear his sheep.

5 Therefore David sent ten young men, and David said unto the young men, Go up to Carmel, and go to Nabal, and ask him in my † name how he doth.

6 And thus shall ye say for † salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperity.

7 Behold, I have heard that thou hast shearers : now thy shepherds were with us, and we did them no hurt, neither did they miss any thing all the while they were in Carmel.

8 Ask thy servants, and they will shew thee. Wherefore let these young men find favour in thine eyes : (for we come in ¹ good season) give, I pray thee, whatsoever ² cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they told Nabal all those words in the name of David, and held their peace.

10 Then Nabal answered David's servants, and said, Who is David ? and who is the ¹ son of Jesse ? there be many servants now-a-days that break away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my

shearers, and give it unto men whom I know not whence they be ?

12 ¶ So David's servants turned their way, and went again, and came, and told him all those things.

13 And David said unto his men, Gird every ¹ his sword ² about him. And they girded every man his sword : David also girded his sword. And about four hundred men went up after David, and two hundred abode by the † carriage.

14 Now one of the servants told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master, and he † railed ¹ them.

15 Notwithstanding the men were very good ¹ unto us, and we had no displeasure, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were ¹ wall unto us both by night and by day, all the while we were with them keeping sheep.

17 Now therefore take heed, and see what thou shalt do : for evil will † surely come upon our master, and upon all his family : for he is so wicked that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred † cakes, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred † frails of raisins, and two hundred of figs, and laded them ¹ asses.

19 Then she said unto her servants, Go ye before me : behold, I will come after you : yet she told not her ¹ husband Nabal.

20 And ¹ she rode on her ass, she came down by ² secret place of the mountain, and behold, David and his men came down against her, and she met them.

21 And David said, Indeed I have kept all in vain that this fellow had in the wilderness, so that nothing was missed of all that pertained unto him : for he hath requited me evil for good.

22 So and more also do God unto the enemies of David : for surely I will not leave of all that he hath, by the dawning of the day, ¹ any that ² pisseth against the wall.

23 And when Abigail saw David, she hastened and lighted off her ass, and fell before David on her face, and bowed herself to the ground.

24 And fell ¹ his feet, and said, Oh my lord, I ² have committed the iniquity, and I pray thee, let thine handmaid speak † to thee, and hear thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked ¹ Nabal : for as his name is, so is he ² † Nabal is his name, and folly is with him : but I thine handmaid saw not the young men of my lord whom thou sentest.

26 Now therefore, my lord, ¹ the Lord liveth, and as thy soul liveth (the Lord, I say, that hath with-holden thee from coming to shed blood, and that ² thine hand should not save thee)

3 X

thee)

¹ Though this tyrant saw and confessed the favour of God toward David, yet he ceaseth not to persecute him against his own conscience.

² That is, among his own kindred.

¹ Maon and Carmel were cities in the tribe of Judah. Carmel the mountain ² in Galilee.

¹ Some read, so mayest thou live in prosperity the ² year, both thou, &c.

¹ Whatsoever thou hast ready for us.

¹ Thus the covetous wretches, instead of relieving the necessity of God's children, use to revile their persons, and condemn their cause.

² When ¹ kept our sheep in the wilderness of Paran.

¹ Because she knew his crooked nature, that he would rather have perished, than consented ² her enterprize.

¹ Meaning, by this proverb, that he would destroy both small and great.

² That is, that thou shouldest not be revenged of thine enemy.

Bef. Chr.
1060.

10 Moreover David said, As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battle, and perish.

11 The Lord keep me from laying mine hand upon the Lord's anointed: but, I pray thee, take now the spear that is at his head, and the pot of water, and let us go hence.

12 So David took the spear and the pot of water from Saul's head, and they gat them away, and no man saw it, nor marked it, neither did any awake, but they were all asleep: for † the Lord had sent a dead sleep upon them.

† Heb. the heavy sleep of the Lord was fallen upon them.

13 Then David went unto the other side, and stood on the top of an hill afar off, a great space being between them.

† Heb. An-
swereth.

14 And David cried to the people, and to Abner the son of Ner, saying, † Hear it thou not, Abner? Then Abner answered, and said, Who art thou that criest to the king?

15 ¶ And David said to Abner, Art not thou a * man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folk in to destroy the king thy lord.

† Heb. sons
of death.

16 This is not well done of thee: as the Lord liveth, ye are † worthy to die, because ye have not kept your master the Lord's anointed: and now see where the king's spear is, and the pot of water that was at his head.

17 And Saul knew David's voice, and said, Is this thy voice, † my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus persecute his servant? for what have I done? or what evil is mine hand?

19 Now therefore, I beseech thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, † let him smell the savour of a sacrifice: but if the children of men have done it, cursed be they before the Lord: for they have cast me out this day from abiding in the inheritance of the Lord, saying, Go, serve other † gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as one would hunt ¶ partridge in the mountains.

21 Then said Saul, I have sinned: come again, my son David: for I will do thee no more harm, because my soul was ° precious in thine eyes this day: behold, I have done foolishly, and have erred exceedingly.

22 Then David answered, and said, Behold the king's spear, let one of the young men come over and fetch it.

23 And let the Lord reward every man according to his † righteousness and faithfulness: for the Lord had delivered thee into mine hands

this day, but I would not lay mine hand upon the Lord's anointed. Bef. Chr.
1060.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliver me out of all tribulation.

25 Then Saul said to David, Blessed art thou, my son David: for thou shalt do great things, and also prevail. So David went his way, and Saul returned to his † place.

C H A P. XXVII.

2 David fleeth to Achish king of Gath, who giveth him Ziklag. 8 David destroyeth certain of the Philistines. 10 Achish is deceived by David.

AND David said in his heart, I shall now † perish one day by the hand of Saul: is it not better for me that I save myself in the land of the Philistines, and that Saul may have no hope of me to seek me any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went unto Achish the son of Maach king of Gath.

3 And David † dwelt with Achish at Gath, he, and his men, every man with his household, David with his two wives, Abinoam the Jezreelite, and Abigail Nabal's wife the Carmelite.

4 And it was told Saul, that David was fled to Gath: so he sought no more for him.

5 And David said unto Achish, If I have now found grace in thine eyes, † let them give me a place in some other city of the country, that I may dwell there: for why should thy servant dwell in the head city of the kingdom with thee?

6 Then Achish gave him Ziklag that same day: therefore Ziklag pertaineth unto the kings of Judah unto this day.

7 ¶ And † the time that David dwelt in the country of the Philistines, was four months and certain days. † Heb. the number of the days.

¶ Then David and his men went up, and invaded the † Geshurites, and the Gezrites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took sheep, and oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish said, † Where have ye been a roving this day? And David answered, Against the south of Judah, and against the south of the † Jerahmeelites, and against the south of the Kezites. † Or, against whom.

11 And David saved neither man nor woman alive, to bring them to Gath, saying, Lest they should tell on us, and say, So did David, and so will

¶ Esteemed most valiant, and meet to save the king?

† Hereby it appeareth, that the hypocrite persecuted David against his own conscience, and contrary ¶ his promise.

‡ Let his anger toward ¶ be pacified by ¶ sacrifice.

° As much as lay in them, they compelled him to idolatry, because they forced him to flee ¶ the idolaters.

° Because thou savedst my life this day.

† Thus he protesteth his innocency toward Saul, not defending his justice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

¶ To Gibeah of Benjamin.

† David distrusteth God's protection, and therefore fleeth unto the idolaters, who were enemies to God's people.

‡ Thus God by his providence changeth the enemies hearts, and maketh them ¶ favour his in their necessity.

† Let thine officers appoint ¶ a place.

° These were the wicked Canaanites, whom God had appointed to be destroyed.

† Which were ¶ family of the tribe of Judah, 1 Chron. 2. 9.

Def. Chr. 1056. **S**O the Philistines were gathered together with all their armies in Aphek: and the Israelites pitched † by the fountain which is in Jezreel.

1 Or, in Ain. 2 And the † princes of the Philistines went forth by † hundreds and thousands, but David and his men came behind with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul the king of Israel, who hath been with me these days, † or these years, and † I have found nothing in him, since he † dwelt with me unto this day?

† Heb. full, as Gen. 25. 18. 4 But the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, † Send this fellow back, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest that in the battle he be an adversary to us: for wherewith should he obtain the favour of his master? should it not be with the † heads of these men?

5 Is not this David of whom they sang in dances, saying, * Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, As the Lord liveth, thou hast been upright and good in my sight, when thou † wentest out and in with me in the host, neither have I found evil with thee since thou camest to me unto this day, but the † princes do not favour thee.

7 Wherefore now return and go in peace, that thou displease not the princes of the Philistines.

¶ ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant as long as I have been with thee unto this day, that I may † not go and fight against the enemies of my lord the king?

8 Achish then answered and said to David, I know thou pleasest me as an angel of God: but the princes of the Philistines have said, Let him not go up with us to battle.

9 Wherefore now rise up early in the morning with thy † master's servants that † are come with thee: and when ye be up early, † as soon as ye have light, depart.

10 So David and his † men rose up early to depart in the morning, and to return into the land of the Philistines: and the Philistines went up to Jezreel.

C H A P. XXX.

1 The Amalekites burn Ziklag. 5 David's two wives are taken prisoners. 6 The people would stone him. 8 He asketh counsel of the Lord, and pursuing his enemies, recovereth the prey. 24 He divideth it equally, 26 and sendeth part to his friends.

Def. Chr. 1056. **B**UT when David and his men were come to Ziklag † the third day, the Amalekites had invaded upon the fourth, even unto Ziklag, and had † smitten Ziklag, and burnt it with fire,

¶ And had taken the women that were therein prisoners, both small and great, and slew not † man, but carried them away, and went their ways.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire, and their † wives, and their sons, and their daughters were taken prisoners.

4 Then David and the people that was with him, lift up their voices and wept, until they could weep no more.

5 David's two wives were taken prisoners also, Ahinoam the Jezreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great sorrow: for the people † intended to stone him, because the hearts of all the people were vexed every man for his sons and for his daughters: but David comforted himself in the Lord his God.

7 ¶ And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me the ephod. And Abiathar brought the ephod to David.

¶ Then David asked counsel of the Lord, saying, Shall I follow after this company? shall I overtake them? And he answered him, Follow: for thou shalt surely overtake them, and † recover all.

9 ¶ So David and the six hundred men that were with him, went and came to the river Besor, where † part of them abode:

10 But David and four hundred men followed (for two hundred abode behind, begin too weary to go over the river Besor)

11 And they found an Egyptian in the field, and brought him to David, and gave him † bread, and he did eat, and they gave him water to drink.

12 Also they gave him † few figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water in † three days and three nights.

13 ¶ And David said unto him, To whom belondest thou? and whence art thou? And he said, I † am a young † man of Egypt, and servant to an Amalekite: and my master left † me three days ago, because I fell sick.

14 We roved upon the south of Chereth, and upon the † coast belonging to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.

15 And David said unto him, Canst thou bring me to this company? And he said, † Swear unto † me by God, that thou wilt neither kill me, nor deliver † me into the hands of my master, and I will bring thee to this company.

3 Y 16 ¶ And

were gone to war.

* Thus we see, that in troubles and adversity we do not consider God's providence, but like raging beasts forget both † our own duty, and contemn God's appointment over us.

† Though God seem † to leave † us for a time, yet if † we trust in him, we shall be sure to find comfort.

¶ God by his providence both provided for the necessity of this poor stranger, and made him a guide † to David † to accomplish his enterprise.

* For oaths were in all ages had in most reverence, † among the heathen.

† According to their bands † ensigns.

¶ Meaning, a long time, that is, four months and certain days, chap. 27. 7.

† Would † Saul receive him to favour, if he would betray us?

† That is, wast conversant with me.

¶ This dissimulation cannot be excused: for it grieved him to go against the people of God.

• With them that fled † thee from Saul.

¶ After that he departed from Achish.

† That is, destroyed the city.

¶ For these only remained in the city, when the men

Bet. Chr.
1056.

16 ¶ And when he had brought him thither, behold, they lay scattered abroad upon all the earth, eating and drinking, and dancing, because of all the great prey that they had taken of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight, even unto the evening of the next morrow, so that there escaped not a man of them save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had taken: also David rescued his two wives.

19 And they lacked nothing, small or great, son or daughter, or of the spoil of all that they had taken away: David recovered them all.

20 David also took all the sheep, and the oxen, and they drove them before his cattle, and said, This is David's prey.

21 ¶ And David came to the two hundred men that were too weary for to follow David: whom they had made also to abide at the river Besor: and they came to meet David, and to meet the people that were with him: so when David came near to the people, he saluted them.

22 Then answered all the evil and wicked of the men that went with David, and said, Because they went not with us, therefore will we give them none of the prey that we have recovered, save to every man his wife and his children: therefore let them carry them away and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hands.

24 For who will obey you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarried by the stuff: they shall part alike.

25 So from that day forward he made it statute and law in Israel, until this day.

26 ¶ When David therefore came to Ziklag, he sent of the prey unto the elders of Judah and to his friends, saying, See, there is blessing for you of the spoil of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Jattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where David and his men had haunted.

* The wicked in their pomp and pleasures consider the judgment of God, which is then hand smite them.

† Some read, and unto the of the two evenings: that is, three days.

‡ Which the Amalekites had taken of others, and David from them, besides the goods of Ziklag.

§ Under these are comprehended the cattle and goods which appertained to every man.

¶ Some refer these words David, that he alledged old custom and law, as if it written, It is both now and hath been ever.

Bet. Chr.
1056.

C H A P. XXXI.

† Saul killeth himself. 6 His children are slain in the battle. 12 The men of Jabesh took down his body, which was hanged on the wall.

NOW * the Philistines fought against Israel, and the men of Israel fled away from the Philistines, and they fell down † wounded in mount Gilboa.

2 And the Philistines pressed fore upon Saul and his sons, and slew Jonathan, and Abinadab, and Malchishua, Saul's sons.

3 And when the battle went fore against Saul, the archers and bowmen † hit him, and he was fore ‡ wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw out thy sword, and thrust through therewith, lest the uncircumcised come and thrust me through and mock me: but his armour-bearer would not, for he was sore afraid. Therefore Saul took sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Jordan, saw that the men of Israel were put to flight, and that Saul and his sons were dead, then they left the cities and ran away: and the Philistines came and dwelt in them.

8 ¶ And on the morrow when the Philistines were come to spoil them that were slain, they found Saul and his three sons lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistines on every side, that they should publish it in the temple of their idols, and among the people.

10 And they laid up his armour in the house of Ashtaroth, but they hanged up his body the wall of Beth-shan.

11 ¶ When the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and to Jabesh, and burnt them there,

13 And took their bones and buried them under tree Jabesh, and fasted seven days.

The

* Shewing himself mindful of their benefits toward him.

† So we see that his cruel life hath desperate end, as is commonly seen in them that persecute the children of God.

‡ Near to Gilboa.

§ The tribes of Reuben and Gad, and half the tribe of Manasseh.

¶ In token of victory and triumph.

‡ Whom he had delivered from their enemies, chap. 11. 11.

§ According to the custom of the mourners.

The Second B O O K of S A M U E L.

T H E A R G U M E N T.

This book and the former beareth the title of Samuel, because they contain the conception, nativity, and the whole course of his life, and also the lives and acts of two kings, to wit, of Saul and David, whom he anointed and consecrated kings by the ordinance of God. And as the first book containeth those things which God brought to pass among this people under the government of Samuel and Saul: so this second book declareth the noble acts of David after the death of Saul, when he began to reign, unto the end of his kingdom: and how the same by him was wonderfully augmented: also his great troubles and dangers which he sustained both within his house and without: what horrible and dangerous insurrections, uproars, and treasons were wrought against him, partly by false counsellors, feigned friends and flatterers, and partly by some of his own children and people: and how by God's assistance he overcame all difficulties, and enjoyed his kingdom in rest and peace. In the person of David the scripture setteth forth Christ Jesus the chief King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his own person, as in his members, but at length he overcometh all his enemies, and giveth his church victory against all power, both spiritual and temporal: and so reigneth with them King for evermore.

C H A P. I.

Def. Chr.
1056.

4 It was told David of Saul's death. 15 He causeth him to be slain that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.

1 Sam. 30.
27.

AFTER the death of Saul, when David was returned from the slaughter of the Amalekites, and had been two days in Ziklag,
2 Behold, a man came the third day out of the host from Saul with his cloaths rent, and earth upon his head: and when he came to David, he fell to the earth, and did obeisance.

3 Then David said unto him, Whence comest thou? And he said unto him, Out of the host of Israel I am escaped.

4 And David said unto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battle, and many of the people are overthrown, and dead, and also Saul and Jonathan his son are dead.

5 And David said unto the young man that told it him, How knowest thou that Saul and Jonathan his son be dead?

6 Then the young man that told him, answered, As I came to mount Gilboa, behold, Saul leaned upon his spear, and lo, the chariots and † horsemen followed hard after him.

† Or, captives.

7 And when he looked back, he saw me, and called me. And I answered, Here I.

And he said unto me, Who art thou? And I answered him, I am an Amalekite.

† Heb. stand
4:27.

9 Then said he unto me, I pray thee, † come upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

† Heb. I
stand upon
him.

10 So † I came upon him, and slew him, and because I was sure that he could not live, after

that he had fallen: I took the crown that was upon his head, and the bracelet that was on his arm, and brought them hither unto my lord. Def. Chr. 1056.

11 Then David took hold on his cloaths, * and rent them, and likewise all the men that were with him. Ch. 3. 31. and 13. 31.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were slain with the sword.

13 ¶ Afterward David said unto the young man that told it him, Whence art thou? And he answered, I am the son of a stranger an Amalekite.

14 And David said unto him, * How wast thou not afraid to put forth thine hand to destroy the anointed of the Lord? Ps. 105. 25.

15 Then David called one of his young men, and said, Go near, and fall upon him. And he smote him that he died.

16 Then said David unto him, Thy blood be upon thine own head: for thine own mouth hath testified against thee, saying, I have slain the Lord's anointed.

17 ¶ Then David mourned with this lamentation over Saul, and over Jonathan his son.

18 (Also he bade them teach the children of Judah to shoot, as it is written in the book of † Jasher)

• Josh. 10. 13.
† Or, righteous.

19 O noble Israel, he is slain upon thy high places: how the mighty overthrown!

20 Tell it not in Gath, nor publish it in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Mich. 1. 10.

21 Ye

* Seeming to lament the overthrow of the people of Israel.

† As I fled in the chase.

‡ He was an Amalekite born, but renounced his country and joined with the Israelites.

§ I am sorry because I am yet alive.

* After the lamentation, he examined him again.

† Thou art justly punished for thy fault.

‡ That they might be able to match their enemies the Philistines in that art.

§ Meaning Saul.

Bef. Chr. 1056. 21 Ye mountains of Gilboa, upon you be neither dew nor rain, nor ¹ be there fields of offerings: for there the shield of the mighty is cast down, the shield of Saul, as though he had not been anointed with oil.

22 The bow of Jonathan never turned back, neither did the sword of Saul return empty from the blood of the slain, and from the fat of the mighty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their deaths they were not ² divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep for Saul, which clothed you in scarlet, ¹ with pleasures, and hanged ornaments of gold upon your apparel.

25 How were the mighty slain in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 Wo is me for thee, my brother Jonathan: very kind hast thou been unto me: thy love to me was wonderful, passing the love of ^m women: how are the mighty overthrown, and the weapons of war destroyed!

C H A P. II.

4 David is anointed king in Hebron. 9 Abner maketh Ishbosheth king over Israel. 15 The battle of the servants of David and Ishbosheth. 32 The burial of Asahel.

AFTER this, David ^a asked counsel of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go? He then answered, Unto ^o Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelite, and Abigail Nabal's wife the Carmelite.

3 And David brought up the men that were with ² him, every man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Judah came, and there they anointed David king ^o over the house of Judah. And they told David, saying, ^a that the men of Jabesh Gilead buried Saul.

5 And David sent messengers unto the ^m men of Jabesh Gilead, and said unto them, Blessed are ye of the Lord, that ye have shewed such kindness unto your lord Saul, that you have buried him.

6 Therefore now the Lord shew mercy and ^a truth unto you: and I will recompense you this benefit, because ye have done this thing.

7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet nevertheless the house of Judah hath anointed me ^o king over them.

8 ¶ But Abner the son of Ner, that was captain of Saul's host, took Ishbosheth the son of Saul, and brought him to Mahanaim,

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over ^a all Israel.

10 Ishbosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the time which David reigned in Hebron over the house of Judah, *was* seven years and six ^o months.)

12 ¶ And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out of Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out and met one another by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 Then Abner said to Joab, Let the young men now arise, and ^a play before us. And Joab said, Let them arise.

15 Then there arose and went out twelve of Benjamin by number, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David.

16 And every one caught ^a his fellow by the head, and *thrust* his sword in his fellow's side, so they fell down together: wherefore the place was called † Helkath-hazzurim, which is in Gibeon.

17 And the battle was exceeding sore that same day: for Abner and the men of Israel ^a fell before the servants of David.

18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel. And Asahel was as light on foot as a wild roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turn thee either to the right hand, or to the left, and take one of the young men, and take thee his † weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from me: ^a wherefore should I smite thee to the ground? how then should I be able to hold up my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the spear smote him under the ^a fifth rib, that the spear came out behind him: and he fell down there, and died in his place. And ^m many ^m came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves

^a Let their fertile fields be barren, and bring forth ^m fruit to offer to the Lord.

^a They died both together in Gilboa.

^a As rich garments, and costly jewels.

^a Either toward their husbands, or their children.

^a By the ^m of the priests, ¹ Sam. 23. 2. and 2 Sam.

5. 19.

^a Which city was also called Kirjath-arba. Josh. 14. 15.

^a In the time of his persecution.

^a According to his promise, which is to recompense them that are merciful.

^a So that you shall not want ^m captain and a defender.

^a Over the eleven tribes.

^a After this time was expired, he reigned over all the country thirty-three years, chap. 5. 5.

^a Let ^m see how they can handle their weapons.

^a Meaning, his adversary.

^a After that these four and twenty were slain.

^a Why dost thou provoke me ^m kill thee?

^a Some read in those parts, whereat the lively parts lie, as the heart, the lungs, the liver, the melt, and the gall.

† Or, the field of strong men.

† Or, spears.

Ref. Chr. themselves together after Abner, and were on
1053. ■ heap, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not, that it will be bitterness in the latter end? how long then shall it be, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, if thou hadst not spoken, surely even in the morning the people had departed every one back from his brother.

28 ¶ So Joab blew ■ trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the † plain, and went over Jordan, and passed through all Bithron till they came † to Mahanaim.

30 Joab also returned back from Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

C H A P. III.

1 Long war between the houses of Saul and David.

2 The children of David in Hebron. 12 Abner turneth to David. 27 Joab killeth him.

THERE was then ^d long war between the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 ¶ And unto David were children born in Hebron: and his eldest son was Amnon of Ahinoam the Jezreelitess:

3 And the second was ^a Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the son of Maacah the daughter of Talmai the king of Jeshur:

4 And the fourth, Adonijah the son of Haggith: and the fifth, Shephatiah the son of Abital:

5 And the sixth, Ithream by Elgah David's wife: these were born to David in ^f Hebron.

6 ¶ Now while there was war between the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had ■ concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a ^b dog's head, which against Judah do shew mercy this day unto the house of Saul thy father, to his brethren, and to his neighbours, and have not de-

livered thee into the hand of David, that thou chargest me this day with a fault concerning this woman? Ref. Chr. 1053.

9 ^a So do God to Abner, and more also, except, ■ the Lord hath sworn to David, even so I do to him;

10 To remove the kingdom from the house of Saul, that the throne of David may be established over Israel, and over Judah, even from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to David † on his behalf, saying, Whose is the land? † Or, secretly, who should also say, Make covenant with me, ^{ly.} and behold, mine hand shall be with thee, to bring all Israel unto thee.

13 Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Saul's daughter when thou comest to see me.

14 ¶ Then David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I married for * an hundred foreskins of the Philistines. * 1 Sam. 18. 25, 27.

15 And Ish-bosheth sent, and took her from her husband * Phalti the son of Laish. * 1 Sam. 25. 44.

16 And her husband went with her, and came weeping behind her unto Bahurim: then said Abner unto him, Go, and return: so he returned.

17 ¶ And Abner had ⁱ communication with the elders of Israel, saying, Ye fought for David in times past, that he might be your king.

18 Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people of Israel out of the hands of the Philistines, and out of the hands of all their enemies.

19 Also Abner spake † to Benjamin, and afterward Abner went to speak with David in Hebron, concerning all that Israel was content with, and the whole ^k house of Benjamin. † Heb. in the ears of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise up, and go gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thine heart desireth. Then David let Abner depart, who went † in peace. † Or, without harm.

22 ¶ And behold, the servants of David and Joab came ^l from the camp, and brought ■ great prey with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace)

23 When Joab and all the host that was with him were come, men told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

3 Z

24 Then

■ Shall we not make ■ end of murdering?
 ■ If thou hadst not provoked them to battle, ■ verse 14.
 ■ Thus God would confirm David in his kingdom, by the destruction of his adversaries.
 ■ That is, without intermission enduring two years, which was the whole reign of Ish-bosheth.
 ■ Who is called also Daniel, 1 Chron. 3. 1.
 † Within seven years and six months.
 ■ Dost thou esteem me no more than a dog, for all my

service done to thy father's house!

^b We see how the wicked cannot abide to be admonished of their faults, but seek their displeasure which go about ■ bring them from their wickedness.

ⁱ Rather for malice that he bare toward Ish-bosheth, than for love he bare to David.

^k Who challenged the kingdom, because of their father Saul.

^l From war against the Philistines.

24 Then Joab came to the king, and said, = What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and he is departed.

25 Thou knowest Abner the son of Ner: for he came to deceive thee, and to know thy out-going and in-going, and to know all that thou doest.

26 ¶ And when Joab was gone out from David, he sent messengers after Abner, which brought him again from the well of Siriah unknowing to David.

27 And when Abner was come again to Hebron, * Joab took him aside in the gate to speak with him † peaceably, and smote him under the fifth rib, that he died, for the blood of * Afahel his brother.

28 ¶ And when afterward it came to David's ear, he said, I and my kingdom are * guiltless before the Lord for ever, concerning the blood of Abner the son of Ner.

29 Let the blood fall on the head of Joab, and on all his father's house, that the house of Joab be never without some that have running issues, or leper, or that leaneth on a staff, or that doth fall on the sword, or that lacketh bread.

30 (So Joab and * Abishai his brother slew Abner, because he had slain their brother Afahel at Gibeon in battle)

31 And David said to Joab, and to all the people that were with him, Rent your cloaths and put on sackcloth, and mourn † before Abner: And king David himself followed the bier.

32 And when they had buried Abner in Hebron, the king lift up his voice, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented over Abner, and said, Died Abner † as a fool dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brass: but as a man falleth before wicked men, so didst thou fall. And all the people wept again for him.

35 Afterward all the people came to cause David to eat † meat while it was yet day, but David sware, saying, So do God to me and more also, if I taste bread, or aught else till the sun be down.

36 And all the people knew it, and it † pleased them: as whatsoever the king did, pleased all the people.

37 For all the people and all Israel understood that day, how that it was not the king's deed that Abner the son of Ner was slain.

38 And the king said unto his servants, Know ye not that there is † prince and a great man fallen this day in Israel?

39 And I am this day weak, and newly anointed

king: and these men the sons of Zeriahe be too † hard for me: the Lord reward the doer of evil according to his wickedness.

C H A P. IV.

5 Baanah and Rechab slay Ish-bosheth the son of Saul.
12 David commandeth them to be slain.

AND when Saul's † son heard that Abner was dead in Hebron, then his hands were † feeble, and all Israel was afraid.

2 And Saul's son had two men that were captains of bands: the one called Baanah, and the other called Rechab, the sons of Rimmon, a Beerothite of the children of Benjamin: (for † Beeroth was reckoned to Benjamin,

3 Because the Beerothites † fled to Gittaim and sojourned there unto this day)

4 And Jonathan Saul's son had † son that was lame on his feet: he was five years old when the tidings came of Saul and Jonathan out of Israel: then his nurse took him and fled away. And as she made haste to flee, the child fell, and began to halt, and his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went and came in the heat of the day to the house of Ish-bosheth (who slept on a bed at noon)

6 And behold, Rechab and Baanah his brother came into the midst of the house, as they † would have wheat, and they † smote him under the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the † plain all the night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth Saul's son thine enemy, who sought after thy life: and the Lord hath avenged my lord the king this day of Saul, and of his seed.

9 Then David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath delivered my soul out of all adversity,

10 When one † told me, and said that Saul † was dead, (thinking to have brought good tidings) I took him and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How † much when wicked men have slain a righteous person in his own house, and upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his young men, and they slew them, and cut off their hands and their

¶ Here appeareth the malicious mind of Joab, who would have had the king to slay Abner for his private grudge.

† The Lord knoweth that I did not consent to his death.

• Abishai is said to slay him with Joab, because he consented to the murder.
† Meaning, before the corpse.
¶ He declareth that Abner died not as † wretch or vile person, but as a valiant man might do, being traiterously deceived by the wicked.

† According to their custom, which was to banquet † burials.

• It is expedient sometime not only to conceive inward sorrow, but also that it may appear to others, to the intent

that they may be satisfied.

† That is, Ish-bosheth.

¶ Meaning, that he was discouraged.

• The city Beeroth was in the tribe of Benjamin. Josh. 18. 25.

† After the death of Saul, for fear of the Philistines.

† They disguised themselves † merchants, which came to buy wheat.

• There is nothing so vile and dangerous which the wicked will not enterprize in hope of lucre and favour.

• Forasmuch † neither the example of him that slew Saul, nor duty to their master, nor the innocency of the person, nor reverence of the place, nor time did move them, they deserved most grievous punishment.

Bef. Chr. 1043.
† Or, cruel.

† Or, wilderness.

• Ch. 1. 2.
† 15.

their feet, and hanged them up over the pool in Hebron: but they took the head of Ish-bosheth, and buried it in the sepulchre of * Abner in Hebron.

CHAP. V.

3 David is made king over all Israel. 7 He taketh the fort of Zion. 19 He asketh counsel of the Lord, 20 And overcometh the Philistines twice.

THEN * came all the tribes of Israel to David unto Hebron, and said thus, Behold, we are thy ^b bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron: and king David made [■] covenant with them in Hebron * before the Lord: and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah * seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ The king also and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: who spake unto David, saying, Except thou take away the [■] blind and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David took the fort of Zion: this is the city of David.

8 ¶ Now David had said the same day, Whosoever smiteth the Jebusites, and getteth up to the gutters, and smiteth the lame and blind, which David's soul hateth, I will prefer him: [■] therefore they said, The blind and the lame shall not * come into that house.

9 So David dwelt in that fort, and called it the city of David, and David built round about it, from [■] Millo, and inward.

10 And David prospered and grew: for the Lord God of hosts was with him.

11 ¶ Hiram also king of † Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built David an house.

12 Then David knew that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took him more * concubines and wives out of Jerusalem, after he was come from Hebron; and more sons and daughters were born to David.

14 [■] And these be the names of the sons that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon,

15 And Ithar, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet. ^{Beit. Chr. c. 43. 1 Chron. 14. 8. and 21. 16.}

17 ¶ * But when the Philistines heard that they had appointed David king over Israel, all the Philistines came up to seek David: and when David heard, he went down to a fort.

18 But the Philistines came, and spread themselves in the valley of Rephaim.

19 Then David * asked counsel of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hands? And the Lord answered David, Go up: for I will doubtless deliver the Philistines into thine hands.

20 ¶ * Then David came to Baal-perazim, and smote them there, and said, The Lord hath divided mine enemies asunder before me, as waters be divided asunder: therefore he called the name of that place, † Baal-perazim. ^{* Isa. 28. 21. † Or. the plain of divisions. 1 Chron. 14. 12a}

21 And there they left their images, and David and his men * burnt them.

22 Again the Philistines came up, and spread themselves in the valley of [■] Rephaim.

23 And when David asked counsel of the Lord, he answered, Thou shalt not go up, but turn about behind them, and come upon them over-against the mulberry-trees.

24 And when thou hearest the noise of one going in the tops of the mulberry-trees, then remove: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 Then David did so as the Lord had commanded him, and smote the Philistines from Gaba, until thou come to ¹ Gazer.

CHAP. VI.

3 The ark is brought forth of the house of Abinadab. 7 Uzzah is stricken, and dieth. 14 David danceth before it, 16 And is therefore despised of his wife Michal.

AGAIN David gathered together all the † chosen men of Israel, even thirty thousand. ^{† Or, chief.}

2 * And David arose and went with all the people that were with him, * from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts, that dwelleth upon it between the cherubims. ^{1 Chron. 13. 5, 6.}

3 And they put the ark of God upon a new cart, and brought it out of the house of Abinadab, that was in ¹ Gibeah. And Uzzah and Ahio the sons of Abinadab did drive the new cart.

4 And when they brought the ark of God out of the house of [■] Abinadab, that was at Gibeah, Ahio went before the ark, ^{* 1 Sam. 7. 2.}

5 And David and all the house of Israel [■] played before the Lord [■] all instruments made of fir, and [■] harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachon's threshing-floor, Uzzah put his hand to the ark of God, and held it: for the oxen did shake it. ^{* 1 Chron. 13. 10.}

7 And

^b We [■] of thy kindred, and most near joined unto thee.

^c That is, taking the Lord [■] witness: for the ark [■] yet in Abinadab's house.

^d The children of God called idols, blind and lame guides: therefore the Jebusites meant that they should prove that their gods were neither blind nor lame.

^e The idols should enter [■] more into that place.

^f He built from the town-house round about [■] his own house. 1 Chron. 11. 8.

[■] By Abiathar the priest.

^h Meaning, the valley of giants, which David called Baal-perazim, because of his victory.

ⁱ Which was in the tribe of Benjamin, but the Philistines did possess it.

^j This was [■] city in Judah, called also Kirjath-jearim, Josh. 15. 9.

¹ Which was [■] high place of the city of Baal.

[■] Praised God and sang Psalms.

7 And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, and there he died by the ark of God.

8 And David was displeas'd, because the Lord had smitten Uzzah: and he called the name of the place † Perez-Uzzah: until this day.

9 Therefore David that day feared the Lord, and said, How shall the ark of the Lord come to me?

10 So David would not bring the ark of the Lord unto him into the city of David, but David carried it into the house of Obed-edom a Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one told king David, saying, * The Lord hath blessed the house of Obed-edom, and all that he hath, because of the ark of God: therefore David went and † brought the ark of God from the house of Obed-edom into the city of David with gladness.

13 And when they that bare the ark of the Lord had gone six paces, he offer'd an ox, and a fat beast.

14 And David danced before the Lord with all his might, and was girded with a linen ephod.

15 So David and all the house of Israel brought the ark of the Lord with shouting, and sound of trumpet.

16 And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leap, and dance before the Lord, and she † despis'd him in her heart.

17 And when they had brought in the ark of the Lord, they set it in his place, in the midst of the tabernacle that David had pitched for it: then David offer'd burnt-offerings and peace-offerings before the Lord.

18 And as soon as David had made † end of offering burnt-offerings and peace-offerings, he † blessed the people in the name of the Lord of hosts,

19 And gave among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and † piece of flesh, and a bottle of wine: so all the people departed every one to his house.

20 ¶ Then David returned to † bless his house, and Michal the daughter of Saul came out to meet David, and said, O how glorious was the king of Israel this day, who was uncovered to-day in the eyes of the maidens of his servants, as a † fool uncovereth himself!

21 Then David said unto Michal, † It was before the Lord, who chose me rather than thy father, and all his house, and commanded me to be ruler over the people of the Lord, even over Israel: and therefore will I play before the Lord,

22 And will yet be more vile than thus, and will be low in my own sight, and of the very same maid-servants which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had † no child unto the day of her death.

C H A P. VII.

2 David would build God an house, but is forbidden by the prophet Nathan. 8 God putteth David in mind of his benefits. 12 He promiseth continuance of his kingdom and posterity.

Afterward † when the king sat in his house, and the Lord had given him rest round about from all his enemies,

2 The king said unto Nathan the prophet, Behold, now I dwell in an house of cedar trees, and the ark of God remaineth within the † curtains.

3 Then Nathan said unto the king, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, † Shalt thou build me † house for my dwelling?

6 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt unto this day, but have walked in a tent and tabernacle.

7 In all the † places wherein-I have walked with all the children of Israel, spake I one word with any of the tribes of † Israel, when I commanded † the judges to feed my people Israel? or said I, Why build ye not me † house of cedar trees?

8 Now therefore so say unto my servant David, Thus saith the Lord of hosts, † I took thee from the sheep-cote following the sheep, that thou mightest be ruler over my people, over Israel.

9 And I was with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a † great name, like unto the name of the great men that are in the earth,

10 (Also I will appoint † place for my people Israel, and will plant it, that they may dwell in a place of their own, and move † no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set judges over my people of Israel) and I will give thee rest from

* Here we see what danger it is to follow good intentions, or to do any thing in God's service without his express word.

† Who was a Levite, and had dwelt in Gittim, 1 Chron. 15. 21.

‡ Meaning, he caus'd the Levites to bear it, according to the law.

§ With a garment like † the priest's garment.

¶ The worldlings are not able to comprehend the motions that move the children of God, to praise God by all † manner of means.

‡ That is, to pray for his house as he had done for the people.

† It was for no worldly affection, but only for that † zeal that I bare to God's glory.

‡ Which † punishment, because she mocked the servant of God.

§ Within the tabernacle covered with skins, Exod. 26. 7.

¶ Meaning, he should not: yet Nathan, speaking according to man's judgment, and not by the spirit of prophecy, permitted him.

‡ As concerning the building of an house: meaning, that without God's express word nothing ought to be attempted.

† I have made thee famous throughout all the world.

‡ He promiseth them quietness, if they will walk in his fear and obedience.

DAVID lamenting the Death of ABSALOM. II Sam. VIII Ch. 37.



O my son Absalom, my son, my son Absalom!
would God I had died for thee.

Barber sculp.

from all thine enemies : also the Lord telleth thee, that he will make thee an house.

12 And when thy days be fulfilled, thou shalt sleep with thy fathers, and I will set up thy seed after thee, which shall proceed out of thy body, and will establish his kingdom.

13 * He shall build an house for my name, and I will establish the throne of his kingdom for ever.

14 * I will be his father, and he shall be my son : and * if he sin, I will chasten him with the rod of men, and with the plagues of the children of men :

15 But my mercy shall not depart away from him, as I took it from Saul, whom I have put away before thee.

16 And thine house shall be established, and thy kingdom for ever before thee, *even* thy throne shall be ^o established for ever.

17 According to all these words, and according to all this vision, Nathan spake thus unto David.

18 ¶ Then king David went in, and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto ?

19 And this was yet a small thing in thy fight, O Lord God, therefore thou hast spoken alio of thy servant's house for a great while : but † doth this appertain to ^a man, O Lord God ?

20 And what can David say more unto thee ? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make them known unto thy servant.

22 Wherefore thou art great, O Lord God : for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

23 * And what one people in the earth is like thy people, like Israel ? whose God went and redeemed them to himself, that they might be his people, and that he might make him a name, and do for ^o you great things, and terrible for thy ^f land, O Lord, *even* for thy people, whom thou redeemedst to thee out of Egypt, *from* the ⁿ nations, and their gods ?

24 For thou hast ^o ordained to thyself thy people Israel to be thy people for ever : and thou, Lord, art become their God.

25 Now therefore, O Lord God, confirm for ever the word that thou hast spoken concerning thy servant and his house, and do ⁿ thou hast said.

26 And let thy name be magnified for ever by them that shall say, The Lord of hosts *is* the God over Israel : and let the ^h house of thy servant David be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast revealed unto thy servant, saying, I will

build thee an house : therefore hath thy servant † been bold to pray this prayer unto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou hast told this goodness unto thy servant)

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee : for thou, O Lord God, hast ^o spoken it : and let the house of thy servant be blessed for ever with thy blessing.

C H A P. VIII.

1 David overcometh the Philistines, and other strange nations, and maketh them tributaries to Israel.

AFTER * this now, David smote the Philistines, and subdued them, and David took † the bridle of bondage out of the ^h hand of the Philistines.

2 And he smote Moab, and measured them with ⁿ cord, and cast them down to the ground : he measured them with ^m two cords to put them to death, and with one full cord to keep them alive : so became the Moabites David's servants, and brought gifts.

3 ¶ David smote also Hadadezer the son of Rehob king of Zobah, as he went to † recover his border at the river Euphrates.

4 And David took of them ⁿ thousand and seven hundred horsemen, and twenty thousand footmen, and David † destroyed all the chariots, but he reserved an hundred chariots of them.

5 ¶ Then came the † Aramites of † Dammesek to succour Hadadezer king of Zobah, but David slew of the Aramites two and twenty thousand men.

6 And David put ⁿ garrison in ⁿ Aram of Dammesek : and the Aramites became servants to David, ^o and brought gifts. And the Lord saved David whithersoever he went.

7 And David took the shields of gold that belonged to the servants of Hadadezer, and brought them to ^p Jerusalem.

¶ And out of Betah, and Berothai (cities of Hadadezer) king David brought exceeding much brass.

9 ¶ Then Toi king of † Hamath heard how David had smitten all the host of Hadadezer,

10 Therefore Toi sent Joram his son unto king David, † to salute him, and to † ^o rejoice with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had war with Toi) who brought † with him vessels of silver, and vessels of gold, and vessels of brass,

11 And king David did dedicate them unto the Lord, with the silver and gold that he had dedicate of all the nations which he had subdued :

12 Of † Aram, and of Moab, and of the children

¶ That is, gently, as fathers use to chastise their children.

¶ This was begun in Solomon as ⁿ figure, but accomplished in Christ.

^a Cometh not this rather of thy free mercy, than of any worthiness that can be in man ?

^o O Israel.

^f And inheritance, which is Israel.

^e From the Egyptians, and their idols.

¶ He sheweth that God's free election is the only cause why the Israelites were chosen to be his people.

¶ This prayer is most effectual, when we chiefly seek God's glory, and the accomplishment of his promise.

¶ Therefore I firmly believe it shall come to pass.

¹ So that they paid no more tribute.

^m He slew two parts, ⁿ it pleased him, and reserved the third.

ⁿ In that part of Syria where Damascus was.

^o They paid yearly tribute.

¶ For the use of the temple.

^o For seeing David victorious, he was glad to entreat of peace.

1040. children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadzezer the son of Rehob king of Zobah.

13 So David gat a name after that he returned, and had slain of the Aramites, in the valley of salt, eighteen thousand men.

14 And he put a garrison in Edom: throughout all Edom put he soldiers, and all they of Edom became David's servants: and the Lord kept David whithersoever he went.

15 Thus David reigned over all Israel, and executed judgment and justice unto all his people.

16 And Joab the son of Zeruiah was over the host, and Jehoshaphat the son of Ahilud was recorder.

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests, and Seraiah the scribe.

18 And Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and David's sons were chief rulers.

C H A P. IX.

9 David restoreth all the lands of Saul to Mephibosheth the son of Jonathan. 10 He appointeth Ziba to see to the profits of his lands.

AND David said, Is there yet any man left of the house of Saul, that I may shew him mercy for Jonathan's sake?

2 And there was of the household of Saul a servant whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, I thy servant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercy of God? Ziba then answered the king, Jonathan hath yet a son lame of his feet.

4 Then the king said unto him, Where is he? And Ziba said unto the king, Behold he is in the house of Machir the son of Ammiel of Lo-debar.

5 Then king David sent, and took him out of the house of Machir the son of Ammiel of Lo-debar.

6 Now when Mephibosheth the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth? And he answered, Behold thy servant.

7 Then David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 Then the king called Ziba, Saul's servant,

and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore and thy sons and thy servants shall till the land for him, and bring in, that thy master's son may have food to eat. And Mephibosheth thy master's son shall eat bread always at my table (now Ziba had fifteen sons, and twenty servants.)

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do, that Mephibosheth may eat at thy table, as one of the king's sons.

12 Mephibosheth also had a young son named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table, and was lame on both his feet.

C H A P. X.

The messengers of David are villainously treated by the king of Ammon. 7 Joab is sent against the Ammonites.

AFTER this, the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent his servants to comfort him for his father. So David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When it was told unto David, he sent to meet them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho, until your beards be grown, then return.

6 And when the children of Ammon saw that they stank in the sight of David, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footmen, and of king Maachah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the strong men.

8 And the children of Ammon came out, and put their army in array at the entering in of the gate: and the Aramites of Zoba, and

1 He gave judgment in controversies, and was merciful toward the people.

2 The Cherethites and Pelethites were as the king's guard, and had charge of his person.

3 Because of mine oath and promise made to Jonathan, 1 Sam. 20. 15.

4 Such mercy as shall be acceptable to God.

5 Who was also called Eliam, the father of Bath-sheba David's wife.

6 Meaning, a despised person.

7 Be ye prudent overseers and governors of his lands, that they may be profitable.

2 That Mephibosheth may have all things at commandment, as becometh a king's son

3 The children of God are not unmindful of a benefit received.

4 Their arrogant malice would not suffer them to see the simplicity of David's heart: therefore their counsel turned the destruction of their country.

5 That they had deserved David's displeasure for the injury done to his ambassadors.

6 These were divers parts of the country of Syria, whereby appeareth that the Syrians served where they might have entertainment, as now the Switzers do.

of Rehob, and of Ish-tob, and of Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice of Israel, and put them in array against the Aramites.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, if the Aramites be stronger than I, thou shalt help me: and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong, and let us be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Joab and the people that was with him, joined in battle with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And † Hadarezer sent, and brought out the Aramites that were beyond the † river: and they came to Helam, and Shobach the captain of the host of Hadarezer went before them.

17 When it was shewed David, then he gathered ^f all Israel together, and passed over Jordan, and came to Helam: and the Aramites set themselves in array against David, and fought with him:

18 And the Aramites fled before Israel: and David destroyed ^s seven hundred chariots of the Aramites, and forty thousand horsemen, and smote Shobach the captain of his host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they fell before Israel, they made peace with Israel, and served them, and the Amorites feared to help the children of Ammon any more.

C H A P. XI.

1 The city Rabbah is besieged. 4 David committeth adultery. 17 Uriah is slain. 27 David marieth Bath-sheba.

AND when the year was ^h expired in the time when kings go forth to battle, David sent ^{*} Joab, and his servants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Jerusalem.

2 ¶ And when it was evening-tide, David

arose out of his ⁱ bed, and walked upon the roof of the king's palace: and from the roof he saw a woman washing herself: and the woman was very beautiful to look upon.

3 And David sent and enquired what woman it was: and *one* said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the ^h Hittite?

4 Then David sent messengers, and took her away: and she came unto him, and he lay with her: (now she was ^{*} purified from her uncleanness) and she returned unto her house.

5 And the woman conceived: therefore she sent and ⁱ told David, and said, I am with child.

6 ¶ Then David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah came unto him, David demanded him how Joab did, and how the people fared, and how the war prospered.

8 Afterward David said to Uriah, ^m Go down to thine house, and wash thy feet. So Uriah departed out of the king's palace, and the king sent a present after him.

9 But Uriah slept at the door of the king's palace with all the servants of his lord, and went not down to his house.

10 Then they told David, saying, Uriah went not down to his house: And David said unto Uriah, Comest thou not from thy journey? why didst thou not go down to thine house?

11 Then Uriah answered David, ⁿ The ark and Israel, and Judah, dwell in tents: and my lord Joab, and the servants of my lord, abide in the open fields: shall I then go into mine house to eat and drink, and lie with my wife? *by thy life, and by the life of thy soul, I will not do this thing.*

12 Then David said unto Uriah, Tarry yet this day, and to-morrow I will send thee away. So Uriah abode in Jerusalem that day and the morrow.

13 Then David called him, and he did eat and drink before him, and he made him ^o drunk: and at even he went out to lie on his couch with the servants of his lord, but went not down to his house.

14 And on the morrow David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote thus in the letter †, [†] Put ye Uriah in the fore front of the strength of the battle, and retire ye back from him, that he may be smitten, and die.

16 ¶ So when Joab besieged the city, he assigned Uriah unto ^h place where he knew that strong men were.

17 And the men of the city came out, and fought with Joab: and there fell of the people of the servants of David, and Uriah the Hittite also died.

18 Then Joab sent and told David all the things concerning the war.

19 ¶ And

^e Here is declared wherefore war ought to be undertaken: for the defence of true religion and God's people.

^f Meaning, the greatest part.

^h Which were the chiefest and most principal: for in all he destroyed seven thousand, as 1 Chron. 19. 18. or the soldiers which were in seven hundred chariots.

^h The year following about the spring time.

ⁱ Whereupon he used to rest at afternoon, as we read of Ish-bosheth, chap. 4. 7.

^k Who was not an Israelite born, but converted ^h the true religion.

^l Fearing lest she should be stoned according to the law.

^m David thought that if Uriah lay with his wife, his fault might be cloaked.

ⁿ Hereby God would touch David's conscience, that seeing the fidelity and religion of his servant, he would declare himself so forgetful of God and injurious ^h his servant.

^o He made him drink more liberally than he was wont to do, thinking thereby he would have lien by his wife.

[†] Except God continually uphold ^h with his mighty Spirit, the most perfect fall heading into all vice and abomination.

19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the war unto the king,

20 † And if the king's anger arise, so that he say unto thee, Wherefore approached ye unto the city to fight? knew ye not that they would haul from the wall?

21 Who smote Abimelech son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy servant Uriah the Hittite is also dead.

22 ¶ So the messenger went, and came, and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Certainly the men prevailed against us, and came out unto us into the field, but we † pursued them unto the entering of the gate.

24 But the shooters shot from the wall against thy servants, and *some* of the king's servants be dead: and thy servant Uriah the Hittite is also dead.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing trouble thee: for the sword devoureth † one as well as another: make thy battle more strong against the city, and destroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, she mourned for her husband.

27 So when the mourning was past, David sent and took her into his house, and she became his wife, and bare him a son: but the thing that David had done † displeased the Lord.

CHAPTER XII.

1 David reproved by Nathan confesseth his sin. 18 The child conceived in adultery dieth. 24 Solomon is born. 26 Rabbah is taken. 31 The citizens are grievously punished.

THEN the Lord sent ^a Nathan unto David, who came to him, and said unto him, There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many sheep and oxen:

3 But the poor had none at all, save one little sheep which he had bought, and nourished up: and it grew up with him, and with his children also, and did eat of his own morsels, and drank of his own cup, and slept in his bosom, and was unto him as his daughter.

4 Now there came a † stranger unto the rich man, who † refused to take of his own sheep, and of his own oxen, to dress for the stranger that was come unto him, but took the poor man's sheep, and dressed it for the man that was come to him.

5 Then † David was exceeding wroth with the man, and said to Nathan, As the Lord liveth, the man that hath done this thing, † shall surely die.

6 And he shall restore the lamb ^{*} fourfold, because he did this thing, and had no pity thereof.

7 Then Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, ^a I anointed thee king over Israel, and delivered thee out of the hand of Saul,

8 And gave thee thy lord's ^b house, and thy lord's ^c wives into thy bosom, and gave thee the house of Israel, and of Judah, and would moreover (if *that had been* too little) have given thee ^d such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the ^e children of Ammon.

10 Now therefore the sword shall never depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and will ^{*} take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this ^f sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

13 Then David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath ^g put away thy sin, thou shalt not die.

14 Howbeit, because by this deed thou hast caused the enemies of the Lord to ^h blaspheme, the child that is born unto thee shall surely die.

15 ¶ So Nathan departed unto his house: and the Lord struck the child that Uriah's wife bare unto David, and it was sick.

16 David therefore besought God for the child, and fasted, and ^b went in, and lay all night upon the earth.

17 Then the elders of his house arose *to come* unto him, and to cause him to rise from the ground: but he would not, neither did he eat ⁱ meat with them.

18 So on the seventh day the child died: and the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was alive, we spake unto him, and he would not hearken unto our voice: how then shall we say unto him, The child is dead, † to vex *him* more?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then

^a Meaning Gideon, Judg. 9. 52. 53.

^b He disembled with the messenger, to the intent that neither his cruel commandment, nor Joab's wicked obedience might be espied.

^c Because David lay now drowned in sin, the loving mercy of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

^d For David succeeded Saul in his kingdom.

^e The Jews understand this of Eglah and Michal, or of Rizpah and Michal.

^f That is, greater things than these: for God's love and

benefits increase toward him, if by their ingratitude they stay him not.

^g Thou hast most cruelly given him into the hands of God's enemies.

^h Meaning, openly, as at noon day.

ⁱ For the Lord seeketh but that the sinner would turn to him.

^j In saying, that the Lord hath appointed a wicked man in reign over his people.

^k To wit, to his privy chamber.

^l Thinking by his instant prayer that God would have restored his child, but God had otherwise determined.

20 Then David ^a arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eat.

21 Then said his ^b servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise up, and eat meat.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell ^c whether God will have mercy on me, that the child may live?

23 But now being dead, wherefore should I now fast? ^d Can I bring him again any more? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her, ^e and she bare ^f a son, and ^g he called his name Solomon: also the Lord loved him.

25 For ^h the Lord had sent ⁱ by Nathan the ^j prophet: therefore ^k he called his name Jedidiah, because the Lord *loved him*.

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and took the ^l city of the kingdom.

27 Therefore Joab sent messengers to David, saying, I have fought against Rabbah, and have taken the city of ^m waters:

28 Now therefore gather the rest of the people together, and besiege the city, that thou mayest take it, lest ⁿ the victory be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and took it.

30 ^o And he took their king's crown from his head, (which weighed a ^p talent of gold, with precious stones) and it was ^q set on David's head: and he brought away the spoil of the city in exceeding great abundance.

31 And he carried away the people that was therein, and put them under ^r saws, and under iron harrows, and under axes of iron, and cast them into the tile-kiln: even thus did he with all the cities of the children of Ammon. Then David and all the people returned unto Jerusalem.

C H A P. XIII.

14 Amnon, David's son, defileth his sister Tamar.

20 Tamar is comforted by her brother Absalom.

29 Absalom therefore killeth Amnon.

NOW after this, so it was, that Absalom the son of David having ^s a fair sister, whose name was ^t Tamar, Amnon the son of

David loved her.

¶ And Amnon was so fore vexed that he fell sick for his sister Tamar: for she was a ^u virgin, and it seemed hard to Amnon to do any thing to her.

3 But Amnon had a friend called Jonadab, the son of Shimeah David's brother: and Jonadab ^v a very subtle man:

4 Who said unto him, Why ^w art thou, the king's son, so lean from day to day? wilt thou not tell me? Then Amnon answered him, I love Tamar my brother Absalom's sister.

5 And Jonadab said unto him, ^x Lie down on thy bed, and make thyself sick: and when thy father shall come to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and let her dress meat in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king came to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me ^y a couple of ^z cakes in my sight, that I may receive meat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

¶ So Tamar went to her brother Amnon's house, and he lay down: and she took ^{aa} flour, and kneaded it, and made cakes in his sight, and did bake the cakes. ^{† Or, paste.}

9 And she took ^{ab} a pan, and ^{ac} poured them out before him, but he would not eat. Then Amnon said, Cause ye every man to go out from ^{ad} me: so every man went out from him.

10 Then Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eat, he took her, and said unto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, do not force me: for no such thing ^{ae} ought to be done in Israel: commit not this folly. ^{• Lev. 18.9.}

13 And I, ^{af} whither shall I cause my shame to go? and thou shalt be as one of the ^{ag} fools in Israel: now therefore, I pray thee, speak to the king, for he will not deny me unto thee. ^{¶ Or, how shall I put away my shame.}

14 Howbeit he would not hearken unto her voice, but being stronger than she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater than the love wherewith he had loved her: and Amnon said unto her, Up, get thee hence.

16 And she answered him, ^{ah} There is ^{ai} a cause: this evil (to put ^{aj} away) is greater ^{† Or, for this cause.} than

4 B

^a Shewing, that our lamentations ought not to be excessive, but moderate: and that we must praise God in all his doings.

^b As they which considered not that God granteth many things to the sobes and tears of the faithful.

^c By this consideration he appeased his sorrow.

^d To wit, the Lord, 1 Chron. 22. 9.

^e To call him Solomon.

^f Meaning, David.

^g That is, the chief city, and where all the conduits are, is as good as taken.

^h That is, threescore pounds, after the weight of the common talent.

^m Signifying, that ⁿ they ^o were malicious enemies of God, so he put them to cruel deaths.

^p Tamar ^q was Absalom's sister both by father and mother, and Amnon's only by father.

^r And therefore kept in her father's house, ^s virgins were accustomed.

^t Here ^u see that there is no enterprize ^v wicked, that can lack counsel ^w further it.

^x Meaning some delicate and dainty ^y dishes.

^z That is, she served them ^{aa} a dish.

^{ab} For the wicked are ashamed ^{ac} to do that before men, which they are ^{ad} afraid ^{ae} to commit in the sight of God.

^{af} As a lewd and wicked person.

Bef. Chr. 1035.

Bef. Chr. 1032.

• Matt. 1. 6.

† Heb. by the hand of. • 1 Chron. 22. 9.

¶ Or, the chief city.

† Heb. my name be called upon.

• 1 Chron. 20. 2.

Bef. Chr. 1032. than the other that thou didst unto me : but he would not hear her,

10r, 507. 17 But called his † servant that served him, and said, Put this woman now out from me, and lock the door after her.

18 (And she had a garment of ^a divers colours upon her : for with such garments were the king's daughters that were virgins, apparelled.) Then his servant brought her out, and locked the door after her.

19 And Tamar put ashes on her head, and rent the garment of divers colours which was on her, and laid her hand on her head, and went her way, crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee ? Now yet be ^a still, my sister : he is thy brother : let not this thing grieve thine heart. So Tamar remained desolate in her brother Absalom's house.

21 ¶ But when king David heard all these things, he was very wroth.

22 And Absalom said unto his brother Amnon neither good nor bad : for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two years, Absalom had sheep-shearers in † Baal-hazor, which is beside Ephraim, and ^a Absalom called all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers : I pray thee, that the king with his servants would go with thy servant.

25 But the king answered Absalom, Nay my son, I pray thee, let us not go all, lest we be chargeable unto thee. Yet Absalom lay fore upon him : howbeit ^b would not go, but † thanked him.

26 Then said Absalom, But I pray thee, shall not my brother ^c Amnon go with us ? and the king answered him, Why should he go with thee ?

27 But Absalom was instant upon him, and he sent Amnon with him, and all the king's children.

28 ¶ Now had Absalom commanded his servants, saying, Mark now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon, kill him, fear not, for have not ^a I commanded you ? be bold therefore, and play the men.

29 And the servants of Absalom did unto Amnon as Absalom had commanded : and all the king's sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose and tare his garments, and lay on the ^a ground, and all his servants stood by with their cloaths rent.

^a For that which was of divers colours, or pieces, in those days, ^b had in great estimation. Gen. 37. 3. Judg. 5. 30.

^c For though he conceived sudden vengeance in his heart, yet he dissembled it till occasion served, and comforted his sister.

^d To wit, ^e a banquet, thinking thereby to fulfil his wicked purpose.

^f Pretending to the king, that Amnon was most dear unto him.

^g Such is the pride of the wicked masters, that in all

32 And Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons : for Amnon only is dead, † because Absalom had reported ^h so, since he forced his sister Tamar.

33 Now therefore let not my lord the king † take the thing so grievously, to think that all the king's sons are dead : † for Amnon only is dead.

34 ¶ Then Absalom fled : and the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill side † behind him.

35 And Jonadab said unto the king, Behold, the king's sons come : as thy servant said, ⁱ so it is.

36 And ^j soon as he had left speaking, behold the king's sons came, and lift up their voices and wept : and the king also and all his servants wept exceedingly sore.

37 But Absalom fled away, and went to ^k Talmi the son of Ammihud king of Geshur : and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And king David † desired to go forth unto Absalom, because he was pacified concerning Amnon, seeing he was dead.

C H A P. XIV.

■ Absalom is reconciled to his father by the subtilty of Joab. 24 Absalom may not see the king's face. 25 The beauty of Absalom. 30 He causeth Joab's corn to be burnt, and is brought to his father's presence.

THEN Joab the son of Zeruiah perceived that the king's ^l heart was toward Absalom,

2 And Joab sent to Tekoah, and brought thence ^m † subtil woman, and said unto her, I pray thee, feign thyself to mourn, and now put on mourning apparel, and ⁿ anoint not thyself with oil : but be as ^o woman that had now long time mourned for the dead :

3 And come to the king, and speak on this manner unto him (for Joab † taught her what she should say,)

4 ¶ Then the woman of Tekoah spake unto the king, and fell down on her face to the ground, and did obeisance, and said, † Help, O king.

5 Then the king said unto her, What aileth thee ? And she answered, I ^p indeed a † widow, and mine husband is dead :

6 And thine handmaid had two ^q sons, and they two strove together in the field : (and there was none to part them) so the one smote the other and slew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him

their wicked commandments they think to be obeyed.

^r Lamenting, ^s he that felt the wrath of God upon his house. chap. 12. 10.

^t That only Amnon is dead.

^u For Maachah his mother was the daughter of this Talmi, chap. 3. 3.

^v That the king favoured him.

^w In token of mourning, for they used anointing to seem cheerful.

^x Under this parable she described the death of Amnon by Absalom.

1027. ^{Bef. Chr.} him that smote his brother, that we may kill him for the ^s soul of his brother, whom he slew, that we may destroy the heir also: so they shall quench my spark which is left, and shall not leave to mine husband neither ~~nor~~ nor posterity upon the earth.

■ And the king said unto the woman, Go to thine house, and I will give ^a charge for thee.

9 Then the woman of Tekoah said unto the king, My lord, O king, this ^h trespass *be* on me, and on my father's house, and the king and his throne *be* [†] guiltless.

10 And the king said, Bring him to ~~me~~ that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king ^l remember the Lord thy God, that thou wouldest not suffer many revengers of blood to destroy, lest they slay my son. And he answered, As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, I pray thee, let thine handmaid speak ^a word to my lord the king. And he said, Say on.

13 Then the woman said, Wherefore then hast thou ^h thought such ^a thing against the people of God? or *why* doth the king, as one which is faulty, speak this thing that he will not bring again his banished?

14 For we must needs die, and *we are* as water spilt on the ground, which cannot be gathered up again: neither doth God [†] spare any person, yet doth he appoint ^l means, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speak of this thing unto my lord my king, *the cause is*, that the people ^m have made me afraid: therefore thine handmaid said, Now will I speak unto the king: it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me, and also my son from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be [†] comfortable: for my lord the king is even ^a an ⁿ angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not ^o the hand of Joab with thee in all this? Then the woman answered, and said, As thy soul liveth, my lord the king, I will not turn to the right hand nor to the left, from aught that my lord the king hath spoken: for even thy servant Joab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should ^p change the form of speech, thy servant Joab hath done this thing: but [†] my lord is wise according to the wisdom of an angel of God to understand all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now, I have ^q done this thing: go then, and bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [†] thanked the king. Then Joab said, This day thy servant knoweth that I have found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his servant.

23 ¶ And Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him ^r turn to his own house, and not see my face. So Absalom turned to his own house, and saw not the king's face.

25 Now in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foot even to the top of his head there was no blemish in him.

26 And when he polled his head (for at every year's end he polled it: because it was too heavy for him, therefore he polled it) he weighed the hair of his head at two hundred ^s shekels by the king's weight.

27 And Absalom had three sons, and one daughter named Tamar, which was a fair woman to look upon.

28 ¶ So Absalom dwelt the space of two years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab to send him to the king, but he would not come to him: and when he sent ^{again}, he would not come.

30 Therefore he said unto his servants, Behold, Joab hath [†] ^a field by my place, and hath barley therein: go and set it ^t on fire: and Absalom's servant set the field on fire.

31 Then Joab arose, and came to Absalom into his house, and said unto him, Wherefore have thy servants burnt my field with fire?

32 And Absalom answered Joab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherefore ~~am~~ I come from Geshur? It had been better for me to have been there still: now therefore let me see the king's face: and ^u if there be any trespass in me, let him kill me.

33 Then Joab came to the king, and told him: and he called for Absalom, who came to the king, and bowed himself to the ground on his face before the king, and the king kissed Absalom.

C H A P.

■ Because he hath slain his brother, he ought ^{to} be slain according ^{to} the law. Gen. 9. 6. Exod. 21. 12.

■ As touching the breach of that law which punisheth the blood, let ^{him} bear the blame.

^l Swear that they shall not revenge the blood, which ^{is} many in number.

■ Why dost thou give contrary sentence in thy son Absalom?

^l God hath provided ways (as sanctuaries) ^{to} save them oft-times, whom ^{the} judgeth worthy death.

■ For I thought they would kill this mine heir.

^o Is of great wisdom to discern right from wrong.

■ Hast not thou done this by the counsel of Joab?

^p By speaking rather in a parable than plainly.

^q I have granted thy request.

^r Covering hereby his affection, and sheweth some part of justice ^{to} please the people.

■ Which weighed six pounds four ounces, after half an ^{shekel} the shekel.

^t The wicked ^{is} impatient in their affections, and spare no unlawful means to compass them.

^u If I have offended by revenging my sister's dishonour: thus the wicked justify themselves in their evil.

Bef. Chr. 1027.

† Or, none can hide aught from the king.

† Heb. blessed.

† Or, possession.

† Or, innocent.

† Or, except.

† Heb. rest.

Let. Chr.
1024.

C H A P. XV.

2 The practices of Absalom to aspire to the kingdom.
14 David and his flee. 31 David's prayer. 34
Hushai is sent to Absalom to advise over his counsel.

† Heb. verb.
AFTER this Absalom prepared him chariots, and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood hard by the entering in of the gate: and every man that had any † matter, and came to the king for judgment, him did Absalom call unto him, and said, Of what city art thou? And he answered, Thy servant is of one of the † tribes of Israel.

3 Then Absalom said unto him, See, thy matters are good and righteous, but there is no man deputed of the king to hear thee.

4 Absalom said moreover, † Oh that I were made judge in the land, that every man which hath any matter of controversy, might come to me, that I might do him justice!

5 And when any man came near to him, and did him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for judgment, so Absalom stole the hearts of the men of Israel.

7 ¶ And after † forty years, Absalom said unto the king, I pray thee, let me go to Hebron, and render my vow which I have vowed unto the Lord.

8 For thy servant vowed a vow when I remained at Geshur, in Aram, saying, If the Lord shall bring me again indeed to Jerusalem, I will † serve the Lord.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundred men out of Jerusalem, that were † called: and they went in their simplicity, knowing nothing.

12 Also Absalom sent for Ahitophel, the Gilonite, David's counsellor, from his city Giloh, while he offered sacrifices: and the treason was great: for the people † increased still with Absalom.

13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Absalom.

14 Then David said unto all his servants that were with him at Jerusalem, Up, and let us flee: for we shall not escape from † Absalom: make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto him, Behold thy servants are ready to do according to all that my lord the king shall † appoint.

† Which were as † guard to set forth his estate.
‡ That is, noting of what city † place he was.
† Thus by slander, flattery, and fair promises, the wicked seek preferment.
‡ By enticing them from his father to himself.
‡ Counting from the time that the Israelites had asked a king of Samuel.
‡ By offering † peace-offering, which was lawful † do in any place.
‡ And bid † his feast in Hebron.
‡ Whose heart he saw that Satan had so possessed, that he would leave † mischief unattempted.

16 So the king departed and all his household † after him, and the king left ten concubines to keep the house. Bef. Chr. 1023. † Heb. verb. f.

17 And the king went forth, and all the people after him, and tarried in † place † far off. † Or, house.

18 And all his servants went about him, and all the † Cherethites, and all the Pelethites, and all the Gittites, even six hundred men which were come after him from Gath, went before the king.

19 Then said the king to † Ittai the Gittite, Wherefore comest thou also with us? Return and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to-day and go with us? I will go whither I can: therefore return thou and carry again thy † brethren: mercy and truth † be with thee.

21 And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, in what place my lord the king shall be, whether in death or life, even there surely will thy servant be.

22 Then David said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loud voice, and † all the people went forward, but the king passed over the brook Kidron: and all the people went over toward the way of the wilderness.

24 And lo, Zadok also was there, and all the Levites with him, † bearing the ark of the covenant of God: and they set down the ark of God, and Abiathar went † up until the people were all come out of the city.

25 Then the king said unto Zadok, Carry the ark of God again into the city: If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and the † tabernacle thereof. † Or, his tabernacle.

26 But if he thus say, I have no delight in thee, behold, † here † I, let him do to me as seemeth good in his eyes.

27 The king said again unto Zadok the priest, Art not thou † seer? Return into the city in peace, and your two sons with you: to wit, † Ahimaaz thy son, and Jonathan the son of Abiathar. † 1 Sam. 9.

28 Behold, I will tarry in the fields of the wilderness, until there come some word from you to be told me.

29 Zadok therefore and Abiathar carried the ark of God again † Jerusalem, and they tarried there.

30 And David went upon the mount of Olives, and wept † he went up, and had his head † covered, and went barefooted: and all the people that was with him had every man his head covered, and as they went up they wept.

31 Then

‡ To wit from Jerusalem.
‡ These were † the king's guard, or, as some write, his counsellors.
‡ Who, † some write, was the king's son of Gath.
‡ Meaning, them of his family.
‡ God requite thee thy friendship and fidelity.
‡ To wit, the six hundred men.
‡ Which † the charge of the Kohathites. Num. 4. 4.
‡ To stand by the ark.
‡ The faithful in all their afflictions shew themselves obedient to God's will.
‡ With ashes and dust, in sign of sorrow.

Ref. Chr. 1023. 31 Then one told David, saying, Ahithophel is one of them that have conspired with Absalom: and David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ Then David ~~came~~ ^{was} on the top of the mount, where he worshipped God: and behold, Hushai the Archite came against him with his coat torn, and having earth upon his head.

33 Unto whom David said, If thou go with me, thou shalt be a burthen unto me.

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king, (as I have been in time past thy father's servant, so will I now be thy servant) then thou mayest bring me the counsel of Ahithophel to nought.

35 And hast thou not there with thee, Zadok and Abiathar the priests? therefore whatsoever thou shalt hear out of the king's house, thou shalt shew to Zadok and Abiathar the priests.

36 Behold, there are with them their two sons: Ahimaaz Zadok's son, and Jonathan Abiathar's son: by them also shall ye send me every thing that ye can hear.

37 So Hushai David's friend went into the city: and Absalom came into Jerusalem.

C H A P. XVI.

1 The infidelity of Ziba. 5 Shimei curseth David.

16 Hushai cometh to Absalom. 21 The counsel of Ahithophel for the concubines.

WHEN David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of † dried figs, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, They be asses for the king's household to ride on, and bread and dried figs for the young men to eat, and wine, that the faint may drink in the wilderness.

3 And the king said, But where is thy master's son? Then Ziba answered the king, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, † I beseech thee, let me find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the son of Gera: and he came out, and cursed.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the men of war were on his right hand, and on his left.

7 And thus said Shimei when he cursed,

Ref. Chr. 1023. Come forth, come forth, thou † murderer, and † wicked man.

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdom into the hand of Absalom thy son: and behold, thou art taken in thy wickedness, because thou art a murderer.

9 Then said Abishai the son of Zeruiah unto the king, Why doth this dead dog curse my lord the king? let me go, I pray thee, and take away his head.

10 ¶ But the king said, What have I to do with you, ye sons of Zeruiah? for he curseth, even because the Lord hath bidden him curse David: who dare then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son which came out of mine own bowels, seeketh my life: then how much more now may this son of Jemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will look on † mine affliction, and do me good for his cursing this day.

13 And as David and his men went by the way, Shimei went by the side of the mountain over-against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite, David's friend, was come unto Absalom, Hushai said unto Absalom, † God save the king, God save the king.

17 Then Absalom said to Hushai, Is this thy kindness to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered unto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreover unto whom shall I do service? not to his son? as I served before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Give counsel what we shall do.

21 And Ahithophel said unto Absalom, Go in to thy father's concubines, which he hath left to keep the house: and when all Israel shall hear that thou art abhorred of thy father, the hands of all that are with thee shall be strong.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in to his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel which he

4 C counselled

† The counsel of the crafty worldlings doth harm than the open force of the enemy.

¶ Though Hushai dissembled here at the king's request, yet may we not use this example to excuse our dissimulation.

† Which was the hill of Olives. chap. 15. 30.

¶ Commonly there are no viler traitors than they, which under pretence of friendship accuse others.

† Which was a city in the tribe of Benjamin.

¶ That is, round about him.

¶ Reproaching him, as though by his means Ish-bosheth and Abner were slain.

† David felt that this was the judgment of God for his sin, and therefore humbleth himself in his rod.

¶ Meaning, that the Lord will send comfort to his, when they are oppressed.

¶ To wit, at Bahurim.

¶ Meaning David.

¶ Suspecting the change of the kingdom, and so his own overthrow, he giveth such counsel which might most hinder his father's reconciliation: and also declare the people that Absalom was in highest authority.

1023. 1023. counsell'd in those days, was like as one had asked counsel at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

C H A P. XVII.

7 *Ahithophel's counsel is overthrown by Hushai.* 14 *The Lord had so ordained.* 19 *The priests sons are hid in the well.* 22 *David goeth over Jordan.* 23 *Ahithophel hangeth himself.* 27 *They bring victuals to David.*

Moreover Ahithophel said to Absalom, Let me chuse out now twelve thousand men, and I will up and follow after David this night,

2 And I will come upon him: for he is weary, and weak handed: so I will fear him, and all the people that are with him shall flee, and I will smite the king only.

3 And I will bring again all the people unto thee, and when all shall return, (the man whom thou seekest being slain) all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 So when Hushai came to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken thus: shall we do after his saying, or no? tell thou.

7 Hushai then answered unto Absalom, The counsel that Ahithophel hath given, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in mind as a bear robbed of her whelps in the field: also thy father is a valiant warrior, and will not lodge with the people.

9 Behold, he is hid now in some cave, or in some place: and though some of them be overthrown at the first, yet the people shall hear, and say, The people that follow Absalom, be overthrown.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsel is, that all Israel be gathered unto thee, from Dan even to Beer-sheba as the sand of the sea in number, and that thou go to battle in thine own person.

12 So shall we come upon him in some place, where we shall find him, and we will upon him the dew falleth on the ground: and of all the men that are with him, we will not leave him one.

13 Moreover if he be gotten into a city,

then shall all the men of Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel: for the Lord had determined to destroy the good counsel of Ahithophel, that the Lord might bring evil upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the priests, Of this and that manner did Ahithophel and the elders of Israel counsel Absalom: and thus and thus have I counselled.

16 Now therefore send quickly, and shew David, saying, Tarry not this night in the fields of the wilderness, but rather get thee over, lest the king be devoured and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En-rogel: (for they might not be seen to come into the city) and a maid went, and told them, and they went and shewed king David.

18 Nevertheless, a young man saw them, and told it to Absalom, therefore they both departed quickly, and came to a man's house in Bahurim, who had a well in his court, into the which they went down.

19 And the wife took and spread a covering over the well's mouth, and spread ground corn thereon, that the thing should not be known.

20 And when Absalom's servants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone over the brook of water. And when they had sought them, and could not find them, they returned to Jerusalem.

21 And as soon as they were departed, the other came out of the well, and went and told king David, and said unto him, Up, and get you quickly over the water: for such counsel hath Ahithophel given against you.

22 Then David arose, and all the people that were with him, and they went over Jordan until the dawning of the day, so that there lacked not one of them, that was not come over Jordan.

23 ¶ Now when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and he went home unto his city, and put his household in order, and hanged himself, and died, and was buried in his father's grave.

24 ¶ Then David came to Mahanaim. And Absalom passed over Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captain of the host in the stead of Joab: which Amasa was a man's son named Ithra an Israelite that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So

o It was so esteemed for the success thereof.
 s The wicked are so greedy to execute their malice, that they leave none occasion that may further the same.
 t Meaning David.
 u Hushai sheweth himself faithful to David, in that he reproveh this wicked counsel and purpose.
 v That counsel which seemed good at the first to Absalom, verse 4.
 w For by the counsel of Hushai he went to the battle where he was destroyed.
 x That is, over Jordan.
 y Meaning the message from their fathers.

z Thus God sendeth succour to his, in their greatest dangers.
 1 The Chaldee text readeth, Now they have passed the Jordan.
 2 To wit, to pursue thee with all haste.
 3 They travelled all night, and by morning had all their company passed over.
 o God's just vengeance, even in this life, is poured on them which are enemies, traitors, or persecutors of his church.
 p Who was also called Jesse, David's father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the son of Nahash out of Rabbah of the children of Ammon, and Machir the son of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel,

28 ⁹ Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched corn.

29 And they brought honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty in the wilderness.

C H A P. XVIII.

2 David divideth his army into three parts. 9 Absalom is hanged, slain, and cast in a pit. 33 David lamenteth the death of Absalom.

THEN David numbered the people that were with him, and set over them captains of thousands, and captains of hundreds.

2 And David sent forth the third part of the people under the hand of Joab, and the third part under the hand of Abishai Joab's brother the son of Zeruah: and the other third part under the hand of Ittai the Gittite. And the king said unto the people, I will go with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard us, neither will they pass for us, though half of us were slain: but thou art now worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 Then the king said unto them, What seemeth you best, that I will do. So the king stood by the gate side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Treat the young man Absalom gently for my sake. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field to meet Israel, and the battle was in the wood of Ephraim.

7 Where the people of Israel were slain before the servants of David: so there was a great slaughter that day, even of twenty thousand.

¶ For the battle was scattered over all the country: and the wood devoured much more people than the sword.

9 ¶ Now Absalom met the servants of David, and Absalom rode upon mule, and the mule came under a great thick oak: and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that was under him went away.

10 And one that saw it, told Joab, saying, Behold, I saw Absalom hanging in an oak.

11 Then Joab said unto the man that told him, And hast thou indeed seen? why then didst not thou there smite him to the ground, and I would have given thee ten * shekels of silver, and a girdle?

12 Then the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not lay mine hand upon the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware, lest any touch the young man Absalom.

13 If I had done it, it had been the danger of my life: for nothing can be hid from the king: yea, thou thyself wouldest have been against me.

14 Then said Joab, I will not thus tarry with thee. And he took three darts in his hand, and thrust them through Absalom, while he was yet alive in the midst of the oak.

15 And ten servants that bare Joab's armour, compassed about and smote Absalom, and slew him.

16 Then Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a mighty great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his life-time had taken and reared him up a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance, and he called the pillar after his own name, and it is called unto this day, Absalom's place.

19 Then said Ahimaaz the son of Zadok, I pray thee, let me run, and bear the king tidings, that the Lord hath delivered him out of the hand of his enemies.

20 And Joab said unto him, Thou shalt not be the messenger to-day, but thou shalt bear tidings another time, but to-day thou shalt bear none: for the king's son is dead.

21 Then said Joab to Cush, Go, tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok again to Joab, What, I pray thee, if I also run after Cush? And Joab said, Wherefore now wilt thou run, my son, seeing that thou hast no tidings to bring?

23 Yet what if I run? Then he said unto him, Run. So Ahimaaz ran by the way of the plain, and overwent Cush.

24 Now David sat between the two gates. And the watchman went to the top of the gate upon the wall, and lift up his eyes, and saw, and behold, a man came running alone.

25 And the watchman cried, and told the king.

⁹ God sheweth himself most liberal to his, when they seem to be utterly destitute.

¹ For certain of the Reubenites, Gadites, and of half the tribe, could not bear the insolency of the son against the father, and therefore joined with David.

² Signifying, that a good governor ought to be so dear unto his people, that they will rather lose their lives, than that aught should come unto him.

³ So called, because the Ephraimites (as some say) hid their cattle beyond Jordan in this wood.

¹ This is a terrible example of God's vengeance against them that are rebels, or disobedient to their parents.

² For he had pity of the people, which was seduced by Absalom's flattery.

³ Thus God turned his vain-glory into shame.

⁴ It seemeth that God had punished him in taking away his children, chap. 14. 27.

⁵ For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Absalom's death.

⁶ He sat in the gate of the city of Mahanaim.

1023. ^{Bef. Chr.} impute [▪] wickedness unto me, nor remember the thing that thy servant did ^m wickedly when my lord the king departed out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know, that I have done amiss: therefore behold, I am the first this day of all the house of ⁿ Joseph, that am come to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that this day ye should be adversaries unto me? shall there any man die this day in Israel? for do not I know that I ^{am} this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not [▪] die, and the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither washed his feet, nor dressed his beard, nor washed his cloaths, from the time the king departed, until he returned in peace.

25 And when [▪] he was come to Jerusalem, and met the king, the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the king, my servant deceived me: for thy servant said, I would have mine ass saddled to ride thereon, for [▪] go with the king, because thy servant *is* lame.

1023. [▪] Ch. 16. 3. 27 And he hath [▪] accused thy servant unto my lord the king: but my lord the king *is* as an [▪] angel of God: do therefore thy pleasure.

28 For all my father's house were [▪] but dead men before my lord the king, yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the [▪] lands.

30 And Mephibosheth said unto the king, Yea, let him take all, seeing my lord the king *is* come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was [▪] very aged man, *even* fourscore years old, and he had provided the king of sustenance, while he lay at Mahanaim: for he was [▪] man of very great substance.

33 And the king said unto Barzillai, Come over with me, and I will feed thee with [▪] in Jerusalem.

1023. [†] Heb. how many years are the days of my life? 34 And Barzillai said unto the king, [†] How long have I to live, that I should go up with the king to Jerusalem?

1023. ^{Bef. Chr.} 35 I am this day fourscore years old: and can I discern between good or evil? Hath thy servant any taste in that I eat, or in that I drink? Can I hear any more the voice of singing men and women? wherefore then should thy servant be any more a [▪] burthen unto my lord the king?

36 Thy servant will go a little way over Jordan with the king, and why will the king recompense it me with such [▪] reward?

37 I pray thee, let thy servant turn back again, that I may die in mine own city, and *be buried* in the grave of my father, and of my mother, but behold, thy servant [▪] Chimham, let him go with my lord the king, and do to him what shall please thee.

38 And the king answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoever thou shalt [†] require of me, that will I do for thee. [†] Or, chuse.

39 So all the people went over Jordan: and the king passed over: and the king kissed Barzillai, and [†] blessed him, and he returned unto his own place. [†] Or, bade him farewell.

40 ¶ Then the king went to [▪] Gilgal, and Chimham went with him, and all the people of Judah conducted the king, and also half the people of [▪] Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David's men with him over [▪] Jordan?

42 And all the men of Judah answered the [▪] of Israel, Because the king *is* near of kin to us: and wherefore now be ye angry for this matter? have we eaten of the king's *cost*? or have we taken any bribes?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and have also more *right* to David than ye: Why then did ye despise us, [†] that our advice should not be first had in restoring our king? And the words of the men of Judah were fiercer than the words of the men of Israel. [†] Or, have not we first spoken to bring home the king? ver. 22.

CHAP. XX.

1 Sheba raiseth Israel against David. 10 Joab killeth Amasa traiterously. 22 The bread of Sheba is delivered to Joab. 23 David's chief officers.

THEN there was come [▪] thither [▪] wicked man (named Sheba, the son of Bichri, a [▪] of Jemini) and he blew the trumpet, and said, We have no part in [▪] David, neither have [▪] inheritance in the son ^b of Jesse: every man to his tents, O Israel.

4 So every [▪] of Israel went from David, and followed Sheba the son of Bichri: but the ⁴ D men

▪ For in his adversity he was his most cruel enemy, and [▪] in his prosperity seeketh by flattery [▪] creep into favour.

▪ By Joseph he meaneth Ephraim, Manasseh, and Benjamin (whereof he was) because these three [▪] under [▪] standard, Num. 2. 18.

▪ By my hands, or during my life, [▪] read 1 Kings 2. 8, 9.

▪ When Mephibosheth being [▪] Jerusalem had [▪] the king.

▪ Able for his wisdom [▪] judge in all matters.

▪ Worthy [▪] die for Saul's cruelty toward thee.

▪ David did evil in taking his lands from him before he

knew the cause, but much worse, that knowing the truth, he did [▪] restore them.

† He thought it [▪] receive benefits of him, [▪] whom he [▪] able to do service again.

▪ My son.

▪ Where the tribe of Judah tarried [▪] receive him.

▪ Which had taken part with the king.

7 Toward Jerusalem.

▪ Where the [▪] tribes contended against Judah.

▪ As they of Judah say.

▪ He thought by speaking contemptuously of the king, [▪] stir the people rather to sedition, [▪] else by causing Israel to depart, thought that they of Judah would have less esteemed him.

men of Judah came unto their king, from Jordan even to Jerusalem.

3 When David then came to his house to Jerusalem, the king took the ten women his concubines, that he had left behind him to keep the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed unto the day of their death, living in widowhood.

4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble Judah, but he tarried longer than the time which he had appointed him.

6 Then David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou therefore thy lord's servants and follow after him, lest he get him walled cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and Pelethites, and all the mighty men: and they departed out of Jerusalem, to follow after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them, and Joab's garment that he had put on, was girded unto him, and upon it was a sword girded, which hanged on his loins in the sheath, and as he went, it used to fall out.

9 And Joab said to Amasa, Art thou in health, my brother? and Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: for therewith he smote him in the fifth rib, and shed out his bowels to the ground, and smote him not the second time: so he died. Then Joab and Abishai his brother followed after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is of David's part, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the way: and when the man saw that all the people stood still, he removed Amasa out of the way into the field, and cast cloth upon him, because he saw that every one that came by him stood still.

13 When he was removed out of the way, every man went after Joab, to follow after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and Beth-maachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, and Beth-maachah: and they cast up a mount against the city, and the people thereof stood on the ramparts, and all the people that was with Joab, destroyed and cast down the wall.

16 Then cried a wise woman out of the city, Hear, hear, I pray you, say unto Joab, Come thou hither, that I may speak with thee.

17 And when he came near unto her, the woman said, Art thou Joab? And he answered, Yea. And she said to him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake thus, They spake in the old time, saying, They should ask of Abel, and so have they continued.

19 I am one of them that are peaceable and faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou devour the inheritance of the Lord?

20 And Joab answered and said, God forbid, God forbid it me, that I should devour or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift up his hand against the king, even against David: deliver us him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the son of Bichri, and cast it to Joab: then he blew the trumpet, and they retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

23 Then Joab was over all the host of Israel, and Benaiah the son of Jehoiada over the Cherethites, and over the Pelethites,

24 And Adoram over the tribute: and Jehoshaphat the son of Ahilud the recorder:

25 And Sheva was scribe, and Zadok and Abiathar the priests:

26 And also Ira the Jairite was chief about David.

C H A P. XXI.

1 Three dear years. 9 The vengeance of the sins of Saul lighteth on his seven sons, which are hanged. 15 Four great battles, which David had against the Philistines.

THEN there was a famine in the days of David, three years together: and David asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 Then the king called the Gibeonites, and said unto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, unto whom the children of Israel had sworn: but Saul sought to slay them for his zeal toward the children of Israel and Judah.)

3 And David said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

4 The Gibeonites then answered him, We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 Then

1 From Gilgal, which was near Jordan.
2 Who was his chief captain in Joab's room, ch. 19. 13.
3 Either them which had been under Joab, or David's men.
4 Which was his coat that he used to wear in the wars.
5 He stood by Amasa in Joab's appointment.
6 Unto the city Abel, which was near to Beth-maachah.
7 That is, he went about to overthrow it.
8 She sheweth that the old custom was not to destroy a city before peace was offered. Deut. 20. 10, 11.

1 She speaketh in the name of the city.
2 Hearing his fault told him, he gave place to reason, and required only him that was author of the treason.
3 Either in dignity, or familiarity.
4 Thinking to gratify the people, because these were not of the seed of Abraham.
5 Wherewith may your wrath be appeased, that you may pray to God to remove this plague from his people?
6 Save only of Saul's stock.

Bef. Chr. 1021. 5 Then they answered the king, The man that consumed us, and that imagined evil against us, *so that* we are destroyed from remaining in any coast of Israel,

6 Let seven men of his ^r sons be delivered unto us, and we will hang them up ^r unto the Lord in Gibeah of Saul, the Lord's chosen. And the king said, I will give them.

7 But the king had compassion on Mephibosheth the son of Jonathan the son of Saul, because of the * Lord's oath that was between them, *even* between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, *even* Armoni and Mephibosheth, and the five sons of ^r Michal, the daughter of Saul, whom she bare to Adriel the son of Barzillai the Meholathite.

9 And he delivered them unto the hands of the Gibeonites, which hanged them in the mountain before the Lord: so they † died *all* seven together, and they were slain in the time of harvest: in the ^r first *days*, and in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah took ^r sackcloth and hanged it up for her upon the rock, from the beginning of harvest, until ^r water dropped upon them from the heaven, and suffered neither the birds of the air to † light on them by day, nor beasts of the field by night.

11 ¶ And it was told David, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And David went and took the bones of Saul, and the bones of Jonathan his son, from the citizens of Jabesh Gilead, which had stolen them from the street of Beth-shan, where the Philistines ^r had hanged them, when the Philistines had slain Saul in Gilboa.

13 So he brought thence the bones of Saul, and the bones of Jonathan his son, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his son buried they in the country of Benjamin in Zelah, in the grave of Kish his father: and when they had performed all that the king had commanded, God was then appeased ^r with the land.

15 ¶ Again the Philistines had war with Israel: and David went down, and his servants with him, and they fought against the Philistines, and David fainted.

16 Then Ishi-benob which was of the sons of ^r Haraphah (*the head* of whose spear weighed three hundred ^r shekels of brass) *even* he being girded with ^r new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then David's men *ware* unto him, saying, Thou shalt go no more out with us to battle, lest thou quench the ^b light of Israel.

18 ¶ And after this also there was a battle with the Philistines at ^c Gob, then Sibbechai the Hushathite slew Saph, which was one of the sons of Haraphah.

19 And there was yet *another* battle in Gob with the Philistines, where Helhanan the son of Jaare-oregim, ^r Beth-lehemite, slew ^r Goliath the Gittite: the staff of whose spear *was* like ^r weaver's beam.

20 Afterward there was also a battle in Gath, where was ^r man of ^r great stature, and had on every hand six fingers, and on every foot six toes, four and twenty in number: who was also the son of Haraphah.

21 And when he reviled Israel, Jonathan the son of * Shimea the brother of David slew him.

22 These four were born to Haraphah in Gath, and died by the hand of David, and by the hands of his servants.

CHAP. XXII.

2 David after his victory praiseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the rejection of the Jews, and vocation of the Gentiles.

AND David spake the words of this ^c song unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.

¶ And he said, ^r The Lord is my ^r rock and my fortress, and he that delivereth me. ^r Ps. 18. 2.

3 God *is* my † strength, in him will I trust: my shield, and the horn of my salvation, my high tower *and* my refuge: my Saviour, thou hast saved me from violence. ^r Or, rock.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the ^r pangs of death have compassed me: the floods of ungodliness have made me afraid.

6 The sorrows of the grave compassed me about: the snares of death overtook me.

7 *But* in my tribulation did I call upon the Lord, and cry to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth trembled and quaked: the foundations of the heaven moved and shook, because he was angry.

9 ^r Smoke went out of his nostrils, and consuming

^r Of Saul's kinsmen.

^r To pacify the Lord.

^r Here Michal is named for Merab, Adriel's wife, as appeareth, ^r Sam. 18. 19. for Michal ^r the wife of Phaltiel, ^r Sam. 25. 44. and never had ^r child, ^r Sam. 6. 23.

^r Which was in the month Abib ^r Nisan, which containeth part of March and part of April.

^r To make her a tent, wherein she prayed to God ^r turn away his wrath.

^r Because drought was the cause of this famine, God by sending of rain shewed that he was pacified.

^r For where the magistrate suffereth faults unpunished, there the plague of God lieth upon the land.

^r That is, of the race of giants.

^r Which amount ^r nine pounds three quarters.

^r For the glory and wealth of the country standeth in the preservation of the godly magistrate.

^r Called Gezer, and Saphia called Sippai, ^r Chron. 20. 4.

^r That is, Lahmi the brother of Goliath, whom David slew, ^r Chron. 20. 5.

^r In token of the wonderful benefits that he received of God.

^r By the diversity of these comfortable names, he sheweth how his faith ^r strengthened in all temptations.

^r As David (who was the figure of Christ) was by God's power delivered from all dangers: so Christ and his church shall overcome most grievous dangers, tyranny, and death.

^r That is, clouds and vapours.

Ref. Chr. summing¹ fire out of his mouth: coals were
1018. kindled thereat.

10 He² bowed the heavens also, and came down, and darkness *was* under his feet.

11 And he rode upon a³ cherub and did fly, and he was seen upon the wings of the wind.

12 And he made darkness ■ tabernacle round about him, *even* the gatherings of waters, *and* the clouds of the air.

13 At the brightness of his presence = the coals of fire were kindled.

14 The Lord thundered from heaven, and the most High gave his voice.

15 He shot arrows also, and scattered them: *to wit*, lightning, and destroyed them.

16 The⁴ channels also of the sea appeared, *even* the foundations of the world were discovered by the rebuking of the Lord, *and* at the blast of the breath of his nostrils.

17 He sent from above, *and* took me: he drew me out of many waters.

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They⁵ prevented me in the day of my calamity, but the Lord was my stay,

20 And brought me forth into a large place: he delivered me, because he favoured me.

21 The Lord rewarded me according to my⁶ righteousness: according to the pureness of mine hands he recompensed me.

22 For I kept the ways of the Lord, and did not⁷ wickedly against my God.

23 For all his laws *were* before me, and his statutes: I did not depart therefrom.

24 I was upright also toward him, and have kept me from my wickedness.

25 Therefore the Lord did reward me according to my righteousness, according to my pureness before his eyes.

26 With the godly thou wilt shew thyself godly: with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure, and with the⁸ froward thou wilt shew thyself froward.

28 Thus thou⁹ wilt save the poor people: but thine eyes *are* upon the haughty to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkness.

30 For by thee have I broken through an host, and by my God have I leaped over ■ wall.

31 The way of God is¹⁰ uncorrupt, the word of the Lord is tried *in the fire*: he is ■ shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, save our God?

33 God is my strength in battle, and maketh my way upright.

¹ Lightning and thundering.

² So it seemeth when the air is dark.

³ To fly in ■ moment through the world.

⁴ By this description of ■ tempest he declareth the power of God against his enemies.

⁵ He alludeth ■ the miracle of the Red Sea.

⁶ I was so beset, that all means seemed ■ fail.

⁷ Toward Saul and mine enemies.

⁸ I attempted nothing without his commandment.

⁹ Their wickedness is the cause that thou seemest ■ forget thy wonted mercy.

¹⁰ The manner that God useth ■ succour his, never faileth.

34 He maketh my feet like¹¹ hinds feet, and hath set ■ upon mine high places. Ref Chr. 1018.

35 He teacheth mine hands ■ fight, so that a bow of † brass is broken with mine arms. † Or, brass.

36 Thou hast also given ■ the shield of thy salvation, and thy loving kindness hath caused me to increase.

37 Thou hast enlarged my steps under me, and mine heels have not slid.

38 I have pursued mine enemies and destroyed them, and have not turned again until I had consumed them.

39 Yea, I have consumed them, and thrust them through, and they shall not arise, but shall fall under my feet.

40 For thou hast¹² girded me with power to battle, *and* them that arose against me, hast thou subdued under me.

41 And thou hast given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to save *them*, *even* unto the¹³ Lord, but he answered them not.

43 Then did I beat them ■ small ■ the dust of the earth, I did tread them flat ■ the clay of the street, *and* did spread them abroad.

44 Thou hast also delivered ■ from the contentions of my¹⁴ people: thou hast preserved me to be the head over nations: the people which I knew not, do serve me.

45 Strangers¹⁵ shall be in subjection to me: as soon as they hear, they shall obey me.

46 Strangers shall shrink away, and fear in their privy chambers.

47 Let the Lord live,¹⁶ and blessed be my strength: and God, *even* the force of my salvation be exalted.

48 *It is* God that giveth me *power* to revenge me, and subdue the people under me,

49 And rescueth ■ from mine enemies: (thou also hast lifted ■ up from them that rose against me, thou hast delivered me from the cruel man.

50 Therefore I will praise thee, O Lord, among the¹⁷ nations, and will sing unto thy name.) ¹⁸ Rom. 15.

51 *He is* the tower of salvation for his king, and sheweth mercy to his anointed, *even* to David, and to his seed¹⁹ for ever. ¹⁹ Ch. 7. 15.

C H A P. XXIII.

1 *The last words of David.* 6 *The wicked shall be plucked up as thorns.* 8 *The names and facts of his mighty men.* 15 *He desired water, and would not drink it.*

TH E S E also be the²⁰ last words of David. David the son of Jesse saith, *even* the man who was set up on high, the anointed of the God of Jacob, and the sweet singer of Israel, saith, ■ The

¹¹ He useth extraordinary ■■■■ to make ■ win most strong holds.

¹² He acknowledgeth that God ■ the author of his victories, who gave him strength.

¹³ The wicked in their necessity are compelled ■ flee to God, but it is ■ late.

¹⁴ Meaning, of the Jews, who conspired against me.

¹⁵ Not willingly obeying me, but dissemblingly.

¹⁶ Let him shew his power, that he is the governor of all the world.

¹⁷ Which he spake after that he had made the Psalms.

Bef. Chr. 2 The Spirit of the Lord spake by me, and
1018. his word was in my^b tongue.

3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* bear rule over men, being just, and ruling in the fear of God.

4 Even as the morning light when the sun riseth, the morning, I say, without clouds, *so shall mine house be, and not* ■ the ■ grass of the earth is by the bright rain.

5 For so shall not mine house be with God: for he hath made with me an everlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire is, that he will not make it ■ grow so.

6 But the wicked shall be every one ■ thorns thrust away, because they cannot be taken with hands.

7 But the man that shall touch them, must be defenced with iron, or with the shaft of ■ spear: and they shall be burnt with fire in the same place.

8 ¶ These be the names of the mighty men, whom David had. He that sat in the seat of ■ wisdom, being chief of the princes, was Adino of Ezri: he slew eight hundred at one time.

9 And after him was ■ Eleazar the son of Dodo, the son of Ahohi, one of the three worthies with David, when they † defied the Philistines gathered there to battle, when the men of Israel were † gone up.

10 He arose and smote the Philistines, until his hand was weary, and his hand ■ clave unto the sword: and the Lord gave great victory the same day, and the people returned after him only to spoil.

11 After him was ■ Shammah the son of Agee the Hararite: for the Philistines assembled at a town where was ■ piece of a field full of lentiles, and the people fled from the Philistines.

12 But he stood in the midst of the field, and defended it, and slew the Philistines: so the Lord gave^h great victory.

13 ¶ Afterward three of the thirty captains went down, and came to David in the harvest-time unto the cave of Adullam, and the host of the Philistines pitched in the valley of † Re-phaim.

14 And David was then in ■ hold, and the garrison of the Philistines was then in Beth-lehem.

15 And Davidⁱ longed, and said, Oh, that one would give me to drink of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the host of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, and took and brought it to David, who would not drink thereof, but ■ poured it for ■ offering unto the Lord,

17 And said, O Lord, be it far from me, that I should do this. Is not this the blood of the men that went in jeopardy of their lives?

therefore he would not drink it. These things did these three mighty men. Bef. Chr. 1018.

18 ¶ * And Abishai the brother of Joab, the son of Zeruiah, was chief among the three, and he lifted up his spear against three hundred, † and slew them, and he had the name among the † three. † Heb. slain.

19 For he was most excellent of the three, and ■ their captain, but he attained not unto the first three.

20 And Benaiah the son of Jehoiada the son of ■ † valiant man, which had done many acts, † and was of Kabzeel, slew two strong men of Moab: he went down also, and slew a lion in the midst of ■ pit in time of snow. † Or, Ish-bai.

21 And he slew ■ Egyptian ■ † man of great stature, and the Egyptian had a[†] spear in his hand: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. † Or, a comely man.

22 These things did Benaiah the son of Jehoiada, and had the name among the three worthies.

23 He was honourable among^m thirty, but he attained not to the first three, and David made him of his council.

24 ¶ ■ Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Bethlehem: † Ch. 2. 18.

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * † Paltite: Ira the son of Ik-kish the Tekoite: † Or, Pele-nite.

27 Abiezer the Anethothite: ■ Mebunnai the Hufathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the son of Baanah ■ Netophathite: Ittai the son of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the river of Gaash:

31 Abi-albon the Arbathite: Azmaveth the Barhumite:

32 Elihaha the Shaalbonite: of the sons of Jashen, Jonathan:

33 Shammah the Hararite: Ahiam the son of Sharar the Hararite:

34 Eliphelet the son of Ahasbai the son of Maachathi: Eliam the son of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the son of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beer-othite, the armour-bearer of Joab the son of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, ° thirty and seven in all.

■ Meaning, he spake nothing but by the motion of God's Spirit.

° Which groweth quickly, and fadeth soon.

■ But that my kingdom may continue for ever, according his promise.

° As one of the king's council.

† Meaning, fled from the battle.

■ By a cramp which came of weariness and straining.

° Who hath neither respect to many nor few, when he will shew his power.

† Being overcome with weariness and thirst.

† Bridling his affection, and also desiring God not to be offended for that rash enterprize.

† Which ■ as big as a weaver's beam. 1 Chron. 11. 23.

° He ■ more valiant than the thirty that follow, and not so valiant as the six before.

° Divers of these had ■ names, ■ appeareth, 1 Chron. 11. and also many ■ are there mentioned.

° These came to David, and helped ■ restore him ■ his kingdom.

Est. Chr.
1017.

C H A P. XXIV.

1 David causeth the people to be numbered. 10 He
reproacheth, and chuseth to fall into God's hands.
15 Seventy thousand perish with the pestilence.

AND the wrath of the Lord was again kindled against Israel, and he moved David against them, in that he said, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go speedily now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, The Lord thy God increase the people an hundred fold more than they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: therefore Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer at the right side of the city that is in the midst of the valley of Gad and toward Jazer.

6 Then they came to Gilead, and to Tahim-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the fortress of Tyrus, and to all the cities of the Hivites, and of the Canaanites, and went toward the South of Judah, even to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the end of nine months and twenty days.

9 ¶ And Joab delivered the number and sum of the people unto the king: and there were in Israel eight hundred thousand strong men that drew swords, and the men of Judah were five hundred thousand men.

10 Then David's heart smote him, after that he had numbered the people: and David said unto the Lord, I have sinned exceedingly in that I have done: therefore now, Lord, I beseech thee, take away the trespass of thy servant: for I have done very foolishly.

11 ¶ And when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12 Go, and say unto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do unto thee.

13 So Gad came to David, and shewed him, and said unto him, Wilt thou that seven years famine come upon thee in thy land, or wilt thou

flee three months before thine enemies, they following thee, or that there be three days pestilence in thy land? now advise thee, and see, what answer I shall give to him that sent me.

14 ¶ And David said unto Gad, I am in a wonderful strait: let us fall now into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, even to the time appointed: and there died of the people from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said to the angel that destroyed the people, It is sufficient, hold now thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And David spake unto the Lord (when he saw the angel that smote the people) and said, Behold, I have sinned, yea, I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me and against my father's house.

18 ¶ So Gad came the same day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.

19 And David (according to the saying of Gad) went up, as the Lord had commanded.

20 And Araunah looked, and saw the king and his servants coming toward him, and Araunah went out, and bowed himself before the king on his face to the ground,

21 And Araunah said, Wherefore is my lord the king come to his servant? Then David answered, To buy the threshing floor of thee for to build an altar unto the Lord, that the plague may cease from the people.

22 Then Araunah said unto David, Let my Lord the king take and offer what seemeth him good in his eyes: behold, the oxen for the burnt-offering, and chariots, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king give unto the king: and Araunah said unto the king, The Lord thy God be favourable unto thee.)

24 Then the king said unto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt-offering unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor, and the oxen, for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

The

¶ Before they were plagued with famine, chap. 21. 1.

¶ The Lord permitted satan, 1 Chron. 21. 1.

¶ Because he did this try his power, and so trust therein, it offended God, else it lawful number the people, Exod. 30. 12. Numb. 1. 2.

¶ According to Joab's account: for in all there eleven hundred thousand.

¶ Concluding under them the Benjamites: for else they had but four hundred and seventy thousand. 1 Chron. 21. 5.

¶ Whom God had appointed for David, and his time.

¶ For three years of famine past for the Gibeonites matter: this was the fourth year, the which should have

added other three years more, 1 Chron. 21. 12.

¶ From the one side of the country to the other.

¶ The Lord spared this place, because he had chosen it to build his temple there.

¶ David saw not the just cause why God plagued the people, and therefore he offereth himself to God's correction, as the only cause of this evil.

¶ Called also Ornan, 1 Chron. 21. 20.

¶ That is, abundantly: for, some write, he was king of Jerusalem before David the tower.

¶ Some write, that every tribe gave fifty, which make six hundred, or that afterward he bought as much as came to five hundred and fifty shekels. 1 Chron. 21. 15.

The First B O O K of the K I N G S.

T H E A R G U M E N T.

Because the children of God should look for no continual rest and quietness in this world, the Holy Ghost setteth before our eyes in this book the variety and change of things, which came to the people of Israel from the death of David, Solomon, and the rest of the kings, unto the death of Abab, declaring how that flourishing kingdoms, except they be preserved by God's protection (who then favoureth them when his word is truly set forth, virtue esteemed, vice punished, and concord maintained) fall to decay and come to nought, as appeareth by the dividing of the kingdom under Rehoboam, and Jeroboam, which before were but all one people, and now by the just punishment of God were made two, whereof Judah and Benjamin clave to Rehoboam, and this was called the kingdom of Judah: and the other ten tribes held with Jeroboam, and this was called the kingdom of Israel. The king of Judah had his throne in Jerusalem, and the king of Israel in Samaria, after it was built by Amri Abab's father. And because our Saviour Christ according to the flesh should come of the stock of David, the genealogy of the kings of Judah is here described, from Solomon to Joram the son of Jehoshaphat, who reigned over Judah in Jerusalem, as Abab did over Israel in Samaria.

C H A P. I.

3 *Abishag keepeth David in his extreme age. 5 Adonijah usurpeth the kingdom. 30 Solomon is anointed king. 50 Adonijah fleeth to the altar.*

NOW when king David was ^a old, and stricken in years, they covered him with cloaths, but no ^b heat came unto him.

2 Wherefore his servants said unto him, Let there be sought for my lord the king [■] young virgin, and let her [‡] stand before the king, and cherish him: and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair young maid, throughout all the coasts of Israel, and found one Abishag [■] Shunamite, and brought her to the king.

4 And the maid was exceeding fair, and cherished the king, and ministered to him, but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king. And he gat him chariots and horsemen, and [■] fifty men to run before him.

6 And his father would not displease him from his [†] childhood, to say, Why hast thou done so? And he was [■] very goodly man, and his mother bare him next after Absalom.

7 And he [†] took counsel of Joab the son of Zeruah, and of Abiathar the priest: and they [°] helped forward Adonijah.

■ But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sheep, and oxen, and fat cattle by the stone of Zoheleth, which is by [‡] En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants.

10 But Nathan the prophet, and Benaiah, and [†] the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard, that Adonijah the son ^{*} of Haggith doth reign, and David our lord ⁴ knoweth it not? ^{* 2 Sam. 3.}

12 Now therefore come, and I will now give thee counsel, how to save thine own [°] life, and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst thou not, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why is then Adonijah king?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and ^h confirm thy words.

15 ¶ So Bathsheba went in unto the king into the chamber, and the king was very old, and Abishag the Shunamite ministered unto the king.

16 And Bathsheba bowed and made obeisance unto the king. And the king said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And

^a He was about seventy years old, [■] Sam. 5. 4.
^b For his natural heat was worn away with travails.
[■] Which city was in the tribe of Issachar, [■] Josh. 19. 18.
^d Read [■] Sam. 15. 1.
^e They took his part and followed him.

[†] As the Cherethites and Pelethites.
[°] For Adonijah will destroy thee and thy son, if he reign.
[■] By declaring such things as further the same.

Bef. Chr. 1015.

[†] Or, serve him.

[†] Heb. days.

[†] Heb. his words were with Jacob.

Bef. Chr. 1015.
[†] Or, the fountain.

18 And behold, now is Adonijah king, and now my lord, O king, thou knowest it not.

19 And he hath offered many oxen, and fat cattle, and sheep, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldst tell them who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleep with his fathers, I and my son Solomon shall be reputed vile.

22 And lo, while she yet talked with the king, Nathan also the prophet came in.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in to the king, he made obeisance before the king upon his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain many oxen and fat cattle, and sheep, and hath called all the king's sons, and the captains of the host, and Abiathar the priest: and behold, they eat and drink before him, and say, God save king Adonijah.

26 But me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered, and said, Call me Bath-sheba. And she came in to the king's presence, and stood before the king.

29 And the king sware, saying, As the Lord liveth, who hath redeemed my soul out of all adversity,

30 That as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my place, so will I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, and did reverence unto the king, and said, God save my lord king David for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 Then the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and carry him down to Gihon.

34 And let Zadok the priest, and Nathan the prophet anoint him there king over Israel, and blow ye the trumpet, and say, God save king Solomon.

35 Then come up after him, that he may come and sit upon my throne: and he shall be

king in my stead: for I have appointed him to be prince over Israel and over Judah.

36 Then Benaiah the son of Jehoiada answered the king, and said, So be it, and the Lord God of my lord the king ratify it.

37 As the Lord hath been with my lord the king, so be he with Solomon, and exalt his throne above the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them.

41 ¶ And Adonijah and all the guests that were with him, heard it: (and they had made an end of eating) and when Joab heard the sound of the trumpet, he said, What meaneth this noise and uproar in the city?

42 And as he yet spake, Behold, Jonathan the son of Abiathar the Priest came: and Adonijah said, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule.

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon: and they are gone up from thence with joy, and the city is moved: this is the noise that ye have heard.

46 And Solomon also sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon more famous than thy name, and exalt his throne above thy throne: therefore the king worshipped upon the bed.

48 And thus said the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, even in my sight.

49 Then all the guests that were with Adonijah, were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah fearing the presence of Solomon, arose and went, and took hold on the horns of the altar.

51 And one told Solomon, saying, Behold, Adonijah doth fear king Solomon: for lo, he hath caught hold on the horns of the altar, saying,

1 The king being worn with age could not attend to the affairs of the realm, and also Adonijah had many flatterers which kept it from the king.

2 And to get to death as wicked transgressors.

3 Acknowledging him to be the true and worthy king appointed of God, as the figure of Christ.

4 Meaning, that he ought in such affairs to enterprize nothing except he had consulted with the Lord.

5 Moved by the Spirit of God so to do, because he fore- saw that Solomon should be the figure of Christ.

6 Meaning, the king's servants, and such were of his guard.

7 Wherewith they accustomed to anoint the priests and the holy instruments, Exod. 30. 23.

8 He praised Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and so did beat down his pride.

9 To salute him, and to pray, and praise God for him.

10 He gave God thanks for the good success.

11 Which David his father had built in the floor of Ara- nah, as 2 Sam. 24. 25.

1015. **ing,** Let king Solomon swear unto me this day, that he will not slay his servant with the sword.

52 Then Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth, but if wickedness be found in him, he shall die.

53 Then king Solomon sent, and they brought him from the altar, and he came and did obedience unto king Solomon. And Solomon said unto him, Go to thine house.

C H A P. II.

1 David exhorteth Solomon, and giveth charge as concerning Joab, Barzillai, and Shimei. 10 The Death of David. 17 Adonijah asketh Abishag to wife. 25 He is slain. 35 Zadok was placed in Abiathar's room.

THEN the days of David drew near that he should die, and he charged Solomon his son, saying,

2 I go the way of all the earth: be strong therefore, and shew thyself a man,

3 And take heed to the charge of the Lord thy God, to walk in his ways, and keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and in every thing whereunto thou turnest thee,

4 That the Lord may confirm his word which he spake unto me, saying, If thy sons take heed to their way, that they walk before me in truth, with all their hearts, and with all their souls, * † thou shalt not (said he) want one of thy posterity upon the throne of Israel.

5 Thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether: whom he slew, and shed blood of battle in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let thine hoary head go down to the grave in peace!

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be among them that eat at thy table: for so they came to me when I fled from Absalom thy brother.

8 ¶ And behold, with thee is Shimei the son of Gera, the son of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the Lord, saying, * I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to do unto him: therefore thou shalt cause his hoary head to go down to the grave with blood.

10. So * David slept with his fathers, and was buried in the city of David.

11 And the days which David reigned upon Israel, were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father, and his kingdom was established mightily.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, Comest thou peaceably? And he said, Yea.

14 He said moreover, I have suit unto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned away, and is my brother's: for it came to him by the Lord.

16 Now therefore I ask thee one request, † † Heb. cause not my face turn away. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay) that he give me Abishag the Shunamite to wife.

18 And Bath-sheba said, Well, I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah: and the king rose to meet her, and bowed himself unto her, and sat down on his throne: and he caused a seat to be set for the king's mother, and she sat at his right hand.

20 Then she said, I desire a small request of thee, say me not nay. Then the king said unto her, Ask on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunamite be given to Adonijah thy brother to wife.

22 But king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunamite for Adonijah? ask for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the priest, and Joab the son of Zeruiah.

23 Then king Solomon swore by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this word against his own life.

24 Now therefore as the Lord liveth, who hath established me, and set me on the throne of David my father, who also hath made me an house, as he promised, Adonijah shall surely die this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada, and he smote him that he died. † Or, fell upon him.

26 ¶ Then the king said unto Abiathar the priest, Go to Anathoth unto thine own fields: for thou art worthy of death: but I will not this day kill thee, because thou barest the ark of the Lord God before David my father, and because thou hast suffered in all wherein my father hath been afflicted. † Or, possessions. † Heb. a man of death.

27 So Solomon cast out Abiathar from being

* I am ready to die, as all men must.

† He sheweth how hard a thing it is to govern, and that none can do it well except he obey God.

‡ And without hypocrisy.

§ He shed his blood in time of peace, as if there had been war.

¶ He put the bloody sword into his sheath.

‡ That is, they dealt mercifully with me.

§ Let him be punished with death: see ver. 46.

¶ For she feared lest he would work treason against the king.

‡ In sign of their favour and consent.

§ In token of reverence, and that others by his example might have her greater honour.

¶ Meaning, that if he should have granted Abishag which was so dear to his father, he would afterward have aspired to the kingdom.

‡ When he fled before Absalom, Sam. 15, 24.

ing priest unto the Lord, that he might * fulfil the words of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: (for Joab had turned after Adonijah, but he turned not after Absalom) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon, that Joab was fled unto the tabernacle of the Lord, and behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and smite him, and bury him, that thou mayest take away the blood, which Joab shed causeless, from me, and from the house of my father.

32 And the Lord shall bring his blood upon his own head: for he smote two men more righteous and better than he, and slew them with the sword, and my father David knew not: *to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and on the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace for ever from the Lord.

34 So Benaiah the son of Jehoiada went up, and smote him, and slew him, and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and the king set Zadok the priest in the room of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest over the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The thing is good: as my lord the king hath said, so will thy servant do. So Shimei dwelt in Jerusalem many days.

39 And after three years two of the servants of Shimei fled away unto Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his ser-

vants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon, that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called Shimei, and said unto him, Did not I make thee swear by the Lord, and protested unto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saidest unto me, The thing is good that I have heard.

43 Why then hast thou not kept the oath of the Lord, and the commandment wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickedness whereunto thine heart is privy, that thou didst to David my father: the Lord therefore shall bring thy wickedness upon thine own head.

45 And let king Solomon be blessed, and the throne of David established before the Lord for ever.

46 So the king commanded Benaiah the son of Jehoiada: who went out and smote him that he died. And the kingdom was established in the hand of Solomon.

C H A P. III.

1 Solomon taketh Pharaoh's daughter to wife. The Lord appeareth to him, and giveth him wisdom. 17 The pleading of the two harlots, and Solomon's sentence therein.

Solomon * then made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David; until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 Only the people sacrificed in the high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the ordinances of David his father: only he sacrificed and offered incense in the high places.

4 And the king went to Gibeon to sacrifice there, for that was the chief high place: thousand burnt-offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, when he walked before thee in truth, and in righteousness, and in uprightnes of heart with thee: and thou hast kept for him this great mercy, and hast given him son to sit on his throne, as appeareth this day.

7 And

* He took Adonijah's part when he would have usurped the kingdom, chap. 1. 7.

† Thinking to be saved by the holiness of the place.

‡ For it was lawful to take the wilful murderer from the altar, Exod. 21. 14.

§ Joab shall be justly punished for the blood that he hath cruelly shed.

|| And so took the office of the high priest from the house of Eli, and restored it to the house of Phinehas.

¶ Thus God appointeth the ways and means to bring his just judgments upon the wicked.

‡ His covetous mind moved him rather to venture his

life, than to lose his worldly profit, which he had by his servants.

§ For though thou wouldest deny, yet thine conscience would accuse thee, for reviling and doing wrong to my father, Sam. 16. 5.

¶ Because all his enemies were destroyed.

‡ Which was Beth-lehem.

|| Where altars were appointed before the temple was built, to offer unto the Lord.

¶ For his father had commanded him to obey the Lord, and walk in his ways, chap. 2. 3.

‡ For there the tabernacle was, 2 Chron. 1. 3.

|| Thou hast performed thy promise.

Bef. Chr. 1014. 7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a young child, and know not how to go out and in.

8 And thy servant is in the midst of thy people, which thou hast chosen, even great people which cannot be told nor numbered for multitude.

9 Give therefore unto thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy mighty people?

10 And this pleased the Lord well, that Solomon had desired this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to hear judgment,

12 Behold, I have done according to thy words: lo, I have given thee wise and an understanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour, so that among the kings there shall be none like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep mine ordinances and my commandments, which thy father David did walk, I will prolong thy days.

15 And when Solomon awoke, behold, it was a dream, and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered burnt-offerings and made peace-offerings, and made a feast to all his servants.

16 ¶ Then came two harlots unto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And the third day after that I was delivered, this was delivered also: and we were in the house together: no stranger was with us in the house, save we twain.

19 And this woman's son died in the night: for she overlaid him.

20 And she arose at midnight, and took my son from my side, while thine handmaid slept, and laid him in her bosom, and laid her dead son in my bosom.

21 And when I arose in the morning to give my son suck, behold, he was dead: and when I had well considered him in the morning, behold, it was not my son whom I had borne.

22 Then the other woman said, Nay, but my son liveth, and thy son is dead. Again she said, No, but thy son is dead, and mine alive: thus they spake before the king.

23 Then said the king, She saith, This that liveth is my son, and the dead is thy son: and

the other saith, Nay, but the dead is thy son: and the living is my son. Bef. Chr. 1014.

24 Then the king said; Bring me a sword: and they brought out a sword before the king.

25 And the king said, Divide ye the living child in twain, and give the one half to the one, and the other half to the other:

26 Then spake the woman, whose the living child was, unto the king (for her compassion was kindled toward her son) and she said, Oh my lord, give her the living child, and slay him not: but the other said, Let it be neither mine thine, but divide it:

27 Then the king answered, and said, Give her the living child, and slay him not: this is his mother:

28 And all Israel heard the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God was in him to do justice:

C H A P. IV.

2 The princes and rulers under Solomon. 22 The purveyance for his victuals. 26 The number of his horses. 32 His books and writings.

AND king Solomon was king over all Israel.

2 And these were his princes; Azariah the son of Zadok the priest;

3 Elihoreph and Ahiah the sons of Shisha scribes, Jehoshaphat the son of Ahilud, the recorder,

4 And Benaiah the son of Jehoiada was over the host, and Zadok and Abiathar priests.

5 And Azariah the son of Nathan was over the officers, and Zabud the son of Nathan priest was the king's friend;

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man had a month in the year to provide victuals.

8 And these were their names: The son of Hur in mount Ephraim:

9 The son of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and Elon and Bethhanan:

10 The son of Hefed in Aruboth, to whom pertained Sochoh, and all the land of Hepher:

11 The son of Abinadab in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even till beyond over-against Jok-neam:

13 The son of Geber in Ramoth-Gilead, and his were the towns of Jair, the son of Manasseh, which

^x That is, I will behave myself in executing this charge of ruling.

^y Which were many in number.

^z That is, that thine enemies should die.

^a He knew that God had appeared to him in a dream.

^b By this example it appeareth, that God kept promise with Solomon in granting him wisdom.

^c She stole the quick child away, because she might both avoid the shame and punishment.

^d Except God give judges understanding, the impudence

of the trespasser shall overthrow the just cause of the innocent.

^e Her motherly affection herein appeareth, that she had rather endure the rigor of the law, than see her child cruelly slain.

^f That is, his chief officers.

^g He was the son of Achimais, and Zadok's nephew:

^h He was Abiathar, whom Solomon had put from his office. chap. 27. but another of that name.

ⁱ Which towns bare Jair's name, because he took them of the Canaanites. Num. 32. 41.

Ch. 5. 24.

Or, Elon in Beth-shean.

Or, the plain.

1014. which are in Gilead, and under him was the region of Argob, which is in Bashan: threescore great cities with walls and bars of brass.

14 ¶ Ahinadab the son of Iddo had to Mahanaim:

15 Ahimaz in Naphtali, and he took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai in Asher and in Aloth:

17 Jehoshaphat the son of Paruah in Issachar:

18 Shimei the son of Elah in Benjamin:

19 Geber the son of Uri in the country of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, eating, drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt, and they brought presents, and served Solomon all the days of his life.

22 And Solomon's victuals for one day were thirty † measures of fine flour, and threescore measures of meal:

23 Ten fat oxen and twenty oxen of the pastures, and an hundred sheep, beside harts, and bucks, and bugles, and fat fowl.

24 For he ruled in all the region on the other side of the river, from Tiphseh even unto † Azzah, over all the kings on the other side the river: and he had peace round about him on every side.

25 And Judah and Israel dwelt without fear, every man under his vine, and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had * forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And these officers provided victuals for king Solomon, and for all that came to king Solomon's table, every man his month, and they suffered to lack nothing.

28 Barley also and straw for the horses and mules brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and a large heart, even as the sand that is on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt.

31 For he was wiser than any man: yea, than were Ethan the Ezrahite, than Heman, than Chalcol, than Darda, the sons of Mahol: and he was famous throughout all nations round about.

32 And Solomon spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

C H A P. V.

1 Hiram sendeth to Solomon, and Solomon to him, purposing to build the house of God. 6 He prepareth stuff for the building. 13 The number of the workmen.

AND Hiram king of † Tyrus sent his servants unto Solomon (for he had heard, that they had anointed him king in the room of his father) because Hiram had ever loved David.

2 * Also Solomon sent to Hiram, saying,

3 Thou knowest that David my father could not build an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord had put † them under the soles of his feet.

4 But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil to resist.

5 And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne for thee, he shall build an house unto my name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the hire for thy servants, according to all that thou shalt appoint: for thou knowest that there are none among us that can hew timber like unto the Sidonians.

7 ¶ And when Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this mighty people.

8 And Hiram sent to Solomon, saying, I have considered the things, for the which thou sentest unto me, and will accomplish all thy desire, concerning the cedar trees and fir trees.

9 My servants shall bring them down from Lebanon to the sea: and I will convey them by sea † in rafts unto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receive them: now thou shalt do me a pleasure to minister food for my family.

10 So Hiram gave Solomon cedar trees and fir trees, even his full desire.

11 And Solomon gave Hiram twenty thousand † measures of wheat for food to his household, and twenty measures of † beaten oil. Thus much gave Solomon to Hiram year by year.

12 ¶ And

1 Solomon observed not the division that Joshua made, but divided it as might best serve for his purpose.

2 They lived in all peace and security.

3 Which is Euphrates.

4 For they were all tributaries unto him.

5 Throughout all Israel.

6 Meaning great understanding, and able to comprehend all things.

7 To wit, the philosophers and astronomers, which were judged most wise.

8 Which for the most part were thought to have perished in the captivity of Babylon.

9 From the highest to the lowest.

10 He declareth that he was bound to set forth God's glory, forasmuch as the Lord had sent him rest and peace.

11 This was his equity, that he would not receive benefit without some recompence.

12 In Hiram is prefigured the vocation of the Gentiles, who should help to build the spiritual temple.

13 While my servants are occupied about thy business.

12 ¶ And the Lord gave Solomon wisdom as he promised him. And there was peace between Hiram and Solomon, and they two made a covenant.

13 ¶ And king Solomon raised a sum out of all Israel, and the sum was thirty thousand men:

14 Whom he sent to Lebanon, ten thousand a month by course: they were a month in Lebanon, and two months at home. And Adoniram was over the sum.

15 And Solomon had seventy thousand that bare burdens, and fourscore thousand masons in the mountain,

16 Besides the princes, whom Solomon appointed over the work, even three thousand and three hundred, which ruled the people that wrought in the work.

17 And the king commanded them, and they brought great stones, and costly stones, to make the foundation of the house, even hewed stones.

18 And Solomon's workmen, and the workmen of Hiram, and the masons, hewed and prepared timber and stones for the building of the house.

C H A P. VI.

The building of the temple, and the form thereof.

12 The promise of the Lord to Solomon.

AND in the four hundredth and fourscore year (after the children of Israel were come out of the land of Egypt) and in the fourth year of the reign of Solomon over Israel, in the month Ziph, (which is the second month) he built the house of the Lord.

And the house which king Solomon built for the Lord, was threescore cubits long, and twenty broad, and thirty cubits high.

And the porch before the temple of the house was twenty cubits long according to the breadth of the house, and ten cubits broad before the house.

4 And in the house he made windows, broad without, and narrow within.

5 And by the wall of the house he made galleries round about, even by the walls of the house round about the temple and the oracle, and made chambers round about.

6 The nethermost gallery was five cubits broad, and the middlemost six cubits broad, and the third seven cubits broad: for he made rests round about without the house, that the beams should not be fastened in the walls of the house.

7 And when the house was built, it was built of stone perfect, before it was brought, so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building.

8 The door of the middle chamber was in the right side of the house, and men went up with winding stairs into the middlemost, and out of the middlemost into the third.

9 So he built the house and finished it, and ceiled the house being vaulted, with ceiling of cedar-trees.

10 And he built the galleries upon all the wall of the house of five cubits height; and they were joined to the house with beams of Cedar.

11 And the word of the Lord came to Solomon, saying,

12 Concerning this house which thou buildest, if thou wilt walk in mine ordinances, and execute my judgments, and keep all my commandments, to walk in them, then will I perform unto thee my promise, which I promised David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel:

14 So Solomon built the house, and finished it,

15 And built the walls of the house within, with boards of cedar-tree from the pavement of the house unto the walls of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits in the sides of the house with boards of cedar, from the floor to the walls, and he prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops, and graven with flowers: all was cedar, so that stone was seen.

19 ¶ Also he prepared the place of the oracle in the midst of the house within; to set the ark of the covenant of the Lord there.

20 And the place of the oracle within was twenty cubits long, and twenty cubits broad, and twenty cubits high, and he covered it with pure gold, and covered the altar with cedar.

21 So Solomon covered the house within with pure gold: and he shut the place of the oracle with chains of gold, and covered it with gold.

22 And he overlaid all the house with gold, until all the house was made perfect, also he covered the whole altar, that was before the oracle, with gold.

23 And within the oracle he made two cherubims of olive-tree, ten cubits high.

24 The wing also of the one cherub was five cubits, and the wing of the other cherub was five cubits: from the uttermost part of one of his wings unto the uttermost part of the other of his wings, were ten cubits.

25 Also the other cherub was of ten cubits: both the cherubims were of one measure and one size.

26 For the height of the one cherub was ten cubits, and so was the other cherub.

27 And he put the cherubims within the inner house, and the cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other cherub touched

4 G touched

² As touching the furniture of wood and victuals.

³ The Hebrew word is Gibilim, which some say excellent masons.

⁴ Which month containeth part of April and part of May.

⁵ Whereby is meant the temple and the oracle.

⁶ Or, the court where the people prayed, which before the place where the altar of burnt-offerings stood.

⁷ Whence God spake between the cherubims, called also the most holy place.

⁸ Which were certain stones coming out of the wall, stays for the beams rest upon.

⁹ In Exodus it is called the tabernacle: and the temple is there called the sanctuary, and the oracle the most holy place.

¹⁰ According he promised Moses, Exod. 25. 22.

¹¹ Meaning, unto the roof, which was also ceiled.

¹² For when he spake of the house in the first verse, he meant both the oracle and the temple.

¹³ That is, in the most inward place of the house.

¹⁴ Meaning, the altar of incense, Exod. 30. 1.

1005. touched the other wall: and their *other* wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with graven figures of cherubims, and of palm-trees, and graven flowers within and without.

30 And the floor of the house he covered with gold within and without.

31 And in the entering of the oracle he made two doors of olive-tree: and the upper post and side posts were five square.

32 The two doors also were of olive-tree, and he graven them with graving of cherubims and palm-trees, and graven flowers, and covered them with gold, and laid thin gold upon the cherubims, and upon the palm-trees.

33 And so made he for the door of the temple, posts of olive-tree four square.

34 But the two doors were of fir-tree, the two sides of the one door were † round, and the two sides of the other door were round.

35 And he graven cherubims, and palm-trees, and carved flowers, and covered the carved work with gold, finely wrought.

36 ¶ And he built the court within with three rows of hewed stone, and one row of beams of cedar.

37 In the fourth year was the foundation of the house of the Lord laid in the month of Ziph:

38 And in the eleventh year in the month of Bul, (which is the eighth month) he finished the house with all the furniture thereof, and in every point: so was he seven years in building it.

C H A P. VII.

1 The building of the house of Solomon. 15 The excellent workmanship of Hiram in the pieces which he made for the temple.

• Ch. 9. 10. **B**UT Solomon was building his own house thirteen years, and finished all his house.

2 He built also an house called the forest of Lebanon, an hundred cubits long, and fifty cubits broad, and thirty cubits high, upon four rows of cedar pillars, and cedar beams were laid upon the pillars.

3 And it was covered above with cedar upon the beams, that lay on the forty and five pillars, fifteen in a row.

4 And the windows were in three rows, and window was against window in three ranks.

5 And all the doors, and the side posts with the windows were four-square, and window was over-against window in three ranks.

2 For the other which Moses made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great sins.

3 So that the fashion of the carved work might still appear.

4 Where the priests were, and was thus called in respect of the great court, which is called, Acts 3. 11. the porch of Solomon, where the people used to pray.

5 Which containeth part of October, and part of November.

6 After he had built the temple.

7 For the beauty of the place and great abundance of cedar trees that went to the building thereof, it com-

6 And he made a porch of pillars fifty cubits long, and thirty cubits broad, and the porch was before them, even before them were thirty pillars.

7 ¶ Then he made a porch for the throne, where he judged, even a porch of judgment, and it was cieled with cedar from pavement to pavement.

8 And in his house where he dwelt was another hall more inward than the porch which was of the same work. Also Solomon made an house for Pharaoh's daughter (whom he had taken to wife) like unto this porch.

9 All these were † of costly stones, hewed by measure, and sawed with saws within and without, from the foundation unto the stones of an † handbreadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubits, and stones of eight cubits.

11 Above also were costly stones squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rows of hewed stones, and a row of cedar beams: so was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Solomon sent, and fetched one Hiram out of † Tyrus.

14 He was a widow's son of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brass: he was full of wisdom, and understanding, and knowledge to work all manner of work in brass: who came to king Solomon, and wrought all his work.

15 ¶ For he cast two pillars of brass: the height of a pillar was eighteen cubits, and a thread of twelve cubits did compass † either of the pillars.

16 And he made two † chapters of molten brass to set on the tops of the pillars: the height of one of the chapters was five cubits, and the height of the other chapter was five cubits.

17 He made grates like net-work, and † wreathen work like chains for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So he made the pillars and two rows of pomegranates round about in the one grate to cover the chapters that were upon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after lily work in the porch, four cubits.

20 And the chapters upon the two pillars

pared to mount Lebanon in Syria: this house he used in summer for pleasure and recreation.

2 There were many, and like proportion on the one side as on the other, and every end, even three in a row above another.

3 Before the pillars of the house.

4 For his house which was at Jerusalem.

5 Which were rests and stays for the beams to lie upon.

6 From the foundation upward.

7 As the Lord's house was built, so was this: only the great court of Solomon's house was uncovered.

8 Thus when God will have his glory set forth, he raiseth up men, and giveth them excellent gifts for the accomplishment of the same, Exod. 31. 2, 3.

9 As was seen commonly wrought in costly porches.

Bef. Chr. 1005. had also above, † over-against the belly † with- in the net-work pomegranates: for two hundred pomegranates were in the two ranks about upon † either of the chapiters.

† Or, round about the midst. † Or, be- yond. † H. b. the same. 21 And he set up the pillars in the porch of the temple. And when he had set up the right pillar, he called the name thereof ^d Jachin: and when he had set up the left pillar, he called the name thereof ^e Boaz.

22 And upon the top of the pillars was work of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made ^h molten ^f sea ten cubits wide from brim to brim, round in compass, and five cubits high, and a line of thirty cubits did compass it about.

24 And under the brim of it were knops like wild cucumbers compassing it round about, ten in one cubit, compassing the sea ^h round about: and the two rows of knops were cast when it was molten.

25 It stood on twelve bulls, three looking toward the north, and three toward the west, and three toward the south, and three toward the east: and the sea stood above upon them, and all their hinder parts were inward.

† Or, a span. 26 It was † an handbreadth thick, and the brim thereof was like the work of the brim of ^h cup with flowers of lilies: it contained two thousand ^e baths.

27 ¶ And he made ten bases of brass, one base was four cubits long, and four cubits broad, and three cubits high.

28 ¶ And the work of the bases was on this manner, they had borders, and the borders were between the ledges:

29 And on the borders that were between the ledges, were lions, bulls and cherubims: and upon the ledges there was ^h base above: and beneath the lions and bulls were additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners had † undersettlers: under the cauldron were under- settlers molten at the side of every addition.

† Heb. scul- durs. 31 And ^h the mouth of it was within the cha- piter and above to measure by the cubit: for the mouth thereof was round, made like ^h base, and it was ^h cubit and half ^h cubit: and also upon the mouth thereof were graven works, whose borders were four square, and not round.

32 And under the borders were four wheels, and the axle-trees of the wheels joined to the base: and the height of a wheel was a cubit and half ^h cubit.

† Or, rings. 33 And the fashion of the wheels was like the fashion of a chariot wheel, their axle-trees, and their naves, and their † felloes, and their spokes were all molten.

34 And four undersettlers were upon the four corners of one base: and the undersettlers there- of were of the base itself.

35 And in the top of the base was ^h round ^h compass of half ^h cubit high round about: and upon the top of the base the ledges thereof and the borders thereof were of the same.

36 And upon the tables of the ledges thereof, and ^h the borders thereof he did grave cheru- bims, lions, and palm-trees, on the side of every one, and additions round about.

37 Thus made he the ten bases: they had all one casting, one measure, and one size.

38 ¶ Then made he ^h ten cauldrons of brass, one cauldron contained forty baths: and every cauldron was four cubits, one cauldron was up- ^h one base throughout the ten bases:

39 And he set the bases, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the ^h house eastward toward the south.

40 ¶ And Hiram made cauldrons, and be- soms, and basons, and Hiram finished all the work that he made to king Solomon for the house of the Lord:

41 To wit, two pillars, and two bowls of the chapiters that were on the top of the two pillars, and two grates to cover the two bowls of the chapiters which were upon the top of the pillars:

42 And four hundred pomegranates for the two grates, even two rows of pomegranates for every grate to cover the two bowls of the cha- piter that were on the pillars:

43 And the ten bases, and ten cauldrons upon the bases:

44 And the sea, and twelve bulls under the sea, 45 And pots, and besoms, and basons: and all these vessels, which ^h Hiram made to king Solomon for the house of the Lord, were of shining brass.

46 In the plain of Jordan did the king cast them in the † clay between Succoth and Zarthan. † Or, thick earth.

47 And Solomon left to weigh all the vessels, because of the exceeding abundance, neither could the weight of the brass be counted.

48 So Solomon made all the vessels that per- tained unto the house of the Lord, the ^h golden altar, and the golden table, whereon the shew- bread was.

49 And the candlesticks, five ^h the right side, and five ^h the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold,

50 And the bowls, ^o and the hooks, and the basons, and the spoons, and the ash-pans of pure gold, and the hinges of gold for the doors of the house within, even for the most holy place, and for the doors of the house, to wit, of the temple.

51 So was finished all the work that king Solomon made for the house of the Lord: and Solomon brought in the things which ^h David ^h his father had dedicated, the silver and the gold, and the vessels, and laid them among the trea- sures of the house of the Lord. ^h Iron, ^h 5.

C H A P.

^h Which was in the inner court between the temple and the oracle.

^d That is, he will establish, to wit, his promise toward this house.

^e That is, in strength: meaning, the power thereof shall continue.

^f So called for the hugeness of the vessel.

^g Bath and ephah seem ^h be both one measure, Ezek. 45. 11. every bath contained about ^h pottles.

^h The mouth of the great base or frame entered into the

chapter ^h pillar that bare up the cauldron.

ⁱ Which was called the pillar, chapter, or small base, wherein the cauldron stood.

^k To keep waters for the use of the sacrifices.

^l To wit, of the temple ^h sanctuary.

^m By this name also Hiram, the king of Tyrus, ^h called.

ⁿ This was done according ^h the form that the Lord prescribed unto Moses in Exodus.

^o Some take this for some instrument of music.

Bct. Chr.
1004.

C H A P. VIII.

4 The ark is borne into the temple. 10 A cloud
filleth the temple. 14 The king bleſſeth the peo-
ple.

• 2 Chr. 5. 2.
† Heb. 5.
• 1004.

THEN * king Solomon assembled the el-
ders of Israel, even all the heads of the
tribes, the chief fathers of the children of Is-
rael unto † him in Jerusalem, for to † bring up
the ark of the covenant of the Lord from the
city of David, which is Zion.

2 And all the men of Israel assembled unto
king Solomon at the feast in the month of * E-
thanim, which is the seventh month.

3 And all the elders of Israel came, and the
priests took the ark.

4 They bare the ark of the Lord, and they
bare the tabernacle of the congregation, and all
the holy vessels that were in the tabernacle:
those did the priests and Levites bring up.

5 And king Solomon and all the congrega-
tion of Israel, that were assembled unto him,
were with him before the ark, offering sheep and
beeves, which could not be told, nor numbered
for multitude.

6 So the † priests brought the ark of the co-
venant of the Lord, unto his place, into the
oracle of the house, into the most holy place,
even under the wings of the cherubims.

7 For the cherubims stretched out their
wings over the place of the ark, and the che-
rubims covered the ark, and the bars thereof
above.

8 And they † drew out the bars, that the
ends of the bars might appear out of the sanc-
tuary before the oracle, but they were not seen
without: and there they are unto this day.

9 Nothing *was* in the ark † save the two tables
of stone, which Moses had put there at Horeb,
where the Lord made a covenant with the chil-
dren of Israel, when he brought them out of the
land of Egypt.

• Exod. 40.
34.

10 And when the priests were come out of
the sanctuary, the * cloud filled the house of the
Lord,

11 So that the priests could not stand to
minister, because of the cloud: for the glory of
the Lord had filled the house of the Lord.

• 2 Chr. 6. 1.

12 Then spake Solomon, The Lord * said,
that he would dwell in the dark cloud.

13 I have built thee an house to dwell in,
an habitation for thee to abide in for † ever.

14 ¶ And the king turned his face, and
blessed all the congregation of Israel: for all
the congregation of Israel stood *there*.

15 And he said, Blessed be the Lord God of
Israel, who spake with his mouth unto David
my father, and hath with his hand fulfilled it,
saying,

16 Since the day that I brought my people
Israel out of Egypt, I chose *no* city of all the
tribes of Israel, to build an house that my name

might be there: but I have chosen * David Ref. Chr.
1004.
* 2 Sam.
7. 3.
to be over my people Israel.

17 And it was in the heart of David my father
to build an house to the name of the Lord God
of Israel.

18 And the Lord said unto David my father,
Whereas it was in thine heart to build an house
unto my name, thou didst well that thou wast so
minded:

19 Nevertheless, thou shalt not build the
house, but thy son that shall come out of thy
loins, he shall build the house unto my name.

20 And the Lord hath † made good his † Heb. ecc.
firmid.
word that he spake: and I am risen up in the
room of David my father, and sit on the throne
of Israel, as the Lord promised, and have built
the house for the name of the Lord God of
Israel.

21 And I have prepared therein a place for
the ark, wherein is the * covenant of the Lord
which he made with our fathers, when he
brought them out of the land of Egypt.

22 ¶ Then Solomon stood before † the altar • 2 Chr. 6. 17.
of the Lord in the sight of all the congregation
of Israel, and stretched out his hands toward
heaven,

23 And said, O Lord God of Israel, there
is no god like thee in heaven above, or in the
earth beneath, thou that keepest covenant and
mercy with thy servants that walk before thee,
with * all their heart,

24 Thou that hast kept with thy servant Da-
vid my father, that thou hast promised him:
for thou spakest with thy mouth, and hast ful-
filled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keep
with thy servant David my father that thou hast
promised him, saying, * Thou shalt not want a
man in my sight to sit upon the throne of Israel:
so that thy children take heed to their way, that
they walk before me, as thou hast walked in my
sight. • Ch. 2. 4.

26 And now, O God of Israel, I pray thee,
let thy word be verified, which thou spakest
unto thy servant David my father.

27 † Is it true indeed that God will dwell on the
earth? behold, the heavens and the heavens of
heavens are not able to contain thee: how much
more *unable* is this house that I have built?

28 But have thou respect unto the prayer of
thy servant, and to his supplication, O Lord
my God, to hear the cry and prayer which thy
servant prayeth before thee this day:

29 That thine eyes may be open toward this
house, night and day, *even* toward the place
whereof thou hast said, * My name shall be there: • Deut. 12.
11.
that thou mayest hearken unto the prayer which
thy servant prayeth in this place.

30 Hear thou therefore the supplication of
thy servant, and of thy people Israel, which pray
in this place, and hear thou † in the place of † Or. 60-
thine habitation, *even* in heaven, and when thou
hearest, have mercy.

31 ¶ When

† For David brought it from Obed edom, and placed it
in the tabernacle, which he had made for it, † Sam. 6. 17.

* Containing part of September and part of October, in
the which month they held three solemn feasts, Num. 29. 1.

† That is, the Kohathites, Num. 4. 5.

* They drew them only out so far as they might be seen:
for they might not pull them altogether out, Exod. 25. 15.

† For it is like that the enemies, when they had the ark
in their hands, took away the rod of Aaron and the pot

with manna.

* He spake according to the tenor of God's promise,
which *no* conditionally, that they should serve him aright.

* The two tables wherein the articles of the covenant
no written.

† Unfeignedly and without all hypocrisy.

† He is ravished with the admiration of God's mercies,
who being incomprehensible and Lord over all, will become
familiar with men.

Ref. Chr. 1004. 31 ¶ When a man shall trespass against his neighbour, and he lay upon him an oath to cause him to swear, and † the swearer shall come before thine altar in this house,

32 Then hear thou in heaven, and do and judge thy servants, that thou condemn the wicked to bring his way upon his head, and justify the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turn again to thee, and confess thy name, and pray and make supplication unto thee in this house,

34 Then hear thou in heaven, and be merciful unto the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven shall be shut up, and there shall be no rain, because they have sinned against thee, and shall pray in this place, and confess thy name, and turn from their sin, when thou dost afflict them,

36 Then hear thou in heaven, and pardon the sin of thy servants, and of thy people Israel (when thou hast taught them the good way wherein they may walk) and give rain upon the land that thou hast given thy people to inherit.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sickness,

38 Then what prayer and supplication soever shall be made of any man, or of all thy people Israel, when every one shall know the plague in his own heart, and stretch forth his hands in this house,

39 Hear thou then in heaven, in thy dwelling-place, and be merciful, and do, and give every man according to all his ways, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may fear thee as long as they live in the land which thou gavest unto our fathers.

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a far country for thy name's sake,

42 (When they shall hear of thy great name, and of thy mighty hand, and of thy stretched-out arm) and shall come and pray in this house,

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth for unto thee: that all the people of the earth may know thy name, and fear thee do thy people Israel: and that they may know, that thy name is called upon in this house which I have built.

44 ¶ When thy people shall go out to battle against their enemy by the way that thou shalt

send them, and shall pray unto the Lord toward the way of the city which thou hast chosen, and toward the house that I have built for thy name,

45 Hear thou then in heaven their prayer and their supplication, and judge their cause.

46 If they sin against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliver them unto the enemies, so that they carry them away prisoners unto the land of the enemies, either far or near,

47 Yet if they turn again unto their heart in the land (to the which they be carried away captives) and return and pray unto thee in the land of them that carried them away captives, saying, We have sinned, we have transgressed, and done wickedly,

48 If they turn again unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captives, and pray unto thee toward the way of their land which thou gavest unto their fathers, and toward the city which thou hast chosen, and the house which I have built for thy name,

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and judge their cause,

50 And be merciful unto thy people that have sinned against thee, and unto all their iniquities (wherein they have transgressed against thee) and cause that they, which led them away captives, may have pity and compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt, from the midst of the iron furnace.

52 Let thine eyes be open unto the prayer of thy servant, and unto the prayer of thy people Israel, to hearken unto them, in all that they call for unto thee.

53 For thou didst separate them to thee from among all the people of the earth for an inheritance, as thou saidst by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heaven,

55 And stood and blessed all the congregation of Israel, with a loud voice, saying,

56 Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant.

57 The Lord our God be with us, as he was with our fathers, that he forsake us not, neither leave us,

58 That he may bow our hearts unto him, that we may walk in all his ways, and keep his

4 H command-

Ref. Chr. 1004. 1004-
† Heb. the
1004-
Dan. 6:
10.

Ref. Chr. 1004-
Dan. 6:
10.
† Or; main-
tain their
right.
* 2 Chron.
6. 36.
† John 1. 8,
10.

† Or, if they
repent.

† Or, avenge
their wrong.

* Exod. 11.
6.

† Heb. in the
land of their
gates.

- To wit, the judge, ■ neighbour.
- ^a That is, make it known.
- ^b Acknowledge thy just judgment, and praise thee.
- ^c So that there be ■ drought ■ destroy the fruit of the land.
- For such are most meet ■ receive God's mercies.
- He meaneth such ■ should be turned from their idolatry, to serve the true God.
- ^f That this is the true religion wherewith thou wilt be worshipped.
- ^g Though the temple was the chief place of prayer, yet

he secluded not them that, being let with necessity, call upon him in other places.

^h As Daniel did, Dan. 6. 10.

ⁱ He understood by faith, that God of enemies would make friends unto them that did convert unto him.

■ Solomon is ■ figure of Christ, who continually is the mediator between God and his church.

^l He concludeth that man of himself is enemy unto God, and that all obedience to his law proceedeth of his mere mercy.

1004. Bef. Chr. commandments, and his statutes, and his laws, which he commanded our fathers.

59 And these my words, which I have prayed before the Lord, be near unto the Lord our God day and night, that he defend the cause of his servant, and the cause of his people Israel † always as the matter requireth.

† Heb. the King of a day in a day.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, ■ this day.

• 2 Chron. 7. 4.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.

63 And Solomon offered ■ sacrifice of peace-offerings which he offered unto the Lord, *to wit*, two and twenty thousand beeves, and ■ hundred and twenty thousand sheep: so the king and all the children of Israel dedicated the ■ house of the Lord.

64 The same day did the king hallow the middle of the court, that was before the house of the Lord: for there he made burnt-offerings, and the meat-offerings, and the fat of the peace-offerings, because the * brasen altar that was before the Lord was too little to receive the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

• 2 Chron. 7. 7.

65 And Solomon made at that time a feast, and all Israel with him, a very great congregation, even from the entering in of ■ Hamath, unto the river of Egypt, before the Lord our God, ■ seven days, and seven days, *even* fourteen days.

† Heb. 12. 7. ed.

66 And the eighth day he sent the people away: and they † thanked the king, and went unto their tents joyous, and with glad heart, because of all the goodness that the Lord had done for David his servant, and for Israel his people.

C H A P. IX.

2 The Lord appeareth the second time to Solomon.

11 Solomon giveth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a navy for gold.

• 2 Chron. 7. 11.

WHEN ■ Solomon had finished the building of the house of the Lord, and the king's palace, and all that Solomon desired and minded to do,

• Ch. 3. 5.

2 Then the Lord appeared unto Solomon the second time, as he * appeared unto him at Gibeon.

• Ch. 8. 29. Deut. 12. 11.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house (which thou hast built) to * put my name there for ever, and mine eyes and mine heart shall be there perpetually.

4 And ■ if thou wilt walk before me (as David thy father walked in pureness of heart, and in righteousness) to do according to all that I have commanded thee, and keep my statutes, and my judgments,

■ Before the oracle where the ark was.
* That is, from north ■ south, meaning all the country.
• Seven days for the dedication, and seven for the feast.
? If thou walk in my fear, and withdraw thyself from the common manner of ■ which follow their sensuality.
■ God declareth that disobedience against him is the cause of his displeasure, and so of all misery.
■ The world shall make of you ■ mocking-stock, for the

5 Then will I establish the throne of thy kingdom upon Israel for ever, ■ I promised to David thy father, saying, ■ Thou shalt not want ■ man upon the throne of Israel.

6 But if ye and your children turn away from me, and will ■ not keep my commandments, and my statutes (which I have set before you) but go and serve other gods, and worship them,

7 Then will I cut off Israel from the land which I have given them, and the house which I have hallowed ■ for my ■ will I cast out of my sight, and Israel shall be ■ proverb, and a common talk among all people.

8 Even this high house shall be *so*: every one that passeth by it shall be astonished, and shall hiss, and they shall say, * Why hath the Lord done thus unto this land, and ■ this house ?

9 And they shall answer, Because they forsook the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them, therefore hath the Lord brought upon them all this evil.

10 ■ And at the end of twenty years, when Solomon had builded the two houses, the house of the Lord, and the king's palace,

11 (For the which Hiram the king of † Tyrus had brought to Solomon timber of cedar, and fir-trees, and gold, and whatsoever he desired) then king Solomon gave to Hiram twenty cities in the land of † Galil.

12 And Hiram came out from Tyrus to see the cities which Solomon had given him, and they pleased him not:

13 Therefore he said, What cities are these which thou hast given me, my brother? And he called them the land of † Cabul unto this day.

14 And Hiram had sent the king ■ sixscore talents of gold.

15 ¶ And this is the cause of the tribute, why king Solomon raised tribute, *to wit*, to build the house of the Lord, and his own house, and ■ Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come up, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the city, and gave it for a present unto his daughter, Solomon's wife.

17 (Therefore Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness of the land,

19 And all the cities ■ of store that Solomon had, even cities for chariots, and cities for horsemen, and all that Solomon desired and would build in Jerusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were ■ left of the Amorites, Hittites, Perizzites, Hivites and Jebusites, which were not of the children of Israel:

21 *To wit*, their children that were left after them in the land, whom the children of Israel were

vile contempt and abusing of God's most liberal benefits.
■ For his tribute toward the building.
■ The common talent ■ about threescore poundweight.
■ Millo ■ the town-house or place of assembly, which ■ open above.
■ Cities for his munitions of war.
■ These were as bondmen, and paid what ■ required, either labour or money.

1992. were not able to destroy, those did Solomon make tributaries unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they were men of war and his servants, and his princes; and his captains, and rulers of his chariots and his horsemen.

23 These were the princes of the officers, that were over Solomon's work: *even* ^y five hundred and fifty, and they ruled the people that wrought in the work.

24 ¶ And Pharaoh's daughter came up from the city of David, unto the house which Solomon had built for her: then did he build Millo.

25 And thrice a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the Lord: and he burnt incense upon *the altar* that was before the Lord, when he had finished the house.

26 ¶ Also king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, at the brink of the Red-sea, in the land of Edom.

27. And Hiram sent with the navy his servants that were mariners, and had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from thence [■] four hundred and twenty talents of gold, and brought it to king Solomon.

C H A P. X.

1 The queen of Sheba cometh to hear the wisdom of Solomon. 18 His royal throne. 23 His power and magnificence.

AND the ^{*} queen of [■] Sheba hearing the fame of Solomon (concerning the name of the Lord), came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, and camels that bare sweet odours, and gold exceeding much, and precious stones: and she came to Solomon, and communed with him of all that was in her heart.

3 And Solomon declared unto her all her questions: nothing was hid from the king, which he expounded not unto her.

4 Then the queen of Sheba saw all Solomon's wisdom, and the house that he had built,

5 And the [■] meat of his table, and the sitting of his servants, and the order of his ministers, and their apparel, and his drinking-vessels, and his burnt-offerings, that he offered in the house of the Lord, and [†] she was greatly astonished.

6 And she said unto the king, It was a true word that I heard in mine own land of thy sayings, and of thy wisdom.

7 Howbeit I believed not this report till I came, and had seen it with mine eyes: but lo, the one half was not told me: *for* thou hast more wisdom and prosperity than I have heard by report.

^y The overseers of Solomon's works were divided into three parts: the first contained three thousand three hundred, the second three hundred, and the third two hundred and fifty, which were Israelites: so here are [■] retained the two last parts, which make five hundred and fifty. See [■] Chron. 8. 10.

[■] In [■] Chron. 8. 18. is made mention of thirty more, which seem [■] have been employed for their charges.

[■] Josephus saith, that she was queen of Ethiopia, and that Sheba was the [■] of the chief city of Meroe, which is an island of Nilus.

8 Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy ^c wisdom: Bef. Chr. 1992.

9 Blessed be the Lord thy God, which ^d loved thee, to set thee on the throne of Israel, because the Lord loved Israel for ever, and made the king to do [■] equity and righteousness.

10 And she gave the king sixscore talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours; [■] the queen of Sheba gave to king Solomon.

11 The navy also of Hiram (that carried gold from Ophir) brought likewise great plenty of [■] almug-trees from Ophir, and precious stones. ■ Cl. rod. 9. 10.

12 And the king made of the almug-trees, pillars for the house of the Lord, and for the king's palace; and made harps and psalteries for fingers: There came no more such almug-trees, nor were any more seen unto this day.

13 And king Solomon gave unto the queen of Sheba whatsoever she would ask, besides that which Solomon gave her [†] of his kingly liberality: so she returned and went to her own country, both she and her servants. † Heb. by the hand of the king.

14 ¶ Also the weight of gold, that came to Solomon in one year, was six hundred threescore and six ^{*} talents of gold. * Exod. 25. 39.

15 Besides that he had of merchantmen, and of the merchandizes of them that sold spices, and of all the kings of Arabia, and of the princes of the ^f country.

16 And king Solomon made two hundred targets of beaten gold; six hundred *shekels* of gold went to [■] target ¹

17 And three hundred shields of beaten gold, three pounds of gold went to one shield: and the king put them in the ^{*} house of the wood of Lebanon. ■ Ch. 7. ■

18 ¶ Then the king made [■] great throne of ivory, and covered it with the best gold:

19 And the throne had six steps, and the top of the throne *was* round behind, and there were [■] stays on either side on the place of the throne, and two lions standing by the stays.

20 And there stood twelve lions [■] the six steps on either side: there was not the like made in any kingdom.

21 And all king Solomon's drinking-vessels *were* of gold, and all the vessels of the house of the wood of Lebanon *were* of pure gold, none *were* of silver: *for* it was nothing esteemed in the days of Solomon.

22 For the king had on the sea the navy of Tharshish with the navy of Hiram: once in three years came the navy of ^h Tharshish, and brought gold and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Solomon, to

[■] That is, the whole order and trade of his house.
^c But [■] happy are they which hear the wisdom of God revealed in his word.

[■] It is a chief sign of God's favour, when godly and wise rulers sit in the throne of justice.

[■] This is the cause why kings are appointed.

^f To wit, of Arabia, which for the great abundance of [■] things was called happy.

[■] As the chair bows, or places [■] lean upon.

[■] By Tharshish is [■] Cilicia, which was abundant in variety of precious things.

1992. ^{1992.} to hear his wisdom, which God had put in his heart,

25 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses and mules, from year to year.

26 Then Solomon gathered together ² chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he placed in the chariot cities, and with the king at Jerusalem.

27 And the king [†] gave silver in Jerusalem as stones, and gave cedars as the wild fig-trees that grow abundantly in the plain.

28 Also Solomon had horses brought out of Egypt, and fine linen: [‡] the king's merchants received the linen for a price.

29 There came up and went out of Egypt ^{some} chariot ^{worsh} six hundred ^{shekels} of silver: that is, one horse, an hundred and fifty. And thus they brought ^{horses} to all the kings of the Hittites, and to the kings of Aram by their [†] means.

C H A P. XI.

1 Solomon hath a thousand wives and concubines, which bring him to idolatry. 14 His God raiseth up adversaries against him. 43 He dieth.

^{• 2 Sam. 8. 17.} **B**UT king Solomon loved ^{*} many ¹ outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

2 Of the nations, whereof the Lord had said unto the children of Israel, ^{*} Go not ye in to them, nor let them come in to you: for surely they will turn your hearts after their gods: to them, *I say*, did Solomon join in love.

3 And he had seven hundred wives, [†] that were princesses, and three hundred ¹ concubines, and his wives turned away his heart.

4 For when Solomon was old, his wives turned his heart after other gods, so that his heart was not ¹ perfect with the Lord his God, as *was* the heart of David his father.

5 For Solomon followed ² Ashtaroth the god of the Zidonians, and ² Milcom the abomination of the Ammonites.

6 So Solomon wrought wickedness in the sight of the Lord, but continued not to follow the Lord, as *did* David his father.

7 Then did Solomon build an high place for Chemosh the ² abomination of Moab, in the mountain that is over-against Jerusalem, and unto Molech the abomination of the children of Ammon.

8 And so did he for all his outlandish wives, which burnt incense and offered unto their gods.

9 Therefore the Lord was angry with Solomon, because he had turned his heart from the Lord God of Israel, ^{*} which had appeared unto him twice,

10 And had given him ^{*} charge concerning this thing, that he should not follow other gods: but he kept not that which the Lord had commanded him. ^{Ref. Chr. 1984. Ch. 6. 12.}

11 Wherefore the Lord said unto Solomon; Forasmuch as ^o this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee) ^{*} I will surely rend ^o thy kingdom from thee, and will give it to thy servant. ^{• Ch. 12. 15.}

12 Notwithstanding in thy days I will not do it, because of David thy father, but I will rend it out of the hand of thy son:

13 Howbeit I will not rend all the kingdom, but will give one ² tribe to thy son, because of David my servant, and because of Jerusalem which I have chosen.

14 ¶ Then the Lord stirred up an adversary unto Solomon, even Hadad the Edomite, of the king's ² seed, which was in Edom.

15 ^{*} For when David was in Edom, and Joab the captain of the host had smitten all the males in Edom, and was gone up to bury the ¹ slain, ^{• 2 Sam. 8. 14.}

16 (For six months did Joab remain there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad ¹ fled, and certain other Edomites of his father's servants with him, to go into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 So Hadad ¹ found great favour in the sight of Pharaoh, and he gave him to wife the sister of his own wife: even the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's house among the sons of Pharaoh.

21 And when Hadad heard in Egypt, that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let ² me depart, that I may go to mine own country.

22 But Pharaoh said unto him, What hast thou lacked with me, that thou wouldest thus go to thine own country? And he answered, Nothing, but in any wise let me go.

23 ¶ ^{*} And God stirred him up ^{another} adversary, Rezon the son of Eliada, which ² fled from his lord Hadadezer king of Zobah. ^{• 2 Sam. 8. 3.}

24 And he gathered men unto him, and had been captain over the company, when David slew them. And they went to Damascus, and dwelt there, ² and they made him king in Damascus.

25 Therefore was he an adversary to Israel all the days of Solomon: besides the evil that Hadad *did*, he also abhorred Israel, and reigned over Aram.

26 ¶ And

¹ Which were idolaters.

² To whom appertained no dowry.

¹ He served not God with a pure heart.

² Who was also called Molech, ver. 7. read 2 Kings 23. 10.

² Thus the scripture termeth whatsoever man doth reverence and serve as God.

^o That thou hast forsaken me, and worshipped idols.

² Because the tribe of Judah and Benjamin had their possessions mixed, they are here taken as one tribe.

² Of the king of Edom's stock.

¹ Of the Edomites.

² Thus God reserved this idolater to be a scourge to punish his people's sins.

¹ God brought him to honour, that his power might be able to compass his enterprises against Solomon's house.

² When David had discomfited Hadadezer and his army.

² To wit, the ² whom he had gathered unto him.

26 ¶ * And Jeroboam the son of Nebat ■ Ephrathite of Zereda, Solomon's servant (whose mother was called Zeruah, ■ widow) lift up his hand against the king.

27 And this was the cause that he lift up his hand against the king, *When* Solomon built Millo, he repaired the broken places of the city of David his father.

28 And this man Jeroboam was ■ man of strength and courage, and Solomon seeing that the young man was meet for the work, he made him ■ overseer of all the labour of the house of Joseph.

29 And at that time when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him in the way, having ■ new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and ^yrent it in twelve pieces,

31 And said to Jeroboam, Take unto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hands of Solomon, and will give ten tribes to thee.

32 But he shall have one tribe for my servant David's sake, and for Jerusalem the city which I have chosen out of all the tribes of Israel,

33 Because they have forsaken me, and have worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and have not walked in my ways († to do right in mine eyes, and my statutes, and my laws) as *did* David his father.

34 But I will not take the whole kingdom out of his hand: for I will make him prince all his life long for David my servant's sake, whom I have chosen, *and* who kept my commandments and my statutes.

35 ■ But I will take the kingdom out of his son's hand, and will give it unto thee, *even* the ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a ²light always before me in Jerusalem, the city which I have chosen me, to put my name there.

37 And I will take thee, and thou shalt reign † even as thine heart desireth, and shalt be king over Israel,

38 And if thou hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as David my servant did, then will I be with thee, and build thee ■ sure house, as I built unto David, and will give Israel unto thee.

39 And I will for ^athis afflict the seed of David, ^bbut not for ever.

40 ¶ Solomon fought therefore to kill Jero-

boam: and Jeroboam arose, and fled into Egypt unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 And the rest of the words of Solomon, and all that he did; and his wisdom, are they not written in the ^cbook of the acts of Solomon?

42 The time that Solomon reigned in Jerusalem over all Israel, was * forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAP. XII.

■ *Rehoboam succeedeth Solomon.* 8 *He refuseth the counsel of the ancient.* 20 *Jeroboam reigned over Israel.* 21 *God commanded Rehoboam not to fight.* 28 *Jeroboam maketh golden calves.*

AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Jeroboam the son of Nebat heard of it (who was yet in Egypt, * whither Jeroboam had fled from king Solomon, and † dwelt in Egypt)

3 Then they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our * yoke grievous: now therefore make thou the grievous servitude of thy father, and his sore yoke which he put upon us, ^dlighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam took counsel with the old men that † had stood before Solomon his father, while he yet lived, and said, What counsel give ye, that I may make an answer to this people?

7 And they spake unto him, saying, If thou be a ^cservant unto this people this day, and serve them, and answer them, and speak kind words to them, they will be thy servants for ever.

■ But he forsook the counsel that the old men had given him, and asked counsel of the young men that had been brought up with him, and waited on him.

9 And he said unto them, ^fWhat counsel give ye, that we may answer this people, which have spoken to me, saying, Make the yoke, which thy father did put upon us, lighter?

10 Then the young men that were brought up with him, spake unto him, saying, Thus shalt thou say unto this people that have spoken unto thee, and said, Thy father hath made our yoke heavy, but make thou it lighter unto us: *even* thus shalt thou say unto them, My † least part shall be ^ebigger than my father's loins.

11 Now whereas my father did burden you

4 I with

† Or, to do that that pleaseth me.

* Ch. 22. 15.

† Heb. in all that thy soul.

* He was overseer of Solomon's works for the tribe of Ephraim and Manasseh.

^y By these visible signs the prophets would more deeply print their message into their hearts, ■ whom they were sent.

■ He hath respect unto the Messiah, which should be the bright star that should shine through all the world.

^a For this idolatry that Solomon hath committed.

^b For the whole spiritual kingdom was restored in Messiah.

■ Which book, ■ is thought, was lost in their captivity. ^d Oppress us not with so great charges, which ■ ■ not able to sustain.

■ They shewed him that there was no way to win the people's hearts, but ■ grant them their just petition.

^f There is nothing harder for them that are in authority, than ■ bridle their affections, and follow good counsel.

^e I am much more able ■ keep you in subjection than my father was.

Let. Chr. with a grievous yoke, I will yet make your
975- yoke heavier: my father hath chastised you
with rods, but I will correct you with † scourges.

12 ■ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people sharply, and left the old men's counsel that they gave him,

14 And spake to them after the counsel of the young men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not unto the people: for † it was the ordinance of the Lord, that he might perform his saying, which the Lord had spoken by ■ Ahijah the Shilonite, unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king, saying, What portion have we in David? We have none inheritance in the son of Jesse. To your tents, O Israel, now see to thine own house, David. So Israel departed unto their tents.

17 Howbeit over the children of Israel, which dwelt in the cities of Judah, did Rehoboam reign still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house * of David unto this day.

20 ¶ And when all Israel had heard that Jeroboam was come again, they sent and called him unto the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah * only.

21 And when Rehoboam was come to Jerusalem, he † gathered all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdom again to Rehoboam the son of Solomon.

22 ■ But the word of God came unto She-maiah the = man of God, saying,

23 Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying,

24 Thus saith the ° Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem, in mount

Ephraim, and dwelt therein, and went from thence, and built Penuel. Ref. Chr. 975.

26 And Jeroboam thought in his heart, Now shall the kingdom return to the house of David.

27 If this people go up and do sacrifice in the house of the Lord ° at Jerusalem, then shall the heart of this people turn again unto their lord, even to Rehoboam king of Judah: so shall they kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold, O Israel, thy gods which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sin: for the people went (because of the one) even to Dan.

31 Also he made an ° house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam made a feast the ° fifteenth day of the eighth month, like unto the feast that is in Judah, and offered on the altar. So did he in Beth-el, and offered unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 And he offered upon the altar, which he had made in Beth-el, the fifteenth day of the eighth month (even in the month which he had forged of his own heart) and made a solemn feast unto the children of Israel: and he went up to the altar to burn incense.

C H A P. XIII.

1 Jeroboam is reprehended of the prophet. 4 His hand drieth up. 15 The prophet is seduced, 24 and is killed of a lion. 33 The obstinacy of Jeroboam.

AND behold, there came a ° man of God out of Judah (by the commandment of the Lord) unto Beth-el, and Jeroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandment of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born unto the house of David, ■ Josiah by name, and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and they shall burn men's bones upon thee. 2 Kings 23. 17.

3 And he gave ■ sign the same time, saying, This is the ° sign that the Lord hath spoken, Behold, the altar shall be rent, and the ashes that are upon it shall † fall out.

4 And when the king had heard the saying of the man of God, which he had cried against the altar in Beth-el, Jeroboam stretched out his hand † Or, he pouched.

* The people declare their obedience in this, that they would attempt nothing before the king had given them just occasion.

† Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

° By the just judgment of God for Solomon's sins.

° For as yet he perceived not that the Lord had so appointed it.

■ That is, the prophet.

° Who of his just judgment will punish the trespasser, and of his mercy spare the innocent people.

* He feared lest his people should have by this

been enticed to rebel against him.

° So crafty are the carnal persuasions of princes, when they will make a religion to serve to their appetite.

° That is, a temple, where altars were built for idolatry.

° Because he would the more bind the people's devotion to his idolatry, he made ■ new holy day, besides those that the Lord had appointed in the law.

■ That is, ■ prophet.

† Not that that was called Luz in Benjamin, but another of that name.

° By this sign ye shall know that the Lord hath sent me.

475. ^{Beſ. Chr.} hand from the altar, ſaying, * Lay hold on him : but his hand which he put forth againſt him, dried up, and he could not pull it in again to him.

5 The altar alſo clave aſunder, and the aſhes fell out from the altar, according to the ſign which the man of God had given by the † commandment of the Lord.

6 Then the king answered and ſaid unto the man of God, I * beſeech thee, pray unto the Lord thy God, and make interceſſion for me, that mine hand may be reſtored unto me. And the man of God beſought the Lord, and the king's hand was reſtored, and became as it was afore.

7 Then the king ſaid unto the man of God, Come home with me, that thou mayeſt ‡ dine, and I will give thee a reward.

8 But the man of God ſaid unto the king, If thou wouldeſt give me half thine houſe, I would not go in with thee, neither would I eat bread, nor drink water in this place.

9 For † ſo was it charged me by the word of the Lord, ſaying, † Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old prophet dwelt in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el, and the words which he had ſpoken unto the king, told they their father.

12 And their father ſaid unto them, What way went he ? and his ſons † ſhewed him what way the man of God went which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. Who ſaddled him the aſs, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak : and he ſaid unto him, Art thou the man of God that cameſt from Judah ? And he ſaid, † Yea.

15 Then he ſaid unto him, ² Come home with me, and eat bread.

16 But he answered, I may not return with thee, nor go in with thee, neither will I eat bread, nor drink water with thee in this place.

17 For it was charged me by the word of the Lord, ſaying, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou wenteſt.

18 And he ſaid unto him, I am ¶ prophet alſo as thou art, and an ^a angel ſpake unto me by the word of the Lord ſaying, Bring him again with thee into thine houſe, that he may eat bread, and drink water : but he lied unto him.

19 So he went again with him, and did eat bread in his houſe, and drank water.

20 And as they ſat at the table, the word of the Lord came unto the prophet that brought him again.

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the Lord, ^{Beſ. Chr.} 975.

^b Because thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandment which the Lord thy God commanded thee,

22 But cameſt back again; and haſt eaten bread, and drunk water in the place (whereof he did ſay unto thee, Thou ſhalt eat no bread nor drink any water) thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunk, he ſaddled him the aſs, to wit, to the prophet whom he had brought again.

24 And when he was gone; ^a a lion met him by the way, and ſlew him, and his body was caſt in the way, and the aſs ſtood thereby : the lion ſtood by the corſe alſo.

25 And behold, men that paſſed by ſaw the carcaſe caſt in the way, and the lion ſtanding by the corſe : and they came and told it in the town where the old prophet dwelt.

26 And when the prophet that brought him back again from the way, heard thereof, he ſaid, It is the man of God, who hath been diſobedient unto the commandment of the Lord : therefore the Lord hath delivered him unto the lion, which hath rent him, and ſlain him, according to the word of the Lord, which he ſpake unto him.

27 ¶ And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled him.

28 And he went and found his body caſt in the way, and the aſs and the lion ſtood by the corſe : and the lion had ^d not eaten the body, nor torn the aſs.

29 And the prophet took up the body of the man of God, and laid it upon the aſs, and brought it again, and the old prophet came to the city, to lament and bury him.

30 And he laid his body in his ^e own grave, and they lamented over him, ſaying, Alas, my brother !

31 And when he had buried him, he ſpake to his ſons, ſaying, When I am dead, bury me alſo in the ſepulchre wherein the man of God is buried : lay my bones beſide his bones.

32 For that thing which he cried by the word of the Lord againſt the altar that is in Beth-el, and againſt all the houſes of the high places which are in the cities of Samaria, ſhall ſurely come to paſs.

33 *Howbeit* after this, Jeroboam ^f converted not from his wicked way, but turned again, and made of the loweſt of the people prieſts of the high places. Who would, might † conſecrate ^g himſelf, and be of the prieſts of the high places.

34 And this thing turned to ſin unto the houſe of Jeroboam, even to root it out, and deſtroy it from the face of the earth.

CHAP.

¶ The wicked rage againſt the prophets of God, when they declare to them God's judgments.

* Though the wicked humble themſelves for ¶ time, when they ſee God's judgments, yet after they return ¶ their old malice, and declare that they are but vile hypocrites.

† Seeing he had the expreſs word of God, he ought ¶ to have declined therefrom, neither for the perſuaſion of man nor angel.

² This he did of ¶ ſimple mind, thinking it his duty ¶ declare friendſhip ¶ ¶ prophet.

¶ His fault is here double: firſt, in that he ſuffereth not the prophet to obey God's expreſs commandment: and

next, that he ſeigneth ¶ have a revelation ¶ the contrary.

^b God would reprove his folly by him, who was the occaſion ¶ bring him into error.

¶ By this fearful example, God ſetteth forth how dangerous ¶ thing it is for ¶ ¶ behave themſelves coldly or deceitfully in their charge, whereunto God hath called them.

^d To declare that this was only the judgment of God : for if the lion had done it for hunger, he would alſo have devoured the body.

^e Which he had prepared for himſelf.

^f So the wicked profit not by God's threatenings, but go backward, and become worſe and worſe. 2 Tim. 3. 1.

† Heb. fill his hand.

Est. Chr. 956

C H A P. XIV.

2 Jeroboam sendeth his wife disguised to Abijah the prophet, who declareth unto him the destruction of his house. 22 Judah is punished by Shishak.

At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said unto his wife, Up, I pray thee, and disguise thyself, that they know not that thou art the wife of Jeroboam, and go to Shiloh: for there is Ahijah the prophet, which told me that I should be king over this people.

3 And take with thee ten loaves and ¶ cracknels, and a bottle of honey, and go to him: he shall tell thee what shall become of the young man.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his ¶ sight was decayed for his age.

5 Then the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her: for when she cometh in, she shall feign herself to be another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the door, he said, Come in, thou wife of Jeroboam: why reignest thou thus thyself to be another? I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I have exalted thee from among the people, and have made thee prince over my people Israel,

8 And have rent the kingdom away from the house of David, and have given it thee, and thou hast not been as my servant David, which kept my commandments, and followed me with all his heart, and did only that which was right in mine eyes,

9 But hast done evil above all that were before thee (for thou hast gone and made thee other gods, and molten images, to provoke me, and hast cast me behind thy back)

10 Therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, as well him that is shut up, as him that is left in Israel, and will sweep away the remnant of the house of Jeroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shall eat him of Jeroboam's street that dieth in the city, and the fowls of the air shall eat him that dieth in the field: for the Lord hath said it.

12 Up therefore, and get thee to thine house: for when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and

bury him: for he only of Jeroboam shall come to the grave, because in him there is found some goodnes toward the Lord God of Israel in the house of Jeroboam.

14 Moreover, the Lord shall stir him up a king over Israel, which shall destroy the house of Jeroboam in that day: what? yea, even now.

15 For the Lord shall smite Israel, as when a reed is shaken in the water, and he shall weed Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river, because they have made them groves, provoking the Lord to anger.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of Jeroboam's acts, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned, were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ Also Rehoboam the son of Solomon reigned in Judah. Rehoboam was one and forty years old when he began to reign, and reigned seventeen years in Jerusalem, the city which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mother's name was Naamah Ammonite.

22 And Judah wrought wickedness in the sight of the Lord: and they provoked him more with their sins, which they had committed, than all that which their fathers had done.

23 ¶ For they also made them high places, and images, and groves on every high hill, and under every green tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations which the Lord had cast out before the children of Israel.

25 ¶ And in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem,

26 And took the treasures of the house of the Lord, and the treasures of the king's house, and took away all: also he carried away all the shields of gold which Solomon had made.

27 And king Rehoboam made for them brasen shields, and committed them unto the hands of the chief of the guard, which waited at the door of the king's house.

28 And

¶ His own conscience bare him witness, that the prophet of God would not satisfy his affections, which was a wicked man.

¶ According to the custom, when they went to ask counsel of prophets, 1 Sam. 9. 7.

¶ Than the wife of Jeroboam.

* For God oftentimes discloseth unto his the craft and subtilty of the wicked.

† Which was but a servant.

‡ To wit, two calves.

§ Every male even to the dogs, 1 Sam. 25. 22.

¶ As well him that is in the strong hold, as him that is abroad.

¶ They shall lack the honour of burial in token of God's malediction.

¶ In the midst of the wicked, God hath some, on whom he doth bestow his mercies.

† The Lord will begin to destroy it out of hand.

‡ Meaning, Euphrates.

§ The people shall not be excused when they do evil at the commandment of their governors.

¶ The Lord smote him that he died, Chron. 13. 20.

¶ And died before Jeroboam about four years.

* Where idolatry reigneth, all horrible vices are committed, till length God's just judgment destroy them utterly.

Ch. 13. 20. 1 Sam. 9. 7. 1 Sam. 25. 22.

1 Sam. 9. 7.

Est. Chr. 956

† Or, he does all that their fathers had done of their sins.

Ch. 13. 20.

Ref. Chr. 1971. 28 And when the king went into the houſe of the Lord, the guard bare them, and brought them again into the guard-chamber.

29 And the reſt of the acts of Rehoboam, and all that he did, **■** they not written in ⁷ the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam ² continually.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: his mother's name was Naamah an ² Ammonite. And Abijam his ſon reigned in his ſtead.

C H A P. XV.

1 Abijam reigneth over Judah. 9 Aſa ſucceedeth in his room. 16 The battle between Aſa and Baasha. 24 Jehoshaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Jeroboam. 28 Baasha killeth Nadab.

² 2 Chron. 11, 22. **A**ND in the eighteenth year of king [■] Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mother's name was Maachah, the daughter of [■] Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 But for David's ſake did the Lord his God give him a ^c light in Jeruſalem, and ſet up his ſon after him, and eſtabliſhed Jeruſalem.

5 Because David did that which was right in the ſight of the Lord, and turned from nothing that he commanded him, all the days of his life, [■] ſave only in the matter of Uriah the Hittite.

² 2 Sam. 11, 4, and 12, 9. 6 And there was war between Rehoboam and Jeroboam as long as he lived.

7 The reſt alſo of the acts of Abijam, and all that he did, are they not written in the [■] book of the Chronicles of the kings of Judah? there was alſo war between Abijam and Jeroboam.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead.

² 2 Chron. 14, 1. 9 **¶** And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 He reigned in Jeruſalem one and forty years: and his ^d mother's name **■** Maachah, the daughter of Abiſhalom.

11 And Aſa did right in the eyes of the Lord, as *did* David his father.

12 And he took away the Sodomites out of the land, and put away all the idols that his fathers had made.

² 2 Chron. 15, 16. 13 And he ^e put down ^{*} Maachah his mother alſo from her eſtate, becauſe ſhe had made **■** idol in **■** grove: and Aſa deſtroyed her idols, and burnt them by the brook Kidron.

14 But they put not down the high places.

Nevertheless Aſa's heart was upright ^f with the Lord all his days. Ref. Chr. 1951.

15 Alſo he brought in the holy veſſels of his father, and the things that he had dedicated unto the houſe of the Lord, ſilver and gold, and veſſels.

16 **¶** And there was war between Aſa and Baasha king of Iſrael all their days.

17 Then Baasha king of Iſrael went up againſt Judah, and built ² Ramah, ſo that he would let none go out or in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold that was left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and delivered them into the hands of his ſervants, and king Aſa ſent them to [■] Ben-hadad, the ſon of Tabrimon, the ſon of Hezion king of [†] Aram that dwelt at Damafcus, ſaying,

² 2 Chron. 16, 2. [†] Or, Syria.

19 *There is* **■** covenant between me and thee, and between my father and thy father: behold, **■** I have ſent unto thee **■** preſent of ſilver and gold: come, break thy covenant with Baasha king of Iſrael, that he may ^h depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then king Aſa [‡] aſſembled all Judah, [†] none excepted, and they took the ſtones of Ramah, and the timber thereof, wherewith Baasha had built, and king Aſa built with them Geba of Benjamin and Mizpah. [‡] Or, made a proclamation. [†] Heb. none innocent.

23. And the reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? but in his old age he was diſeaſed in his ⁱ feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his ^k father. And Jehoshaphat his ſon reigned in his ſtead.

25 And Nadab the ſon of Jeroboam began to reign over Iſrael the ſecond year of Aſa king of Judah, and reigned over Iſrael two years.

26 And he did evil in the ſight of the Lord, walking in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 And Baasha the ſon of Ahijah of the houſe of Iſſachar conſpired againſt him, and Baasha ſlew him at Gibbethon, which belonged to the Philiftines: for Nadab and all Iſrael laid ſiege to Gibbethon.

28 Even in the third year of Aſa king of Judah did Baasha ſlay him, and reigned in his ſtead.

29 And when he was king, he ^l ſmote all the houſe of Jeroboam, he left none alive to Jeroboam,

4 K

[■] Which books **■** called the books of Shemaiah and Iddo the prophets, **■** Chron. 12. 15.

² That is, all the days of Rehoboam's life.

^a Whoſe idolatry Rehoboam her ſon followed.

[■] Some think that this was Abſalom, Solomon's ſon.

^c Meaning, **■** ſon **■** reign **■** Judah.

^d That is, his grandmother, **■** David is oftentimes called father of them, whoſe grandfather he was.

^e Neither kindred nor authority ought to be regarded, when they blaſpheme God, and become idolaters, but muſt be puniſhed.

[■] For in that that he ſuffered them **■** worſhip God in

other places than he had appointed, it came of ignorance, and **■** of malice.

² Of the ſame purpoſe that Jeroboam did, becauſe the people ſhould **■** go up to Jeruſalem, leſt they ſhould follow Aſa.

^h And **■** longer.

ⁱ **■** had the gout, and put his truſt rather in phyſicians than in the Lord, **2** Chron. 16. 12.

^k **■** great grandfather.

^l So God ſtirred up **■** tyrant **■** puniſh the wickedneſs of another.

boam, until he had destroyed him, according to the word of the Lord, which he spake by his servant Ahijah the Shilonite,

Because of the sins of Jeroboam which he committed, and wherewith he made Israel to sin, by his provocation, wherewith he provoked the Lord God of Israel.

And the residue of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

And there was war between Afa and Baasha king of Israel, all their days.

In the third year of Afa king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah, and reigned four and twenty years.

And he did evil in the sight of the Lord, walking in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

C H A P. XVI.

1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 31 Ahab married Jezebel. 34 Jericho is built again.

THEN the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

Forasmuch as I exalted thee out of the dust, and made thee captain over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me with their sins,

Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thine house like the house of Jeroboam the son of Nebat.

He that dieth of Baasha's flock in the city, him shall the dogs eat: and that man of him which dieth in the fields, shall the fowls of the air eat.

And the rest of the acts of Baasha, and what he did, and his power, are they not written in the book of the Chronicles of the kings of Israel?

So Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned in his stead.

And also by the hand of Jehu the son of Hanani the prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Jeroboam, even for all the wickedness that he did in the sight of the Lord, in provoking him with the work of his hands, and because he killed him.

In the six and twentieth year of Afa king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, and reigned two years.

And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

And Zimri came and smote him, and killed him, in the seven and twentieth year of Afa king of Judah, and reigned in his stead.

And when he was king, and sat on his throne, he slew all the house of Baasha, not leaving thereof one to piss against a wall, neither of his kinsfolks, nor of his friends.

So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha, by the hand of Jehu the prophet,

For all the sins of Baasha, and sins of Elah his son, which they sinned, and made Israel to sin, and provoked the Lord God of Israel with their vanities.

And the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

In the seven and twentieth year of Afa king of Judah did Zimri reign seven days in Tirzah, and the people was then in camp against Gibbethon, which belonged to the Philistines.

And the people of the host heard say, Zimri hath conspired, and hath also slain the king. Wherefore all Israel made Omri, the captain of the host, king over Israel that same day, even in the host.

Then Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

And when Zimri saw that the city was taken, he went into the palace of the king's house, and burnt himself, and the king's house with fire, and so died,

For his sins which he sinned, in doing that which is evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sins which he did, causing Israel to sin.

And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

Then were the people of Israel divided into two parts: for half the people followed Tibni the son of Ginath to make him king, and the other half followed Omri.

But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

In the one and thirtieth year of Afa king of Judah, began Omri to reign over Israel, and reigned twelve years. Six years reigned he in Tirzah.

And he bought the mountain of Samaria of one Shemer for two talents of silver, and built in the mountain, and called the name of the city which he built, after the name of Shemer lord of the mountain, Samaria.

But Omri did evil in the eyes of the Lord, and did worse than all that were before him.

For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin in provoking the Lord God of Israel with their vanities.

27 And

= By causing the people to commit idolatry with his calves, and to provoking God to anger.
 * Which was the place where the kings of Israel remained.
 † Thus spake Jehu to Baasha in the name of the Lord.
 ‡ Meaning, the house of Baasha.
 § That is, the prophet did his message.
 ¶ Meaning, Nadab Jeroboam's son.
 † The Chaldee text hath thus, Drinking till he was drunken in the temple of Aza the ido', by his house in Tirzah.

‡ Both Haanni his father and he were prophets.
 § The siege had continued from the time of Nadab, Jeroboam's son.
 ¶ Where Zimri kept himself in hold.
 † That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.
 ‡ For such is the nature of idolatry, that the superstition thereof doth daily increase, and the older it is, the more abominable it is before God and his church.

27 And the rest of the acts of Omri, that he did, and his strength that he shewed, are they not written in the book of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 Now Ahab the son of Omri began to reign over Israel, in the eight and thirtieth year of Ahab king of Judah: and Ahab the son of Omri reigned over Israel in Samaria two and twenty years.

30 And Ahab the son of Omri did worse in the sight of the Lord, than all that were before him.

31 For was it a light thing for him to walk in the sins of Jeroboam the son of Nebat, except he took Jezebel also the daughter of Ethbaal king of the Zidonians to his wife, and went and served Baal, and worshipped him?

32 Also he reared up an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Israel more than all the kings of Israel that were before him.

34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his eldest, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the son of Nun.

C H A P. xvii.

2 *Elijah forewarneth of the famine to come.* 4 *He is fed of ravens.* 9 *He is sent to Zarephath, where he restoreth his hostess's son to life.*

AND Elijah the Tishbite one of the inhabitants of Gilead said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word.

2 ¶ And the word of the Lord came unto him, saying,

3 Go hence, and turn thee eastward, and hide thyself in the river Cherith, that is over-against Jordan.

4 And thou shalt drink of the river: and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over-against Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the river.

7 And after a while the river dried up, because there fell no rain upon the earth.

¶ And the word of the Lord came unto him, saying,

9 ¶ Up, and get thee to Zarephath, which is in Zidon, and remain there: behold, I have commanded a widow there to sustain thee.

10 So he arose and went to Zarephath: and when he came to the gate of the city, behold, the widow was there gathering sticks: and he called her, and said, Bring me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but even an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering a few sticks for to go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not, come, do as thou hast said, but make me thereof a little cake first of all, and bring it unto me, and afterward make for thee, and thy son.

14 For thus saith the Lord God of Israel, The meal in the barrel shall not be wasted, neither shall the oil in the cruse be diminished, unto the time that the Lord send rain upon the earth.

15 So she went, and did as Elijah said, and she did eat: so did he and her house for a certain time.

16 The barrel of meal wasted not, nor the oil was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the son of the wife of the house fell sick, and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son: and he took him out of her bosom, and carried him up into a chamber, where he abode, and laid him upon his own bed.

20 Then he called unto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I sojourn, by killing her son?

21 And he stretched himself upon the child three times, and called unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

22 Then the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, Behold, thy son liveth.

24 And the woman said unto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

C H A P.

^a He was the first king that was buried in Samaria, after that the king's house was burnt in Tirzah.

^a By whose name he fell to all wicked and strange idolatry, and cruel persecution.

^b Read Josh. 6. 26.

^c That is, whom I serve.

^d But as I shall declare it by God's revelation.

^e To strengthen his faith against persecution, God promiseth to feed him miraculously.

^f As the troubles of the saints of God are many, so his mercy is ever his hand to deliver them.

^g All this was to strengthen the faith of Elijah, to the intent that he should look upon nothing worldly, but only

trust on God's providence.

^b For there is no hope of any more sustenance.

^c God receiveth benefit for the use of his, but he promiseth most ample recompense for the same.

^d That is, till he had rain and food on the earth.

^e God would try whether she had learned by his merciful providence to make him her only stay and comfort.

^f He was afraid lest God's name should have been blasphemed and his ministers contemned, except he should have continued his mercies, as he had begun them, especially while he remained there.

^g So hard a thing it is to depend on God; except we be confirmed by a miracle.

Bev. Chr.
1956.

C H A P. XVIII.

1 *Elijah is sent to Ahab.* 13 *Obadiab hideth* ■
■ *hundred prophets.* 40 *Elijah killeth all Baal's*
■ *prophets.* 41 *He obtaineth rain.*

AFTER many days the word of the Lord came to Elijah, in the ^o third year, saying, Go, shew thyself unto Ahab, and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab, and *there was* ■ great famine in Samaria.

3 And Ahab called Obadiab the governor of his house: (and Obadiab ■ feared God greatly:

4 For when Jezebel destroyed the prophets of the Lord, Obadiab took ■ hundred prophets, and hid them by fifty in a cave, and he fed them with bread and water.)

5 And Ahab said unto Obadiab, Go into the land, unto all the fountains of water, and unto all the rivers, if so be that we may find gras to save the hories and the mules alive, lest we deprive *the land* of the beatts.

6 And so they divided the land between them to walk thorough it. Ahab went one way by himself, and Obadiab went another way by himself.

7 ¶ And ■ Obadiab was in the way, behold, Elijah ^o met him: and he knew him, and fell on his face, and said, Art not thou my lord Elijah?

8 And he answered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I do not know: so when I come and tell Ahab, if he cannot find thee, then will he kill me: but I thy servant ^o fear the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifties in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*, that he may slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew ^o myself unto him this day.

16 ¶ So Obadiab went to meet Ahab, and told him: and Ahab went to meet Elijah.

^o After that he departed from the river Cherith.

■ God had begun ■ work his fear in his heart, but had not yet brought him ■ that knowledge, which is also requisite of the godly; that is, ■ profess his name openly.

■ God pitieth oftentimes the wicked for the godly's sake, and causeth Elijah to meet with Obadiab, that the benefit might be known ■ be granted for God's children's sake.

■ I am none of the wicked persecutors, that thou shouldst procure unto ■ such displeasure, but serve God and favour his children.

■ By my presence I will declare that thou hast told him the truth.

17 And when Ahab saw Elijah, Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel, but ^o thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 ¶ So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long ^o halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not ■ word.

22 Then said Elijah unto the people, I only remain a prophet of the Lord: but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire *under*: and I will prepare the other bullock, and lay him on the wood, and will put no fire *under*.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth ^o by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Chuse you a bullock, and prepare him first, (for ye ■ many) and call on the name of your gods, but put no fire *under*.

26 So they took the one bullock, that was given them, and they prepared it, and called on the name of Baal, from morning to noon, saying, O Baal, hear us: but there was no voice, nor any to answer: and they ^o leaped upon the altar that was made:

27 And at noon Elijah mocked them, and said, Cry loud: for he is a ^o god: either he talketh, or pursueth *bis enemies*, or is in his journey, or it may be that he sleepeth, and must be ^o awaked.

28 And they cried loud, and cut themselves as their manner was, with knives and lancets, till the blood gushed out upon them.

29 And when mid-day was passed, and they had prophesied until the offering of the *evening* sacrifice, there was neither voice, nor one to answer, nor any that regarded.

30 And Elijah said unto all the people, Come to me. And all the people came to him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according

■ The ■ ministers of God ought ■ only not to suffer the truth ■ be unjustly slandered, but ■ reprove boldly the wicked slanderers without respect of persons.

■ Be constant in religion, and make it not as a thing indifferent, whether ye follow God or Baal, or whether ye serve God wholly, ■ in part, Zeph. 1. 5.

■ By sending down fire from heaven to burn the sacrifice.

■ As ■ ravished with some strange spirit.

■ You esteem him ■ a God.

■ He mocketh their beastly madness, which think, that by any instance or suit, the dead and vile idols can help their worshippers in their necessities.

to the number of the tribes of the sons of Jacob, (unto whom the word of the Lord came, saying, * Israel shall be thy name)

32 And with the stones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would contain two † measures of seed,

33 And he put the wood in order, and hewed the bullock in pieces, and laid him on the wood:

34 And said, Fill four barrels with water, and pour it on the burnt-offering, and on the wood. Again he said, Do so again. And they did so the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: and he ^a filled the ditch with water also.

36 And when they should offer the evening sacrifice, Elijah the prophet came, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art the God of Israel, and that I am thy servant, and that I have done all these things at thy commandment.

37 Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and that thou hast turned their heart again ^b at the last.

38 Then the fire of the Lord fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Elijah said unto them, Take the prophets of Baal, let not a ^c man of them escape. And they took them, and Elijah brought them to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink, for *there is* a sound of much rain.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel: and he crouched unto the earth, and put his face between his knees,

43 And said to his servant, Go up now, and look toward the way of the sea. And he went up, and looked, and said, There is nothing. Again he said, Go again ^d seven times.

44 And at the seventh time he said, Behold, there ariseth a little cloud out of the sea like a man's hand. Then he said, Up, and say unto Ahab, Make ready *thy chariot*, and get thee down, that the rain stay thee not.

45 And ‡ in the mean while the heaven was black with clouds and wind, and there was ^e great rain. Then Ahab went up, and came to Jezreel.

Bef. Chr. 906.
 • Gen. 32.
 2 Kings 17.
 † Heb. Sats, i. e. six
 ‡ Or, here and there.

46 And the hand of the Lord was on Elijah, and he girded up his loins, and ran ^e before Ahab till he came to Jezreel. Bef. Chr. 906.

CHAP. XIX.

¶ *Elijah fleeing from Jezebel, is nourished by the angel of God. 15 He is commanded to anoint Hazael, Jehu, and Elisba.*

NOW Ahab told Jezebel all that Elijah had done; and how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying; ^a The gods do so to me and more also; if I make not thy life like one of their lives by to-morrow this time.

3 ¶ When he saw that, he arose; and went † for his life, and came to Beer-sheba, which is in Judah, and left his servant there. † Or, whether his mind i. d him.

4 But he went a day's journey into the wilderness, and came and sat down under a juniper-tree, and desired that he might die, and said, It is now enough, O Lord, ^b take my soul, for I am no better than my fathers.

5 And as he lay and slept under the juniper-tree, behold now, an angel touched him, and said unto him, Up, *and eat.*

6 And when he looked about, behold, there was a cake baken on the coals, and a pot of water at his head: so he did eat and drink, and returned and slept.

7 And the angel of the Lord came again the second time, and touched him, and said, Up, *and eat*: for ^c thou hast a great journey.

8 ¶ Then he arose, and did eat and drink, and walked in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

9 And there he entered into a cave, and lodged there: and behold, the Lord spake to him, and said unto him, What dost thou here, Elijah?

10 And he answered, I ^a have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, broken down thine altars, and slain thy prophets with the sword, ^b and I only am left, and they seek my life to take it away. * Rom. 11. 3.

11 And he said, Come out, and stand upon the mount before the Lord. And behold, the Lord went by, and a mighty strong wind rent the mountains, and brake the rocks before the Lord: *but* the Lord was ^c not in the wind: and after the wind *came* an earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* ^d still and soft voice.

4 L

13 And

¶ Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent they should have none occasion ^a doubt that he is the only God.

¶ Though God suffer his to run in blindness and error for a time, yet ^b the length he calleth them home to him by some notorious sign and work.

¶ He commanded them, that ^c they were truly persuaded to confess the only God: so they would serve him with all their power, and destroy the idolaters his enemies.

^d As God's Spirit moved him ^e pray, so ^f he strengthened by the same, that he did not faint, but continued still till he had obtained.

^g He was so strengthened with God's Spirit, that he ran faster than the chariot was able to run.

^a To wit, of Baal.

^b Though the wicked rage against God's children, yet he holdeth them back that they cannot execute their malice.

^c So hard ^d thing it is to bridle our impatience in affliction, that the saints could not overcome the same.

^e He declareth that except God had nourished him miraculously, it had not been possible for him ^f have gone this journey.

¶ He complaineth, that the ^g zealous that he shewed himself ^h maintain God's glory, the ⁱ cruelly ^j he persecuted.

^k For the nature of ^l is not able to come near unto God, if he should appear in his strength and full majesty, and therefore of his mercy he submitteth himself to ^m capacity.

ber. Chr. 920. 13 And when Elijah heard it, he covered his face with his mantle, and went out, and stood in the entering of the cave: and behold, *there came* a voice unto him, and said, What dost thou here, Elijah?

14 And he answered, I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant, cast down thine altars, and slain thy prophets with the sword, and I only am left, and they seek my life to take it away.

15 And the Lord said unto him, Go, return by the wilderness unto Damascus, and when thou comest *there*, anoint Hazeel king over † Aram.

16 And Jehu the son of Nimshi shalt thou anoint king over Israel: and Elisha the son of Shaphat of Abel Meholah shalt thou anoint to be prophet in-thy room.

• 2 Kings 9. 17 And * him that escapeth from the sword of Hazeel, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

• 2 Kings 11. 4. 18 Yet will * I leave seven thousand in Israel, *even* = all the knees that have not bowed unto Baal, and every mouth that hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, * Let me, I pray thee, kiss my father and mother, and then I will follow thee. Who answered him, Go, return: for what have I done to thee?

21 And when he went back again from him, he took a couple of oxen, and slew them, and sod their flesh with the * instruments of the oxen, and gave unto the people, and they did eat: then he arose and went after Elijah, and ministered unto him.

C H A P. XX.

■ Samaria is besieged. 13 The Lord promiseth the victory to Ahab by a prophet. 31 The king of Israel made peace with Ben-hadad, and is reprov'd therefore by the prophet.

• Or, Syria. 1 T H E N Ben-hadad the king of † Aram assembled all his army, and two and thirty * kings with him, with horses, and chariots, and went up and besieged † Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the city,

3 And said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine: also thy women, and thy fair children are mine.

¶ And the king of Israel answered, and said, My lord king, according to thy saying, * I ■■ thine, and all that I have.

¹ We ought not to depend ■■ the multitude in maintaining God's glory, but because our duty so requireth, we ought to do it.

² He declareth that wicked dissemblers and idolaters are not his.

³ Though this natural affection is not to be condemned, yet it ought not to move ■■ when God calleth us ■■ serve him.

⁴ He would not stay till wood was brought, so great was his desire to follow his vocation.

⁵ That is, governors and rulers of provinces.

⁶ I am content to obey, and pay tribute.

⁷ He would not accept his answer, except he did out of

5 And when the messengers came again, they said, Thus commandeth Ben-hadad, and saith, When I shall send unto thee, and command, thou shalt deliver me thy silver and thy gold, and thy women, and thy children,

6 * Or else I will send my servants unto thee by to morrow this time: and they shall search thine house and the houses of thy servants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not.

■ And all the elders, and all the people said to him, Hearken * not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for ■■ thy servant at the first time, that I will do, but this thing I may not do. And the messengers departed and brought him an answer.

10 And Ben-hadad sent unto him, and said, The gods do so to me and more also, if the * dust of Samaria be enough to all the people that follow me, for every man ■■ handful.

11 And the king of Israel answered, and said, Tell *him*, Let not him that girdeth *his harness*, boast himself, ■■ he that * putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pavilions, he said unto his servants, † Bring forth *your engines*. And they set them against the city.

† Or, put yourselves in order.

13 ¶ And behold, there came ■■ prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, that thou mayest know, * that I am the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, By the servants of the princes of the provinces. He said again, Who shall order the battle? And he answered, Thou.

15 ¶ Then he numbered the servants of the princes of the provinces, and they were two hundred two and thirty: and after them he numbered the whole people of all the children of Israel, *even* seven thousand.

16 And they went out at noon: but Ben-hadad did drink till he was drunken, in the tents, *both* he and the kings: *for* two and thirty kings helped him.

17 So the * servants of the princes of the provinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive.

19 So

hand deliver whatsoever he should ask, for he fought ■■ occasion how ■■ make ■■ against him.

* They thought it their duties rather to venture their lives, than to grant to that thing which was not lawful, only ■■ satisfy the lust of a tyrant.

† Much less shall there be found any prey that is worth any thing, when they shall be so many.

‡ Boast not before the victory be gotten.

§ Before God went about with signs and miracles to pull Ahab from his impiety, and now again with wonderful victories.

|| That is, young men trained in the service of princes.

Bef. Chr. 19 So they came out of the city, to wit, the
901. servants of the princes of the provinces; and the
host which followed them,

† Heb. mar. 20 And they slew every one his † enemy :
† Or, Sy- and the † Aramites fled, and Israel pursued them :
rians but Ben-hadad the king of Aram escaped on an
horse with his ^v horsemen.

21 And the king of Israel went out, and smote
the horses and chariots, and with ■ great slaugh-
ter slew he the Aramites.

22 (For there had come ■ prophet to the
king of Israel, and had said unto him, Go, be
of good courage, and consider, and take heed
what thou doest : for when the year is gone
about, the king of Aram will come up against
thee.)

23 ¶ Then the servants of the king of Aram
said unto him, Their ^a gods are gods of the
mountains, and therefore they overcame us :
but let us fight against them in the plain, and
doubtless we shall overcome them.

24 And this do, Take the kings away, every
one out of his place, and place captains for
them.

25 And number thyself an army, like the ar-
my that thou hast lost, with such horses and
such chariots, and we will fight against them in
the plain, and doubtless we shall overcome them :
and he hearkened unto their voice, and did
so.

26 And after the year was gone about, Ben-
hadad numbered the Aramites, and went up to
Aphek to fight against Israel.

27 And the children of Israel were numbered,
and were all ^b assembled and went against them,
and the children of Israel pitched before them,
like two little flocks of kids : but the Aramites
filled the country.

28 And there came a man of God, and spake
unto the king of Israel, saying, Thus saith the
Lord, Because the Aramites have said, The
Lord is the God of the mountains, and not God
of the vallies, therefore will I deliver all this
great multitude into thine hand, and ye shall
know that I ^c am the Lord.

29 And they pitched one over-against the
other seven days, and in the seventh day the
battle was joined : and the children of Israel
slew of the Aramites an hundred thousand foot-
men in one day.

30 But the rest fled to Aphek into the city :
and there fell a wall upon seven and twenty
thousand men that were left : and Ben-hadad
fled into the city, and came † into ■ secret
chamber.

† Heb. from
chamber to
d. n. l. r.

31 ¶ And his servants said unto him, Behold
now, we have heard say that the kings of the
house of Israel are merciful kings : we pray
thee, let us put sackcloth about our ^d loins, and
ropes about our heads, and go out to the king
of Israel : it may be that he will save thy life.

32 Then they girded sackcloth about their
loins; and ^e put ropes about their heads, and
came to the king of Israel, and said; Thy ser-
vant Ben-hadad saith; I pray thee let me live :
and he said; Is he yet alive ? he is my brother.

33 Now the men took diligent heed, † if they
could catch ^f any thing of him; and made haste,
and said; Thy brother ^g Ben-hadad. And he
said, Go, bring him. So Ben-hadad came out
unto him; and he caused him to come up into
the chariot.

34 And *Ben-hadad* said unto him, The cities
which my father took from thy father; I will re-
store, and thou shalt make streets for thee in
^h Damascus, as my father did in Samaria. Then
said Ahab, I will let thee go with this covenant.
So he made ■ covenant with him, and let him
go.

35 ¶ Then a certain man of the † children <sup>† Or, of the
disciples.</sup>
of the prophets said unto his neighbour by the
commandment of the Lord, ■ Smite me, I pray
thee. But the man refused to smite him.

36 Then he said unto him, Because thou hast
not obeyed the voice of the Lord, behold, as
soon ■ thou art departed from me, a lion shall
^b slay thee. So when he was departed from him,
a lion found him, and slew him.

37 Then he found another man, and said,
Smite me, I pray thee. And the man smote him,
and in smiting wounded *him*.

38 So the prophet departed, and waited for
the king by the way, and disguised himself
with ashes upon his face.

39 And when the king came by, he cried un-
to the king, and said, ⁱ Thy servant went into
the midst of the battle : and behold, there went
away a man, whom *another* man brought unto
me, and said, Keep this man : if he be lost, and
want, thy life shall go for his life, or else thou
shalt pay ■ talent of silver.

40 And as thy servant had here and there to
do, he was gone : And the king of Israel said
unto him, So shall thy judgment be : thou hast
given sentence.

41 And he hasted, and took the ashes away
from his face : and the king of Israel knew him
that he was of the prophets :

42 And he said unto him, Thus saith the
Lord, ^{*} Because thou hast let go out of *thine* ^{† Ch. 22. 38.}
hands ■ man whom I appointed to die, thy life
shall go for his life, and thy people for his peo-
ple.

43 And the king of Israel went to his house
heavy and in displeasure, and came <sup>† Or, Shoo-
meton,</sup> † Samaria.

C H A P. XXI.

8 Jezebel commandeth to kill Naboth, for the vineyard
that he refused to sell to Ahab. 19 Elijah re-
proveth Ahab, and be repenteth.

AFTER

■ With them that were appointed for the preservation of
his person.

^a Thus the wicked blaspheme God in their fury, whom
notwithstanding he suffereth not unpunished.

^b All they which were in the battle of the former year,
ver. 15.

^c Who am of like power in the valley, ■ I am on the
hills : and ■ as well destroy a multitude with few, as with
many.

^d In sign of submission, and that ■ have deserved death,
if he will punish ■ with rigour.

■ He is alive.

^e Thou shalt appoint in my chief city what thou wilt,
and I will obey thee.

^f By this external sign he would more lively touch the
king's heart.

^g Because thou hast transgressed the commandment of the
Lord.

^h By this parable he maketh Ahab condemn himself, who
made a covenant with God's enemy, and let him escape,
whom God had appointed ■ be slain.

Ref. Chr.
899.

AFTER † these things Naboth the Jezreelite had a vineyard in Jezreel, hard by the place of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may make me a garden of herbs thereof, because it is near by mine house: and I will give thee for it a better vineyard than it is: or if it please thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keep me from giving the inheritance of my fathers unto thee.

4 Then Ahab came into his house heavy and in displeasure, because of the word which Naboth the Jezreelite had spoken unto him. For he had said, I will not give thee the inheritance of my fathers, and he lay upon his bed, and turned his face, and would eat no bread.

5 Then Jezebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money, or if it please thee, I will give thee another vineyard for it: but he answered, I will not give thee my vineyard.

7 Then Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Up, eat bread, and † be of good cheer, I will give thee the vineyard of Naboth the Jezreelite.

8 ¶ So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles that were in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth among the chief of the people.

10 And set two wicked men before him, and let them witness against him, saying, Thou didst blaspheme God and the king: then carry him out, and stone him that he may die.

11 And the men of his city, even the elders and governors which dwelt in his city, did as Jezebel had sent unto them: as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth among the chief of the people.

13 And there came two wicked men, and sat before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did † blaspheme God and the king. Then they carried him away out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Jezebel heard that Naboth was stoned and was dead, Jezebel said to Ahab, † Up, and take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the Lord came unto Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: lo, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19 Therefore shalt thou say unto him, Thus saith the Lord, † Hast thou killed and also gotten possession? And thou shalt speak unto him, saying, Thus saith the Lord, † In the place where dogs licked the blood of Naboth, shall dogs lick even thy blood also.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: for thou hast sold thyself to work wickedness in the sight of the Lord.

21 ¶ Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that † pisseth against the wall, as well him that is † shut up, as him that is left in Israel,

22 And I will make thine house like the house of † Jeroboam the son of Nebat, and like the house of † Baasha the son of Ahijah, for the provocation wherewith thou hast provoked, and made Israel to sin.

23 And also of Jezebel spake the Lord, saying, † The dogs shall eat Jezebel, † by the wall of Jezreel.

24 The dogs shall eat him of Ahab's stock, that dieth in the city: and him that dieth in the fields, shall the fowls of the air eat.

25 (But there was none like Ahab, who did † sell himself to work wickedness in the sight of the Lord: whom Jezebel his wife provoked.

26 For he did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard these words, he rent his cloaths, and put sackcloth upon † him and fasted, and lay in sackcloth and went † softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himself before me, I will not bring that evil in his days, but in his son's days will I bring evil upon his house.

C H A P. XXII.

2 *Jeboſhaphat and Ahab fight against the king of Syria. 15 Micaiah sheweth the king what shall be the success of their enterprise. 24 Zedekiah the false prophet smiteth him. 34 Ahab is slain. 40 Abaziah his son succeedeth. 41 The reign of Jeboſhaphat, 50 and Joram his son.*

AND

† Though Ahab's tyranny be condemned by the Holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

† Thus the wicked consider not what is just and lawful, but fret inwardly, when they cannot have their inordinate appetites satisfied.

† As though she said, Thou knowest not what it is † reign; command, and intreat not.

† For then they used to inquire of men's faults: for none could fast truly that were notorious sinners.

† Thus the worldlings, contrary to God's commandment, who willeth not to consent † in the shedding of innocent blood, obey rather the wicked commandments of princes, than

the just laws of God.

† This example of monstrous cruelty the Holy Ghost leaveth † us, † the intent that † should abhor all tyranny, and especially in them whom nature and kind should move † be pitiful and inclined † mercy.

† Dost thou think † have any advantage by murdering of an innocent?

† This was fulfilled in Joram his son, as 2 Kings 9.25, 26.

† By the wicked counsel of his wife, he became † vile idolater and cruel murderer, as one that gave himself wholly to serve sin.

† In token of mourning, † as some read, barefooted.

† Meaning in Joram's time, † Kings 9. 26.

Bef. Chr.

897.

2 Chron.

18. 1, 2.

AND they continued three years without war between Aram and Israel.

And in the third year did Jehoshaphat the king of Judah come down to the king of Israel.

3 (Then the king of Israel said unto his servants, Know ye not that Ramoth Gilead was ours? and we stay and take it not out of the hand of the king of Aram.)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle against Ramoth Gilead? And Jehoshaphat said unto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat said unto the king of Israel, Ask counsel, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets, upon a four hundred men, and said unto them, Shall I go against Ramoth Gilead to battle; or shall I let it alone? And they said, Go up: for the Lord shall deliver it into the hands of the king.

7 And Jehoshaphat said, Is there here never a prophet of the Lord more, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man (Micaiah the son of Imlah) by whom we may ask counsel of the Lord, but I hate him: for he doth not prophesy good unto me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an Eunuch, and said, Call quickly Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat either of them on his throne in their apparel in the void place at the entering in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith the Lord, With these shalt thou push the Aramites, until thou hast consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth Gilead, and prosper: for the Lord shall deliver it into the king's hand.

13 ¶ And the messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one accord: let thy word there-

fore, I pray thee, be like the word of one of them, and speak thou good.

14 And Micaiah said, As the Lord liveth, whatsoever the Lord saith unto me, that will I speak.

15 ¶ So he came to the king, and the king said unto him, Micaiah, shall we go against Ramoth Gilead to battle, or shall we leave off? And he answered him, Go up, and prosper: and the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the name of the Lord?

17 Then he said, I saw all Israel scattered upon the mountains, as sheep that had no shepherd. And the Lord said, These have no master, let every man return unto his house in peace.

18 (And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good unto me, but evil?)

19 Again he said, Hear thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the host of heaven stood about him on his right hand and on his left hand.

20 And the Lord said, Who shall entice Ahab that he may go and fall at Ramoth Gilead? And one said on this manner, and another said that manner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

22 And he said, I will go out, and be a false spirit in the mouth of all his prophets. Then he said, Thou shalt entice him, and shalt also prevail: go forth and do so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed evil against thee.

24 Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, When went the Spirit of the Lord from me, to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel said, Take Micaiah, and carry him unto Amon the governor of the city, and unto Joash the king's son,

27 And say, Thus saith the king, Put this

4 M man

Or, persuade and deceive.

2 Chron. 18. 23.

† Heb. 22. 26.

Ben-hadad, the king of Syria, and Ahab made a peace, which endured three years.

To see and visit him.

The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himself bound thereby to restore it.

I am ready to join and go with thee, and all mine is thy commandment.

He seemed that he would not go in the war, except God approved it, yet when Micaiah counselled the contrary, he would not obey.

Meaning, the false prophets, which were flatterers and served for lucre, whom Jezebel had assembled and kept after the death of those whom Elias slew.

Jehoshaphat did not acknowledge the false prophets to be God's ministers, but did condemn them.

Whereby we see that the wicked cannot abide to hear the truth, but hate the prophets of God and molest them.

Read Gen. 37. 36.

In their kingly apparel.

The true prophets of God were accustomed to use signs

for the confirmation of their doctrine, Isa. 20. 2. Jer. 7. 2. wherein the false prophets did imitate them, thinking thereby make their doctrine commendable.

This is the argument of the wicked, who think that none should speak against a thing, if the greater part approve it, be they never so ungodly.

He speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience he should try that they were but flatterers.

It is better they return home, than be punished and scattered, because they take war in hand without God's counsel and approbation.

Meaning, his angels.

Here we see that though the devil be ever ready to bring us destruction, yet he hath no further power than God giveth him.

I will cause all his prophets to tell lyes.

Thus the wicked would seem that were in the favour of God but they, and that God hath given his graces so much to them.

897. man in the prison house, and feed him with bread of affliction, and with water of affliction, until I return in peace.

28 And Micaiah said, If thou return in peace, the Lord hath not spoken by me. And he said, Hearken all ye people.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparel, and will enter into the battle, but put thou on thine apparel. And the king of Israel changed himself, and went into the battle.

31 And the king of Aram commanded his two and thirty captains over his chariots, saying, Fight neither with small or great, save only against the king of Israel.

32 And when the captains of the chariots saw Jehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Jehoshaphat cried.

33 And when the captains of the chariots saw that he was not the king of Israel, they turned back from him.

34 Then a certain man drew a bow mightily, and smote the king of Israel between the joints of his brigandine. Wherefore he said unto his chariot-man, Turn thine hand and carry me out of the host: for I am hurt.

† Or, in his simplicity, and ignorantly.
† Heb. and between the brigandine.
† Heb. feet.

35 And the battle increased that day, and the king stood still in his chariot against the Aramites, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria, and the dogs licked up his blood (and they washed his armour) according unto the word of the Lord which he spake.

† Or, the chariot washed it.
* Ch. 21. 19.

39 Concerning the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his son reigned in his stead.

▪ Let him be pined away with hunger, and be fed with a small portion of bread and water.

▪ That when ye shall see these things come to pass, ye may give God the glory, and know that I am his true prophet.

‡ That is, to the Lord for help.
▪ To wit, Ahab king of Israel.
▪ Of the Israelites.
▪ Meaning, that he was led with error, thinking that they might still sacrifice the Lord in those places, as

41 ¶ And Jehoshaphat the son of Aha began to reign upon Judah in the fourth year of Ahab king of Israel.

Ref. Chr. 914.
* 2 Chron. 20. 31.

42 Jehoshaphat was five and thirty years old when he began to reign, and reigned five and twenty years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Aha his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless the high places were not taken away: for the people offered still and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the acts of Jehoshaphat, and his worthy deeds that he did, and his battles which he fought, are they not written in the book of the Chronicles of the kings of Judah?

46 And the Sodomites, which remained in the days of his father Aha, he put clean out of the land.

47 There was then no king in Edom: the deputy was king.

48 Jehoshaphat made ships of Tharshish to sail to Ophir for gold, but they went not: for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleep with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria, the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 But he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, which made Israel to sin.

53 For he served Baal, and worshipped him, and provoked the Lord God of Israel unto wrath, according unto all that his father had done.

† Or, in all points as his father did.

well as they did before the temple was built.

▪ In the time of this king, Idumea was subject to Judah, and was governed by whom they of Judah appointed.

▪ By Tharshish the scripture meaneth Cilicia, and all the sea called Mediterranean.

* Josephus writeth, that Ophir is in India, where the Egyptians and Arabians traffick for gold.

The Second B o o k of the K I N G S.

T H E A R G U M E N T.

This second book containeth the acts of the kings of Judah and Israel: to wit, of Israel from the death of Ahab unto the last king Hosea, who was imprisoned by the king of Assyria, and his city Samaria taken, and the ten tribes by the just plague of God for their idolatry and disobedience to God led into captivity. And also of Judah, from the reign of Jehoram son of Jehoshaphat unto Zedekiah, who for contemning the Lord's commandment by his prophets, and neglecting his sundry admonitions by famine and other means, was taken by his enemies, saw his sons most cruelly slain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Jeremy: and also by the just vengeance of God for contempt of his word, Jerusalem was destroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of God's favour towards those rulers and people which obey his prophets, and embrace his word: and contrariwise, of his plagues towards those commonweals which neglect his ministers, and do not obey his commandments.

C H A P. I.

Bef. Chr.
896.

2 Abaziah by a fall falleth sick, and consulteth with Baal-zebub. 3 He is reprov'd by Elijah. 10 The captains over fifty were sent to Elijah, whereof two were burnt with fire from heaven by his prayer. 17 Abaziah dieth, and Jehoram his brother succeedeth him.

THEN Moab rebelled against Israel after the death of Ahab:

2 And ^a Ahaziah fell through the lattices window in his upper chamber which was in Samaria: so he was sick: then he sent messengers, to whom he said, Go, and enquire of ^b Baal-zebub the god of Ekron, if I shall recover of this my disease.

3 Then the angel of the Lord said to Elijah the Tishbite, Arise, and go up to meet the messengers of the king of Samaria, and say unto them, ^c Is it not because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come down from the bed on which thou art gone up, but shalt die the death. So Elijah departed.

5 And the messengers returned unto him, to whom he said, Why are ye now returned?

6 And they answered him, there came ^d a man and met us, and said unto us, Go, and return unto the king which sent you, and say unto him, Thus saith the Lord, ^d Is it not because there is

no God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the bed on which thou art gone up, but shalt die the death. Bef. Chr.
896.

7 And he said unto them, What manner of man was he which came and met you, and told you these words?

■ And they said unto him, He was an ^e hairy man, and girded with a girdle of leather about his loins. Then said he, It is Elijah the Tishbite.

9 Therefore *the king* sent unto him ^f a captain over fifty with his fifty men, who went up unto him: for behold, he sat on the top ^f of a mountain, and he said unto him, O man of God, the king hath commanded *that* thou come down.

10 But Elijah answered, and said to the captain over the fifty, If that I be ^g a man of God, let fire come down from the heaven, and devour thee and thy fifty. ■ So fire came down from the heaven, and devoured him and his fifty.

11 Again also he sent unto him another captain over fifty, with his fifty. Who spake, and said unto him, ^h O man of God, thus the king commandeth, Come down quickly.

12 But Elijah answered and said unto them, ⁱ If I be a man of God, let fire come down from the heaven, and devour thee and thy fifty. So fire came down from the heaven, and devoured him and his fifty.

13 ¶ Yet again he sent the third captain over fifty, with his fifty. And the third captain over fifty

^a So that he was punished for his idolatry after two sorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at [■] grate which was upon his house to give light beneath.

^b The Philistines which dwelt at Ekron, worshipped this idol, which signifieth the god of flies, thinking that he could preserve them from the biting flies: or else he was so called, because flies were engendered in great abundance of the blood of the sacrifices that were offered [■] that idol.

^c He sheweth that idolaters have not the true God, for else they would seek to none but to him alone.

■ Ignorance is the mother of error and idolatry.

^e Some think that this is [■] of his garments, which were rough and made of hair.

^f To wit, Carmel.

■ He declareth what power God's word hath in the mouth of his servants, when they threaten God's judgments against the wicked.

^h He spake this in mockery, and therefore provoked God's wrath so much the more.

ⁱ Meaning, that God would shew by effect, whether he [■] true prophet or not.

89. **B**et. Chr. fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my ^a life and the life of these thy fifty servants be ¹ precious in thy sight.

14 Behold, there came fire down from the heaven, and devoured the two former captains over fifty, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him, be ⁼ not afraid of his presence. So he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub the god of Ekron (was it not because there was no God in Israel to inquire of his word?) therefore thou shalt not come down off the bed on which thou art gone up, but shalt die the death.

17 So he died according to the word of the Lord which Elijah had spoken. And ^a Jehoram began to reign in his stead in ¹the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the book of the Chronicles of the kings of Israel?

C H A P. II.

8 *Elijah divideth the waters with his cloak.* 11 *He is taken up into heaven.* 13 *Elisha taketh his cloak and divideth Jordan.* 20 *The bitter and venomous waters are healed.* 23 *The children that mock Elisha are rent in pieces with bears.*

AND when the Lord would take up Elijah into heaven by a whirlwind, Elijah went with Elisha from ^o Gilgal.

2 Then Elijah said to Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came down to Beth-el.

3 And the ^p children of the prophets that were at Beth-el, came out to Elisha, and said unto him, Knowest thou that the Lord will take thy master from ^a thine head this day? And he said, Yea, I ^k know it: hold ye your peace.

4 Again Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the children of the prophets that were

^a Which humble myself before God and his servant.
¹ That is, spare my life, and let me not die [■] the other two.
⁼ Thus the Lord giveth boldness [■] his, that they fear not the threatenings of tyrants, which otherwise of themselves are afraid [■] do God's message.
^a Jehoshaphat going [■] battle against the Syrians, made his son Jehoram king in the seventeenth year of his reign, and in the eighteenth year, which was the two years of his son, Jehoram the son of Ahab reigned in Israel: and in the fifth year of this Jehoram, Jehoshaphat died, and the kingdom of Judah was confirmed [■] his son.
^o Which was that place where the children of Israel were circumcised after they [■] over Jordan, and had been forty years in the wilderness, [■] Josh. 5. 9.
^p So called because they [■] begotten, as it were, [■] by the heavenly doctrine.
^p That is, from being any more thine head: for to be [■] the head, is to be the master: as [■] be at the feet, is to be a scholar.

at ^a Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace. Bet. Chr. 896.

6 Moreover Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went both *together*.

7 And fifty men of the sons of the prophets went and stood on the other side afar off, and they two stood by Jordan.

8 ¶ Then Elijah took his cloak, and wrapt it together, and smote the ^t waters, and they were divided hither and thither, and they twain went over on the dry land.

9 Now when they were passed over, Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let thy spirit ^a be double upon me.

10 And he said, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt have it so: and if not, it shall not be.

11 And [■] they went walking and talking, behold, there *appeared* a chariot of fire, and horses of fire, and did separate them twain. So Elijah went up by [■] whirlwind into [■] heaven.

12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more: and he took his *own* cloaths, and rent them in two pieces.

13 ¶ He took up also the cloak of Elijah that fell from him, and returned, and stood by the bank of Jordan.

14 After, he took the cloak of Elijah, that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and so he also, after he had stricken the waters, so that they were divided this way and that way, went over, *even* Elisha.

15 And when the children of the prophets, which were at Jericho, saw him on the other side, they said, ^a The spirit of Elijah doth rest on Elisha: and they came to meet him, and fell to the ground before him,

16 And said unto him, Behold now, there be with thy servants fifty strong men: let them go, we pray thee, and seek thy ^v master, if so be the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. But he said, ^a Ye shall not send.

17 Yet they were instant upon him, till he was ashamed: wherefore he said, Send. So they

^a For the Lord had revealed it unto him.
^a Not only at Beth-el, but [■] Jericho and other places were there prophets, which had scholars, whom they instructed, and brought up in the true fear of God.
^a To wit, of Jordan.
^a Let thy spirit have double force in me, because of these dangerous times: or let me have twice so much [■] the rest of the prophets: or thy spirit being divided into three parts, let [■] have two.
^v Thus God hath left [■] testimony in all ages (both before the law, in the law, and in the time of the gospel) of our resurrection.
^a The spirit of prophecy is given [■] him, [■] it was [■] Elijah.
^v Meaning Elijah: for they thought his body had been cast on some mountain.
^a Because the fact was extraordinary, they doubted where he was become, but Elisha [■] assured that he was taken up to God.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able † to put harness, and upward, and stood in *their* border.

22 And they rose early in the morning, when the sun arose upon the water, and the Moabites saw the water over-against them, as red as blood.

23 And they said, ^a This is blood: the kings are surely slain, and one hath smitten another: now therefore, Moab, to the spoil.

24 And when they came to the host of Israel, the Israelites arose up, and smote the Moabites, so that they fled before them, but they ^r invaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fields every man cast his stone, and filled them, and they stopped all the fountains of water, and felled all the good trees: only in ¹ Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew the sword, to break through unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and ^r offered him for a burnt-offering upon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

C H A P. IV.

⁺ God increaseth the oil to the poor widow by Elisha.

¹⁷ He obtaineth for the Shunammite a son at God's hand: ¹⁸ He dyeth, ³² he raiseth him up again.

⁴⁰ He maketh sweet the pottage, ⁴² and multiplieth the loaves.

AND one of the wives ^a of the sons of the prophets cried unto Elisha, saying, Thy servant mine husband is dead, and thou knowest, that thy servant did ⁼ fear the Lord: and the creditor is come to take away my two sons to be his ^r bondmen.

2 Then Elisha said unto her, What shall I do for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a ^r pitcher of oil.

3 And he said, Go, and borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and pour out into ^r all those vessels, and set aside those that are full.

5 So she departed from him, and shut the

door upon her, and upon her sons. And they brought to her, and she poured out. Bef. Chr. 895.

6 And when the vessels were full, she said unto her son, Bring ^{me} yet ^a vessel. And he said unto her, There ^{is} no more vessels. And the oil ^a ceased.

7 Then she came and told the man of God. And he said, Go, and sell the oil, and pay them that thou art in debt unto, and live thou and thy children of the ^b rest.

8 ¶ And on a time Elisha came to Shunem, and there ^a woman of great estimation constrained him to eat bread: and ^{as} he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold, I know now, that this is ^a holy man of God that passeth by us continually.

10 Let us make ^e him a little chamber, I pray thee, with walls, and let us set him there ^a bed, and a table, and ^a stool, and ^a candlestick, that he may turn in thither when he cometh to us.

11 ¶ And on ^a day, he came thither and turned into the chamber, and lay therein,

12 And said to Gehazi his servant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said unto him, Say unto her now, Behold, thou hast had all this great care for us, ^d what shall we do for thee? Is there any thing to be spoken for thee to the king, or to the captain of the host? And she answered, I ^e dwell among mine own people.

14 Again he said, What is then to be done for her? Then Gehazi answered, Indeed she hath ^f no son, and her husband is old.

15 Then said he, Call her. And he called her, and she stood in the door.

16 And he said, ^g At this time appointed, according to the time of life, thou shalt embrace a son. And she said, Oh my lord, thou man of God, do not lye unto thine handmaid. Gen. 12. 10.

17 So the woman conceived, and bare ^a son at that same season, according to the time of life, that Elisha had said unto her.

18 ¶ And when the child was grown, it fell on ^a day, that he went out ^{to} his father, and to the reapers.

19 And he said unto his father, ^h Mine head, mine head. Who said to *his* servant, Bear him to his mother.

20 And he took him, and brought him to his mother, and he sat ^{on} her knees till noon, and died.

21 Then she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 ¶ Then

^a The sudden joy of the wicked, is but a preparation to their destruction, which is at hand.

[†] Meaning, they followed them into the towns.

¹ Which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

² Some refer it to the king of Edom's son, whom they say he had taken in that skirmish: but rather it seemed to be his own son, whom he offered to his gods to pacify them, which barbarous cruelty moved the Israelites hearts of pity to depart.

³ Read ch. 2. 3.

⁴ And therefore fell not into debt by unthriftiness, nor prodigality, but by the hand of the Lord.

⁵ Because I am poor, and not able to pay.

⁶ Thus God suffereth his many times to be brought to extreme necessity, before he succour them, that afterward they may the more praise his mercy.

⁷ The prophet declareth hereby unto her, that God ne-

ver faileth to provide for his servants, their wives and children, if they trust in him.

⁸ To augment and increase in the vessels.

⁹ God here did not only provide for his servant, that his debts should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.

¹⁰ Which should be separate from the rest of the house, that he might more commodiously give himself to study and prayers.

¹¹ Thus the servants of God are not unthankful for the benefits they receive.

¹² I am content with that that God hath sent me, and want nothing that one can do for another.

¹³ Which then was a reproach, and therefore he would that his master should pray to God for her, that she might be fruitful.

¹⁴ His head ached sore, and therefore he cried thus.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the young men and one of the asses: for I will haste to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is neither* new moon nor Sabbath day. And she answered, † All shall be well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward: stay not for me to get up, except I bid thee.

25 ¶ So she went, and came unto the man of God to mount Carmel. And when the man of God saw her † over-against him, he said to Gehazi his servant. Behold, the Shunammite.

26 Run now, I say, to meet her, and say unto her, Art thou in health? is thine husband in health? *and* is the child in health? And she answered, We are in health.

27 And when she came to the man of God unto the mountain, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soul is † vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a son of my lord? did I not say, Deceive me not?

29 Then he said to Gehazi, Gird thy loins, and take my staff in thine hand, and go thy way: * if thou meet any, salute him not: and if any salute thee, answer him not: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had laid the staff upon the face of the child, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 After he went up, and lay upon the child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon him, and the flesh of the child waxed warm.

35 And he went *from him*, and walked up and down in the house, and went up, and spread himself upon him: then the child sneezed ^m seven times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in unto him. And he said unto her, Take thy son.

37 And she came, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 Afterward Elisha returned to Gilgal; and a famine *was* in the land, and the children of the prophets dwelt with him. And he said unto his servant, Set on the great pot, and seethe pottage for the children of the prophets.

39 And one went out into the field ^m gather herbs, and found ^m *it were* a wild vine, and gathered thereof ^m wild gourds his garment full, and came, and shred them into the pot of pottage: for they knew it not.

40 So they poured out for the men to eat: and when they did eat of the pottage, they cried out, and said, O thou man of God, ^p death is in the pot: and they could not eat *thereof*.

41 Then he said, Bring meal. And he cast it into the pot; and said, Pour out for the people; that they may eat: and there was no evil in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, *even* twenty loaves of barley, and full ears of corn in the husk. And he said, Give unto the people, that they may eat.

43 And his servant answered, How should I set this before an hundred men? He said again, Give it unto the people, that they may eat: for thus saith the Lord, They shall eat, and there ^m shall remain.

44 So he set it before them, and they did eat, and left over, according to the word of the Lord.

C H A P. V.

1 Naaman the Syrian is healed of his leprosy. 16 Elisha refuseth his gifts. 27 Gehazi is stricken with leprosy, because he took money and raiment of Naaman.

NOW was there one Naaman captain of the host of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had delivered the Aramites. He also was a mighty man and valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Israel, and she † served Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that is in Samaria, he would soon deliver him of his leprosy.

4 And he went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel,

5 And the king of Aram said, Go thy way thither, and I will send a letter unto the king of Israel. And he departed, and took † with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment, ^{† Heb. in his hand.}

6 And brought the letter to the king of Israel

^m For at such times the people were wont to resort to the prophets for doctrine and consolation.

[†] In token of humility and joy that she had met with him.

^{*} Make such speed that nothing may let thee in the way. Luke 10. 4.

[†] The like did Elijah the widow's son at Sarepta, 1 Kings 17. 21. and St. Paul, Acts 20. 10. signifying the care that ought be in them that hear the word of God, and are distributors of the spiritual life.

^m Meaning, oftentimes.

^m That is, in the land of Israel.

^o Which the apothecaries call Coloquintida, and is most vehement and dangerous in purging.

^p They feared that they were poisoned, because of the bitterness.

^q It is the quantity of bread that satisfieth, but the blessing that God giveth.

^r Here appeareth that among the infidels God hath his, and also that the infidels have them in estimation, which do good in their country.

^m Meaning Elisha.

[†] That is, Naaman told it to the king of Syria.

^m To give this present to the prophet.

But Chr. rael to this effect, Now when this letter is come
894 unto thee, understand, that I have sent thee
Naaman my servant, that thou mayest heal him
of his leprosy.

7 And when the king of Israel had read the
letter, he rent his cloaths, and said, Am I God,
to kill and to give life, that he doth send to me,
that I should heal a man from his leprosy?
wherefore consider, I pray you, and see how he
seeketh a quarrel against me.

8 But when Elisha the man of God had heard
that the king of Israel had rent his cloaths, he
sent unto the king, saying, Wherefore hast thou
rent thy cloaths? Let him come now to me,
and he shall know that there is a prophet in Is-
rael.

9 ¶ Then Naaman came with his horses, and
with his chariots, and stood at the door of the
house of Elisha.

10 And Elisha sent a messenger unto him,
saying, Go and wash thee in Jordan seven times,
and thy flesh shall come again to thee, and thou
shalt be cleansed.

11 But Naaman was wroth and went away,
and said, Behold, I thought with myself, He
will surely come out, and stand, and call on the
name of the Lord his God, and put his hand on
the place, and heal the leprosy.

12 Are not Abanah and Pharpar, rivers of
Damascus, better than all the waters of Israel?
may I not wash me in them, and be cleansed? So
he turned, and departed in displeasure.

13 But his servants came, and spake unto
him, and said, Father, if the prophet had com-
manded thee a great thing, wouldest thou not
have done it? how much rather then when he
saith to thee, Wash and be clean?

14 Then went he down, and washed himself
seven times in Jordan, according to the saying
of the man of God: and his flesh came again,
like unto the flesh of a little child, and he was
clean.

15 ¶ And he turned again to the man of
God, he, and all his company, and came and
stood before him, and said, Behold, now I know
that there is no God in all the world but in Is-
rael: now therefore, I pray thee, take a reward
of thy servant.

16 But he said, As the Lord liveth (before
whom I stand) I will not receive it. And he
would have constrained him to receive it, but
he refused.

17 Moreover Naaman said, Shall there not
be given to thy servant two mules load of this
earth? for thy servant will henceforth offer
neither burnt sacrifice nor offering unto any
other god, save unto the Lord.

18 Herein the Lord be merciful unto thy
servant, that when my master goeth into the

house of Rimmon to worship there, and leaneth
on mine hand, and I bow myself in the house of
Rimmon: when I do bow down, I say, in the
house of Rimmon, the Lord be merciful unto
thy servant in this point.

19 Unto whom he said, Go in peace. So
he departed from him about half-a-day's journey
of ground.

20 And Gehazi the servant of Elisha the
man of God, said, Behold, my master hath
spared this Aramite Naaman, receiving not those
things in his hand that he brought: as the Lord
liveth, I will run after him, and take somewhat
of him.

21 So Gehazi followed speedily after Naa-
man. And when Naaman saw him running after
him, he light down from the chariot to meet
him, and said, Is all well?

22 And he answered, All is well: my master
hath sent me, saying, Behold, there be come to
me, even now from mount Ephraim, two young
men of the children of the prophets: give them,
I pray thee, a talent of silver and two changes of
garments.

23 And Naaman said, Yea, take two talents:
and he compelled him, and bound two talents
of silver in two bags, with two changes of gar-
ments, and gave them unto two of his servants,
that they might bear them before him.

24 And when he came to the tower, he took
them out of their hands, and laid them in the
house, and sent away the men: and they de-
parted.

25 ¶ Then he went in, and stood before his
master. And Elisha said unto him, Whence
comest thou, Gehazi? And he said, Thy servant
went no whither.

26 But he said unto him, Went not mine
heart with thee when the man turned again from
his chariot to meet thee? Is this time to take
money, and to receive garments, and olives,
and vineyards, and sheep, and oxen, and men
servants, and maid servants?

27 The leprosy therefore of Naaman shall
cleave unto thee, and to thy seed for ever.
And he went out from his presence a leper
white as snow.

C H A P. VI.

6 Elisha maketh iron to swim above the water. He
discloseth the king of Syria's counsel to the king of
Israel, 13 who sending certain to take him, were
kept fast in Samaria. 24 Samaria is besieged,
and endureth extreme famine.

AND the children of the prophets said unto
Elisha, Behold, we pray thee, the place
where we dwell with thee, is too little for us.

2 Let

The prophet rebuketh the king, because he did not
consider that God is true in his promise, and therefore
would not leave his church destitute of a prophet, whose
prayers he would hear, and to whom other should have re-
course for comfort.

Man's reason murmureth, when it considereth only the
signs and outward things, and hath not regard to the word
of God, which is there contained.

This declareth that servants ought to reverence and
love their masters, as children their fathers, and likewise
masters toward their servants must be affectioned toward
their children.

So the Lord commandeth that they that receive freely
should give also freely.

He feeleth his conscience wounded in being present

idols service, and therefore desireth God to forgive him, lest
others by his example might fall into idolatry: for as for his
own part he confesseth that he will never serve any but the
true God.

The prophet did not approve his act, but after the com-
mon manner of speech he biddeth him farewell.

Declaring thereby what honour and affection he bare to
the prophet his master.

Naaman's servants.

Was not I present with thee in spirit?

That is, money to buy possessions with: meaning, that
it is detestable in the servants of God to have covetous
minds.

To be an example to all such as by whose covetousness
God's word might be slandered.

Bef. Chr. 893. ■ Let us now go to Jordan, that we may take thence every man a ^h beam, and make us ■ place to dwell in. And he answered, Go:

3 And one said, Vouchsafe, I pray thee, to go with thy servants. And he answered, I will go.

4 So he went with them, and when they came to Jordan, they cut down wood.

† Or, the head. ■ And ■ one was felling of a tree, the † iron fell into the water: then he cried, and said, Alas, master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut down ■ piece of wood, and cast in thither, and he caused the iron to ⁱ swim.

7 Then he said, Take it up to thee. And he stretched out his hand, and took it.

■ ¶ Then the king of Aram warred against Israel, and took counsel with his servants, and said, In ^k such and such a place shall be my camp.

9 Therefore the man of God sent unto the king of Israel, saying, Beware thou go not over to such a place: for there the Aramites are come down.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and ⁱ saved himself from thence, not once nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his servants, and said unto them, Will ye not shew me, which of us betrayeth our counsel to the king of Israel?

12 Then one of his servants said, None, my lord, O king: but Elisha the prophēt, that is in Israel, telleth the king of Israel *even* the words that thou speakest in thy ^m privy-chamber.

13 And he said, Go, and espy where he is, that I may send and fetch him. And one told him, saying, Behold, *be is* in Dothan.

14 ¶ So he sent thither horses, and chariots, and a ⁿ mighty host: and they came by night, and compassed the city.

15 And when the servants of the man of God arose early to go out, behold, ■ host compassed the city with horses and chariots. Then his servant said unto him, Alas, master, how shall we do?

2 Chron. 34. 7. 16 And he answered, ° Fear not: ■ for they that be with us are more than they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, ^p that he may see.

And the Lord opened the eyes of the servant, Bef. Chr. 893. and he looked, and behold, the mountain was full of horses, and chariots of fire round about Elisha.

18 So ^q they came down to him, but Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will lead you to the man whom ye seek. But he ^r led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha when he saw them, ° My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bow? *but* set bread and water before them, that they may eat and drink, and go to their master.

23 And he made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master. So the bands of Aram came ^l no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his host, and went up, and besieged Samaria.

25 So there was ■ great famine in Samaria: for lo, they besieged it, until an ass's head was at fourscore *pieces* of silver, and the fourth part of ■ cab of ^u doves dung at five *pieces* of silver.

26 And ■ the king of Israel was going upon the wall, there cried ■ woman unto him, saying, Help, my lord, O king.

27 And he said, *Seeing* the Lord doth not succour thee, how should I help thee with the ^v barn, or with the wine-press?

28 Also the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 * So we sod my son, and did eat him: and I said to her the day after, Give thy son, that we may eat him, but she hath hid her son. Deut. 28. 53. 57.

30 And when the king had heard the words of the woman, he rent his cloaths, (and as he went upon the wall, the people looked, and behold, he had sackcloth † within ^x upon his flesh.)

4 O

31 And

† Or, under his cloaths.

^h Or, ■ piece of wood fit to build with.

ⁱ God wrought this miraculously, to confirm the authority of Elisha, ■ whom he had given such abundance of his Spirit.

^k Meaning, that he would lie in ambush, and take the Israelites ■ unawares.

^l The wicked conspire nothing so craftily, but God ■ reveal it to his servants, and cause their counsel ■ be disclosed.

^m There is nothing so secret that thou canst go about, but he knoweth it, and discovereth it unto his king.

ⁿ Though it had been nothing in man's judgement ■ have taken Elisha, yet the wicked ever doubt and think, they are never able ■ prepare power enough, though it be but against one, or a few.

^o For he was assured of God's help, and that millions of angels camped about the godly to deliver them.

^p That he may behold how thou hast prepared an army to rescue us.

^q Meaning, the Syrians his enemies, which ■ down, thinking themselves sure of him.

^r Thus he did being led by the Spirit of God, and not because he sought his ■ revengeance, but only ■ set forth the glory of God.

^s The wicked use reverent and grave words towards the servants of God, when they think ■ have any commodity by them, though in their heart they cannot abide them.

^t For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietness, than if they had been overcome in battle: for they returned ■ more ■ that time ■ fight against Israel, or in that king's days.

^u The Hebrews write, that they burned it in the siege for lack of wood.

^v Meaning any kind of victuals, ■ corn and wine, &c.

^w Thus hypocrites, when they feel God's judgments, think to please him with outward ceremonies, whom ■ prosperity they will ■ know.

31 And he said, God do so to me, and more also, if the head of Elisha the son of Shaphat shall stand on him this day.

32 (Now Elisha sat in his house, and the elders sat with him.) And the king sent a man before him: but before the messenger came to him, he said to the elders, See ye not how this murderer's son hath sent to take away mine head? take heed when the messenger cometh, and shut the door, and handle him roughly at the door: is not the found of his master's feet behind him?

33 While he yet talked with them, behold, the messenger came down unto him, and said, Behold, this evil cometh of the Lord: should I attend on the Lord any longer?

C H A P. VII.

■ Elisha prophesieth plenty of victuals, and other things to Samaria. 6 The Syrians run away, and have no men following them. 17 The prince that would not believe the word of Elisha, is trodden to death.

THEN Elisha said, Hear ye the word of the Lord, To-morrow this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered the man of God, and said, Though the Lord would make windows in the heaven, could this thing come to pass? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

3 Now there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, the famine is in the city, and we shall die there: and if we sit here, we die also. Now therefore come, and let us fall into the camp of the Aramites: if they save our lives, we shall live: and if they kill us, we are but dead.

5 So they rose up in the twilight to go to the camp of the Aramites: and when they were come to the utmost part of the camp of the Aramites, lo, there was no man there.

6 For the Lord had caused the camp of the Aramites to hear a noise of chariots, and a noise of horses, and a noise of a great army, so that they said one to another, Behold, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their lives.

8 And when these lepers came to the utmost part of the camp, they entered into one tent, and

did eat and drink, and carried thence silver and gold and raiment, and went and hid it: after, they returned, and entered into another tent, and carried thence also, and went and hid it.

9 Then said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till day-light, some mischief will come upon us. Now therefore, come, let us go, and tell the king's household.

10 So they came, and called unto the porters of the city, and told them, saying, We came to the camp of the Aramites, and lo, there was no man there, neither voice of man, but horses tied, and asses tied: and the tents are as they were.

11 And the porters cried, and declared to the king's house within.

12 Then the king arose in the night, and said unto his servants, I will shew you now, what the Aramites have done unto us. They know that we are affamished, therefore they are gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered, and said, Let men take now five of the horses that remain, and are left in the city, (behold, they are even as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will tend to see.

14 So they took two chariots of horses, and the king sent after the host of the Aramites, saying, Go and see.

15 And they went after them unto Jordan, and lo, all the way was full of cloaths and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the camp of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

17 And the king gave the prince (on whose hand he leaned) the charge of the gate, and the people trod upon him in the gate, and he died, as the man of God had said, which spake it, when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to-morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windows in heaven, could it come so to pass? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And

Meaning, Jehoram Ahab's son, who killed the prophet, and caused Naboth to be stoned.

So the wicked fall into rage and desperation, if they find not sudden remedy against their afflictions.

The godly are ever assured of God's help in their necessities, but the times and hours are only revealed by God's Spirit.

To whom the king gave the charge and oversight of things, as verse 17.

He mocketh at the prophet's word, saying, That if God rained down corn from heaven, yet this could not come to pass.

Thy infidelity shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

For it was commanded in the law, that they should

dwell apart, and not among their brethren, Lev. 13. 46.

Thus God needeth no great preparation to destroy the wicked, though they be never so many: for he can scatter them with small noise, or shaking of a leaf.

The wicked need no greater enemy than their own conscience to pursue them.

He mistrusted the prophet's words, and therefore could believe nothing, as they which are more politic than godly, ever cast more perils than needeth.

There are no more left but they, or the rest are consumed with the famine, as the rest of the people.

Which he spake by the mouth of Elisha, verse 1.

As the people pressed out of the gate to run to the Syrians tents, where they had heard was meat, and great spoil left.

Bef. Chr. 20 And so it came unto him: for the people
891. trod upon him in the gate, and he died.

C H A P. VIII.

■ *Elisha prophesieth unto the Shunammite the dearth of seven years.* 12 *He prophesieth to Hazael that he shall be king of Syria.* 15 *He reigneth after Ben-hadad.* 16 *Jehoram reigneth over Judah.* 20 *Edom falleth from Judah.* 25 *Abaziah succeedeth Jehoram.*

Ch. 4. 35. **T**HEN spake Elisha unto the woman, whose son he had restored to life, saying, Up, and go, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for famine, and it cometh also upon the land seven years.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistines seven years.

3 ¶ And at the seven years end, the woman returned out of the land of the Philistines, and went out to call upon the king for her house and for her land.

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And he told the king, how he had restored one dead to life, behold, the woman, whose son he had raised to life, called upon the king for her house, and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him: so the king appointed her an eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day that she left the land, even until this time.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sick: and one told him, saying, The man of God is come hither.

■ And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, that thou mayest enquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meet him, and took the present in his hand, and of every good thing of Damascus, even the burden of forty camels, and came and stood before him, and said, Thy son Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said to him, Go, and say unto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And he looked upon him stedfastly, till Hazael was ashamed, and the man of God wept: Bef. Chr. 885.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou shalt do unto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rend in pieces their women with child.

13 Then Hazael said, What? is thy servant a dog, that I should do this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst recover.

15 And on the morrow he took thick cloth and dipt it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

16 ¶ * Now in the fifth year of Jehoram the son of Ahab king of Israel, and of Jehoshaphat king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. * 2 Chron. 21. 4.

17 He was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

18 And he walked in the ways of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah, for David his servant's sake, as he had promised him to give him light, and to his children for ever. * 2 Sam. 7. 13.

20 ¶ In those days Edom rebelled from under the hand of Judah, and made king over themselves.

21 Therefore Jehoram went to Zair, and all his chariots with him, and he arose by night, and smote the Edomites which were about him, with the captains of the chariots, and the people fled into their tents.

22 So Edom rebelled from under the hand of Judah unto this day: then Libnah rebelled at that same time.

23 Concerning the rest of the acts of Jehoram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Jehoram slept with his fathers, and was buried with his fathers in the city of David. And Ahaziah his son reigned in his stead. * 2 Chron. 22. 1.

25 ¶ In the twelfth year of Jehoram the son of Ahab king of Israel did Ahaziah the son of Jehoram king Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in

■ Where thou canst find commodious place to dwell, where is plenty.

■ That is, to complain on them which had taken her possessions while she was absent.

■ God's wonderful providence appeareth in this, that he caused the king to be desirous to hear of him, whom before he contemned, and also hereby prepared entrance to the poor widow's suit.

■ The king caused that to be justly restored which was wrongfully holden from her.

■ Of all the chiefest and precious things of the country.

■ Meaning, that he should recover of this disease: but he knew that this messenger Hazael should slay him obtain the kingdom.

■ That should be without all humanity and pity.

■ Under pretence to refresh ease him, he stifled him with this cloth.

■ Read ch. 1. 17.

■ He was confirmed in his kingdom after his father's death.

■ The Holy Ghost sheweth hereby what danger it is join with infidels.

■ Which had been subject from David's time until this time of Jehoram.

■ This was a city in Judah given the Levites, Josh. 21. 13. and after turned from king Jehoram, because of his idolatry.

■ Which is to be understood, that he was made king when his father reigned, but after his father's death he confirmed king, when he was forty-two years old, as

■ Chron. 22. 2.

Bef. Chr. 884. in Jerusalem: and his mother's name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, like the house of Ahab: for he was the son-in-law of the house of Ahab.

28 And he went with Jehoram the son of Ahab to war against Hazael king of Aram in Ramoth-Gilead, and the Aramites smote Jehoram.

29 And king Jehoram returned to be healed in Jezreel of the wounds which the Aramites had given him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

C H A P. IX.

6 Jehu is made king of Israel, 24 And killeth Jehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Judah, 33 And causeth Jezebel to be cast down out of a window, and the dogs did eat her.

THEN Elisha the prophet called one of the children of the prophets, and said unto him, " Gird thy loins, and take this box of oil in thine hand, and get thee to Ramoth-Gilead.

2 And when thou comest thither, look where is Jehu the son of Jehoshaphat, the son of Nimshi, and go, and make him arise up from among his brethren, and lead him to † a secret chamber.

3 Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee for king over Israel. Then open the door, and flee without any tarrying.

4 So the servant of the prophet gat him up to Ramoth Gilead.

5 And when he came in, behold, the captains of the army were sitting. And he said, I have a message to thee, O captain. And Jehu said, Unto which of all us? And he answered, To thee, O captain.

6 And he arose, and went into the house, and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee for king over the people of the Lord, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord of the hand of Jezebel.

8 For the whole house of Ahab shall be destroyed: and I will cut off from Ahab, him that maketh water against the wall, as well him that is shut up, him that is left in Israel.

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the field of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 ¶ Then Jehu came out to the servants of his lord. And one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and what his talk was.

12 And they said, It is false, tell us it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee for king over Israel.

13 Then they made haste, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Jehoram: (Now Jehoram kept Ramoth-Gilead, he and all Israel, because of Hazael king of Aram.

15 * And king Jehoram returned to be healed in Jezreel of the wounds which the Aramites had given him, when he fought with Hazael king of Aram) and Jehu said, If it be your minds, let no man depart and escape out of the city, to go and tell it in Jezreel.

16 So Jehu got up into chariot, and went to Jezreel: for Jehoram lay there, and Ahaziah king of Judah was come down to see Jehoram.

17 And the watchman that stood in the tower in Jezreel espied the company of Jehu as he came, and said, I see a company. And Jehoram said, Take a horseman, and send to meet them, that he may say, Is it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? † Turn behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out another on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn behind me.

20 And the watchman told, saying, He came to them also, but cometh not again, and the marching is like the marching of Jehu the son of Nimshi, for he marcheth furiously.

21 ¶ Then Jehoram said, Make ready: and his chariot was made ready. And Jehoram king of Israel, and Ahaziah king of Judah went out either of them in his chariot against Jehu, and met him in the field of Naboth the Jezreelite.

22 And when Jehoram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace, whilst the whoredoms of thy mother Jezebel, and her witchcrafts are yet in great number?

23 Then Jehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Jehu took a bow in his hand, and smote

• 1 Kings 19, 16, 17.

† Heb. a chamber.

• 1 Kings 21, 14, 25, 14, 10, 22, 21, 22.

• 1 Kings 14, 10, and 21, 22, 1 Kings 16, 3, 11.

■ Which was a city in the tribe of Gad beyond Jordan.
 * This is a city belonging to the tribe of Issachar.
 † Prepare thyself to go diligently about thy business: for in those countries they used long garments which they tucked up, when they went about earnest business.
 ‡ This anointing was for kings, priests, and prophets, which were all figures of Messiah, in whom these three offices were accomplished.
 § That is, the rest of the army, whom he called before his brethren, ver. 2.
 ¶ In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath ever slandered

the children of God (yea they called the son of God a deceiver, and said he had the devil:) therefore they ought not to be discouraged.
 † God had thus ordained, as is read, 2 Chron. 22. 7. that this wicked and idolatrous king, who was more ready to gratify wicked Jehoram, than to obey the will of God, should perish with him, by whose means he thought to have been stronger.
 ‡ As one that went earnestly about his enterprise.
 § Meaning, that forasmuch as God is their enemy because of their sins, that he will ever stir up some to revenge his cause.



Ahab's seventy Sons slain.



884. **Bef. Chr.** smote Jehoram between the shoulders, that the arrow went through his heart: and he fell down in his chariot.

25 Then said Jehu to Bidkar captain, Take and cast him in some place of the field of Naboth the Jezreelite: for I remember that when I and thou rode together after Ahab his father, the Lord † laid this burden upon him:

† Or, spake this prophetic against him. 1 Kings 21. 29.

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house: And Jehu pursued after him, and said, Smite him also in the chariot: and they smote him in the going up to Gur, which is by Ibleam. And he fled to Megiddo, and there died.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 ¶ And in the eleventh year of Jehoram the son of Ahab, began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And Jehu entered at the gate, she said, Had Zimri peace which slew his master?

32 And he lift up his eyes to the window, and said, Who is my side, who? Then two or three of her eunuchs looked unto him.

Or, chief servants.

33 And he said, Cast her down: and they cast her down, and he sprinkled of her blood upon the wall, and upon the horses, and he trod her under foot.

34 And when he was come in, he did eat and drink, and said, Visit now yonder cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her, but they found no more of her than the skull and the feet, and the palms of her hands.

36 Wherefore they came again and told him. And he said, This is the word of the Lord which he spake † by his servant Elijah the Tishbite, saying, * In the field of Jezreel shall the dogs eat the flesh of Jezebel.

† Heb. by the hand of. 1 Kings 21. 23.

37 And the carcase of Jezebel shall be dung upon the ground in the field of Jezreel, so that none shall say, * This is Jezebel.

C H A P. X.

6 Jehu causeth the seventy sons of Ahab to be slain.

14 And after that, forty and two of Ahab's brethren. 25 He killeth also all the priests of Baal.

35 After his death, his son reigneth in his stead.

AHAB had now seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria unto the rulers of Jezreel, and to the elders, and to the bringers-up of Ahab's children, to this effect,

Now when this letter cometh to you; (for ye have with you your master's sons, ye have with you both chariots and horses, and a fenced city, and armour).

Bef. Chr. 884.

3 Consider therefore which of your master's sons is best and most meet; and set him on his father's throne, and fight for your master's house:

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And he that was governor of Ahab's house, and he that ruled the city, and the elders, and the bringers-up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us: we will make no king: do what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, and will obey my voice, take the heads of the men that are your master's sons, and come to me to Jezreel by tomorrow this time. (Now the king's sons, even seventy persons, were with the great men of the city, which brought them up)

7 And when the letter came to them, they took the king's sons, and slew the seventy persons, and laid their heads in baskets, and sent them unto him to Jezreel.

¶ Then there came a messenger and told him, saying, They have brought the heads of the king's sons. And he said, Let them lay them on two heaps at the entering in of the gate until the morning.

9 And when it was day, he went out, and stood and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to pass the things that he spake † by his servant Elijah.

† Heb. by the hand of. 1 Kings 21. 29.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all that were great with him, and his familiars, and his priests, so that he let none of his remain.

12 ¶ And he arose, and departed and came to Samaria. And Jehu was in the way by an house where the shepherds did shear,

13 He met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the well beside the house where the sheep were shorn, two and forty men, and he left one of them.

4 P

16 ¶ And

¹ By this place it is evident, that Jezebel caused both Naboth and his sons to be put to death, that Ahab might enjoy his vineyard more quietly: for else his children might have claimed possession.

^m After that he was wounded in Samaria, he fled to Megiddo, which is a city of Judah.

ⁿ That is, eleven whole years: for chap. 8. 25. before when he said that he began to reign the twelfth year of Jehoram, he taketh part of the year for the whole.

^o Being of an haughty and cruel nature, she would still retain her princely state and dignity.

^p As though she would say, Can any traitor, or any that riseth against his superior, have good success? read 1 Kings 16. 10.

^q This he did by the motion of the Spirit of God, that her blood should be shed; that had shed the blood of innocents, to be a spectacle and example of God's judgments to

all tyrants.

^r To wit, of the king of Zidon, 1 Kings 16. 31.

^s Thus God's judgments appear even in this world, against them that suppress his word, and persecute his servants.

^t The scripture useth to call them sons, which are either children, or nephews.

^u He wrote this, to prove them, whether they would take his part or no.

^v God, as a just judge, punisheth the wicked children of wicked parents, unto the third and fourth generation.

^x Ye have justly condemn me for the king's death, seeing ye have done the like to his posterity: for the Lord commanded me, and moved you to execute this his judgment.

^y Meaning, which were the idolatrous priests.

^z Thus God's vengeance is upon them that have any part in familiarity with the wicked.

15 ¶ And when he was departed thence, he met with Jehonadab the son of Rechab coming to meet him, and he blessed [†] him, and said to him, Is thine heart upright, as mine heart is toward thine? And Jehonadab answered, Yea, doubtless. *Then* give me thine hand. And when he had given him his hand, he took him up to him into the chariot.

16 And he said, Come with me, and see the zeal that I have for the Lord: so they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord which he spake to Elijah.

18 Then Jehu assembled all the people, and said unto them, Ahab served [■] Baal a little, but Jehu shall serve him much more.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, and let not [■] man be lacking: for I have a great sacrifice for Baal: whosoever is lacking, he shall not live. But Jehu did it by a subtlety to destroy the servants of Baal.

20 And Jehu said, [†] Proclaim a solemn assembly for Baal. And they proclaimed it.

21 So Jehu sent unto all Israel, and all the servants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then he said unto him that had the charge of the vestry, Bring forth vestments for all the servants of Baal. And he brought them out vestments.

23 And when Jehu went, and Jehonadab the son of Rechab, into the house of Baal, he said unto the servants of Baal, Search diligently, and look, lest there be here with you *any* of the servants of the Lord, but the servants of Baal only.

24 And when they went in to make sacrifice and burnt-offering, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, [†] his soul shall lie for his soul.

25 And when he had made an end of the burnt-offering, Jehu said to the guard, and to the captains, Go in, slay them, let not [■] man come out. And they smote them with the edge of the sword. And the guard, and the captains cast them out, and went unto the [†] city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw down the house of Baal, and made a jakes of it unto this day.

28 So Jehu destroyed Baal out of Israel.

29 But from the sins of Jeroboam the son of

Nebat which made Israel to sin, Jehu departed not from them, *neither* from the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the Lord said unto Jehu, Because thou hast diligently executed that which was right in mine eyes, and hast done unto the house of Ahab according to all things that were in mine heart, *therefore* shall thy [■] sons unto the fourth generation sit on the throne of Israel.

31 But Jehu regarded not to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam which made Israel to sin.

32 In those days the Lord began to [†] loathe Israel, and Hazael smote them in all the coasts of Israel, [†] Or, cut them off.

33 From Jordan eastward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the river Arnon) and Gilead, and Bashan.

34 Concerning the rest of the acts of Jehu, and all that he did, and all his valiant deeds, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria, is eight and twenty years.

C H A P. XI.

1 Athaliah putteth to death all the king's sons, except Joash the son of Abaziab. 4 Joash is appointed king. 15 Jehoiada causeth Athaliah to be slain. 17 He maketh [■] covenant between God and the people. 18 Baal and his priests are destroyed.

THEN * Athaliah the mother of Ahaziah, when she saw that her son was dead, she arose, and destroyed all the [†] king's seed. [■] 2 Chron. 22, 10.

2 But Jehosheba the daughter of king Jehoram, and sister to Ahaziah, [■] took Joash the son of Ahaziah, and stole him from among the king's sons that should be slain, *both* him and his nurse, keeping them in the [■] bed-chamber, and they hid him from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the Lord six years: and Athaliah did reign over the land.

4 ¶ * And the seventh year [†] Jehoiada sent and took the captains over hundreds, with *other* captains, and them of the guard, and caused them to come unto him into the house of the Lord, and made [■] covenant with them, and took [■] oath of them in the house of the Lord, and shewed them the king's son. [■] 2 Chron. 23, 13.

5 And he commanded them, saying, This it is that ye must do, The third part of [†] you, that cometh on the sabbath, shall [†] ward toward the king's house:

6 And

* For he feared God, and lamented the wickedness of those times: therefore Jehu [■] glad [■] join with him: of Rechab read Jer. 35. 2.

† Here Baal is taken for Ashtaroth the idol of the Zidonians, which Jezebel caused [■] be worshipped, as is also used, 1 Kings 16. 32. and 22. 53.

‡ Thus God would have his servants preserved, and idolaters destroyed: [■] in his law he giveth express commandment, Deut. 13.

§ Which city was [■] in Samaria.

¶ Thus God approveth and rewardeth his zeal, in executing God's judgment, albeit his wickedness was afterward punished.

† Meaning, all the posterity of Jehoshaphat, [■] whom the kingdom appertained: thus God used the cruelty of this woman, [■] destroy the whole family of Ahab.

‡ The Lord promised [■] maintain the family of David, and not [■] quench the light thereof: therefore he moved the heart of Jehosheba [■] preserve him.

§ Where the priests did lie.

¶ The chief priest, Jehosheba's husband.

‡ Of the Levites which had charge of the keeping of the temple, and kept watch by course.

§ That none should come upon them, while they were crowning the king.

Bef. Chr. 878. 6 And another third part in the gate of ^a Sur: and another third part in the gate behind them of the guard: and ye shall keep watch † in the house of Massah.

† Or, that none break his order.

7 And two parts of you, *that is*, all that ^a go out on the sabbath day, shall keep the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, every man with his weapon in his hand, and whosoever cometh within the ranges, let him be slain: be you with the king as he goeth out and in.

9 ¶ And the captains of the hundreds did according to all that Jehoiada the priest commanded, and they took every man his men that entered *in to their charge* on the ^a sabbath, with them that went out *of it* on the sabbath, and came to Jehoiada the priest.

10 ^a And the priest gave to the captains of hundreds, the spears and the shields that were king David's, and were in the house of the Lord.

11 And the guard stood, every man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out ^a the king's son, and put the crown upon him, and *gave him* ^b the testimony, and they made him king: also they anointed him, and clapped their hands, and said, God save the king.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a ^a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her cloaths, and cried Treason, treason.

15 But Jehoiada the priest commanded the captains of the hundreds that had the rule of the host, and said unto them, Have her † forth of the ranges, and he that ^a followeth her, let him die by the sword: for the priest had said, Let her not be slain in the house of the Lord.

† Or, out of the temple.

16 Then they laid hands on her, and she went by the way by the which the horses go to the house of the king, and there was she slain.

17 And Jehoiada made ^a covenant between the Lord, and ^a the king, and the people, that they should be the Lord's people: likewise between the ^a king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they down courageously, and slew Mattan the priest of Baal be-

fore the ^a altars: and the ^b priest set ^a guard over the house of the Lord. Bef. Chr. 878.

19 Then he took the captains of hundreds, and the *other* captains, and the guard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the king's house: and he sat him down on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: ^a for they had slain Athaliah with the sword beside the king's house.

21 Seven years old was Joash when he began to reign.

C H A P. XII.

6 Jehoash maketh provision for the repairing of the temple. 16 He stayeth the king of Syria by ^a present from coming against Jerusalem. 26 He is killed by two of his servants.

IN ^a the seventh year of Jehu, Jehoash began to reign, and reigned forty years in Jerusalem, and his mother's name was Zibiah of Beer-sheba. ^a 2 Chron. 24. 1.

2 And Jehoash did that which was good in the sight of the Lord all his time that ^a Jehoiada the priest taught him.

3 But ^b the high places were not taken away: for the people offered yet, and burnt incense in the high places.

4 ¶ And Jehoash said to the priest, All the silver of dedicate things that be brought to the house of the Lord, *that is*, the money of them that are under the ^c count, the money that every ^d is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the priests take it to them, every man of his acquaintance: and they shall repair the ^d broken places of the house, wheresoever any decay is found.

6 ¶ Yet in the three and twentieth year of king Jehoash the priests had not mended that which was decayed in the temple.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the ruins of the temple? now therefore ^a receive no more money of your acquaintance, except ye deliver it to *repair* the ruins of the temple.

¶ So the priests consented ^b receive no more money of the people, neither to repair the decayed places of the temple.

9 Then Jehoiada the priest took a chest and bored ^a hole in the lid of it, and set it beside the altar, on the ^c right side, as every man cometh into the temple of the Lord. And the priests that

^a Called the East gate of the temple, ^a Chron. 23. 5.
^b Whose charge is ended.
^c Read ver. 5 and 7.
^d To wit, Jehoiada.
^e That is, Joash, which had been kept secret six years.
^f Meaning the law of God, which is his chief charge, and whereby only his throne is established.
^g Where the king's place was in the temple.
^h To take her part.
ⁱ That both the king and the people should maintain the true worship of God, and destroy all idolatry.
^j That he should govern, and they obey in the fear of God.
^k Even in the place where he had blasphemed God, and thought ^b have been holpen by his idol, there God poured his vengeance upon him.
^l To wit, Jehoiada.

² Which by her cruelty and persecution had vexed the whole land before.

² So long ^a rulers give ^b the true ministers of God, they prosper.

^b So hard a thing it is for them that ^c in authority ^d be brought ^e the perfect obedience of God.

^c That is, the money of redemption, Exod. 30. 12. also the money which the priest valued the vows at, Lev. 27. 2. and their free liberality.

^d For the temple which ^e built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickedness of the idolaters.

^e He taketh from them the ordering of the money, because of their negligence.

^f That is, ^a the South side.

that kept the † door, put therein all the money that was brought into the house of the Lord,

Def. Chr. S. S. Or, ref. 1st.

10 And when they saw there was much money in the chest, the king's secretary came up, and the high priest, and put it up after that they had told the money that was found in the house of the Lord,

11 And they gave the money made ready into the hands of them ^a that undertook the work, and that had the oversight of the house of the Lord, and they payed it out to the carpenters and builders that wrought upon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repair that was decayed in the house of the Lord, and for all that which ^b laid out for the reparation of the temple.

13 Howbeit there was ^b not made for the house of the Lord bowls of silver, instruments of music, basons, trumpets, nor any vessels of gold, or vessels of silver of the money that ^c brought into the house of the Lord.

14 But they gave it to the workmen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose hands they delivered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespass-offering, and the money of the sin-offerings was not brought into the house of the Lord: for it was the priests.

17 ¶ Then came up Hazael king of Aram, and fought against Gath and took it, and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the ^d hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and that he himself had dedicated, and all the gold that was found in the treasures of the house of the Lord and in the king's house, and sent it to Hazael king of Aram, and he departed from Jerusalem.

19 Concerning the rest of the acts of Joash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 ¶ And his servants arose and wrought treason, and ^e slew Joash in the house of ^f Millo, when he came down to Silla:

Or, Jozababaz.

21 Even † Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died: and they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

^a For the king had appointed others which were meet for that purpose, ch. 22. 5.

^b For these men had only the charge of the reparation of the temple, and the rest of the money ^c brought ^d the king, who caused these afterward ^e be made, ^f Chron. 24. 14.

^g After the death of Jehoiada, Joash fell ^h idolatry: therefore God rejecteth him, and stirreth up his enemy against him, whom he pacified with the treasures of the temple: for God would not be served with those gifts, seeing the king's heart was wicked.

ⁱ Because he had put Zachariah the son of Jehoiada ^j death, ^k Chron. 24. 25.

^l Read ^m Sam. 5. 9.

ⁿ By worshipping the calves, which Jeroboam did erect

C H A P. XIII.

Def. Chr. 856.

3 Jehoabaz the son of Jehu is delivered into the bands of the Syrians. 4 He prayeth unto God and is delivered. 9 Joash his son reigneth in his stead. 20 Elisba dieth. 24 Hazael dieth.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and he reigned seventeen years.

2 And he did evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin, and departed not therefrom.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the son of Hazael, all ^a his days.

4 And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gave Israel ^b deliverer, so that they came out from under the subjection of the Aramites. And the children of Israel ^c dwelt in their tents as † before time.

† Heb. as yesterday, and before yesterday.

6 Nevertheless they departed not from the sins of the house of Jeroboam which made Israel to sin, but walked in them: even the ^d grove also remained still in Samaria)

7 For he had left of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen, because the king of ^e Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the acts of Jehoahaz, and all that he had did, and his valiant deeds; are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the seven and thirtieth year of Joash kings of Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years,

11 And did evil in the sight of the Lord: for he departed not from all the sins of Jeroboam the son of Nebat that made Israel to sin, but he walked therein.

12 Concerning the rest of the acts of Joash, and all that he did, and his valiant deeds, and how he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam

in Israel.

^a While Jehoahaz lived.

^b To wit, Joash the son of Jehoahaz.

^c Safely, and without danger.

^d Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 16. 21.

^e That is, Hazael and Ben-hadad his son, as ver. 3. read of Hazael, ch. 8. 12.

^f His chief purpose is to describe the kingdom of Judah, and how God performed his promise made ^g the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had ^h degenerated, yet God, both by sending them sundry prophets and divers punishments, did call them unto him again.

roboam sat upon his seat: and Joash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sick of his sickness whereof he died, Joash the king of Israel came down unto him, and wept upon his face, and said, 'O my father, the chariot of Israel, and the horsemen of the same.

15 Then Elisha said unto him, Take a bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it. And Elisha put his hands upon the king's hands,

17 And said, Open the window eastward. And when he had opened it, Elisha said, Shoot. And he shot. And he said, Behold the arrow of the Lord's deliverance, and the arrow of deliverance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite the ground. And he smote thrice, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldst have smitten five or six times, so thou shouldst have smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrice.

20 ¶ So Elisha died, and they buried him. And certain bands of the Moabites came into the land that year.

21 And as they were burying a man, behold, they saw the soldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was down, and touched the bones of Elisha, he revived, and stood upon his feet.

22 ¶ But Hazael king of Aram vexed Israel all the days of Jehoahaz.

23 Therefore the Lord had mercy on them, and pitied them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from him yet.

24 So Hazael the king of Aram died: and Ben-hadad his son reigned in his stead.

25 Therefore Jehoash the son of Jehoahaz returned, and took out of the hand of Ben-hadad the son of Hazael the cities which he had taken away by war out of the hand of Jehoahaz his father, for three times did Joash beat him, and restored cities unto Israel.

C H A P. XIV.

1 Amaziah the king of Judah putteth to death them that slew his father, 7 And after smiteth Edom.

15 Joash dieth, and Jeroboam his son succeedeth him. 29 And after him reigneth Zechariah. 839.

THE second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. Chroh. 25. 1.

He was five and twenty years old when he began to reign, and reigned nine and twenty years in Jerusalem: and his mother's name was Jehoadan of Jerusalem.

3 And he did uprightly in the sight of the Lord, yet not like David his father, but did according to all that Joash his father had done.

4 ¶ Notwithstanding the high places were not taken away: for yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdom was confirmed in his hand, he slew his servants which had killed the king his father. Ch. 12. 20.

6 But the children of those that did slay him, he slew not, according unto that that is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children put to death for the father: but every man shall be put to death for his own sin. Deut. 24. 16. Ezek. 18. 20.

7 He slew also of Edom in the valley of salt, ten thousand, and took the city of Sela by war, and called the name thereof Joktheel unto this day. Or, the tower, or the rock, 2 Chron. 25. 12.

¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu king of Israel, saying, Come, let us see one another in the face.

9 Then Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon sent to the cedar that is in Lebanon, saying, Give thy daughter to my son to wife: and the wild beast that was in Lebanon, went and trod down the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: brag of glory, and tarry at home, why dost thou provoke to thine hurt, that thou shouldst fall, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash king of Israel went up: and he and Amaziah king of Judah saw one another in the face at Beth-shemesh which is in Judah.

12 And Judah was put the worse before Israel, and they fled every man to their tents.

13 But Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. Or, brought him.

4 Q

14 And

Thus they used call the prophets and servants of God, by whom God blessed his people, chap. 2. 12. meaning, that by their prayers they did prosper their country, than by force of arms.

That is, toward Syria, so that he did only prophecy with words, but also confirmed him by these signs that he should have the victory.

Because he seemed content to have victory against the enemies of God for twice thrice, and had not a zeal to overcome them continually, and to destroy them utterly.

By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this sight they might return and embrace the same doctrine.

That is, until their sins were to full measure, and there more hope of amendment.

In the beginning of his reign he seemed have an

outward shew of godliness, but afterward he became an idolater, and worshipped the idols of the Idumeans.

Because they neither consented, nor partakers with their fathers in that act.

For the Idumeans whom David had brought to subjection, did rebel in the time of Jechoram son of Jehoshaphat.

Let us fight hand to hand, and try it by battle, and not destroy one another's cities.

By this parable Jehoash compareth himself a cedar-tree, because of his great kingdom ten tribes, and Amaziah a thistle, because he ruled but two tribes, and the wild beasts Jehoash's soldiers that spoiled the cities of Judah.

Brag of thy victory, so that thou tarry home and annoy me not.

14 And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and the children that were in ² hostage, and returned to Samaria.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 Concerning the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 But they ¹ wrought treason against him in Jerusalem, and he fled to ² Lachish: but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Jerusalem with his fathers in the city of David.

21 Then all the people of Judah took ¹ Azariah which was sixteen years old, and made him king for his father Amaziah.

22 He built ² Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, was Jeroboam the son of Joash made king over Israel in Samaria, and reigned one and forty years.

24 And he did evil in the sight of the Lord: for he departed not from all the ¹ sins of Jeroboam the son of Nebat, which made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath, unto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake [†] by his servant Jonah the son of Amittai the prophet, which was of Gath-Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none ² shut up, nor any left, neither yet any that could help Israel.

27 Yet the Lord [†] had not decreed to put out the name of Israel from under the heaven: therefore he preserved them by the hand of Jeroboam the son of Joash.

28 Concerning the rest of the acts of Jeroboam, and all that he did, and his valiant deeds, and how he fought, and how he restored Damascus and ² Hamath to Judah in Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 So Jeroboam slept with his fathers, even with the kings of Israel, and Zechariah his son reigned in his stead.

C H A P. XV.

1 Azariah the king of Judah becometh a leper. 5 Of Jotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Uzziah, 32 Jotham, 38 and Abaz.

IN the [†] seven and twentieth year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he was made king, and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem.

3 And he did ² uprightly in the sight of the Lord, according [¶] all that his father Amaziah did.

4 But the high places were not put away: for the people yet offered, and burned incense in the high places.

5 And the Lord ² smote the king: and he was a leper unto the day of his death, and dwelt in an house apart, and Jotham the king's son governed the house, and ⁹ judged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned in his stead.

8 ¶ In the eight and thirtieth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six ⁷ months,

9 And did evil in the sight of the Lord, as did his fathers: for he departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him in the sight of the people, and ² killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zechariah, behold, they are written in the book of the Chronicles of the kings of Israel.

12 This was the ² word of the Lord, which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation* after thee. And it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah: and he reigned the space of a month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in the book of the Chronicles of the kings of Israel.

16 ¶ Then

Bel. Chr. 827.

• 2 Chron. 25. 27.

† Heb. by word of.

† Heb. had not.

Bel. Chr. 810.

† Heb. in the seventh year, and fourth year.

• Ch. 10. 39.

2 That is, which the Israelites had given ² them of Judah for an assurance of peace.

1 Which city Rehoboam built in Judah for ² fortress, 2 Chron. 11. 9.

1 Who is also called Uzziah, ² Chron. 26. 1.

2 Which is also called Elanon, or Eloth.

1 Because this idolatry ² so vile, and almost incredible, that men should forsake the living God, ² worship calves, the work of man's hands, therefore the scripture doth oftentimes repeat it in the reproach of all idolaters.

2 Read ² Kings 14. 10.

2 Which was also called Antiochia of Syria, ² Riblah.

2 So long ² he gave ear ² Zechariah the prophet.

2 His father and grandfather were slain by their subjects and servants, and he, because he would usurp the priest's office contrary ² God's ordinance, was smitten immediately by the hand of God with the leprosy, 2 Chron. 26. 21.

9 As viceroy, ² deputy ² his father.

2 He was the fourth in descendant from Jehu, who reigned according ² God's promise, but in him God began to execute his wrath against the house of Jehu.

2 Zechariah ² the last in Israel that had the kingdom by succession, save only Pekahiah the son of Menahem, who reigned but two years.

772. **Bef. Chr.** 16 ¶ Then Menahem destroyed ¹ Tiphfah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript up all their women with child.

17 The nine and thirtieth year of Azariah king of Judah, began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 ¶ And he did evil in the sight of the Lord, and departed not all his days from the sin of Jeroboam the son of Nebat, which made Israel to sin.

19 ¶ Then Pul the king of Asshur came against the ² land: and Menahem gave Pul a thousand ³ talents of silver, that his hand might be with him, and establish the kingdom in his hand.

20 And Menahem exacted the money of Israel, that all ⁴ of substance should give the king of Asshur fifty shekels of silver ⁵ piece: so the king of Asshur returned, and tarried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son did reign in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, began Pekahiah the son of Menahem to reign over Israel in Samaria, and reigned two years.

24 And he did evil in the sight of the Lord: for he departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin.

25 And Pekah the son of Remaliah his captain conspired against him, and smote him in Samaria in the place of the king's palace with ⁶ Argob and Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, began Pekah the son of Remaliah to reign over Israel in Samaria, and reigned twenty years.

28 And he did evil in the sight of the Lord: for he departed not from the sins of Jeroboam the son of Nebat, that made Israel to sin.

29 In the days of Pekah king of Israel, ⁷ came Tiglath-Pileser king of Asshur, and took Jion, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them away to Asshur.

30 And Hoshea the son of Elah wrought

treason against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth year of Jotham the son of Uzziah. **Bef. Chr.** 739.

31 Concerning the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began Jotham son of ⁸ Uzziah king of Judah to reign. **2 Chron.** 27. 1.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha the daughter of Zadok. **1 Or, Azariah.**

34 And he did uprightly in the sight of the Lord: he did according ⁹ to all that his father Uzziah had done.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 In ¹⁰ those days the Lord began to send against Judah, Rezin the king of Aram, and ¹¹ Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

C H A P. XVI.

3 *Abaz king of Judah consecrateth his son in fire.* 5 *Jerusalem is besieged.* 9 *Damascus is taken, and Rezin slain.* 11 *Idolatry.* 19 *The death of Abaz.* 20 *Hezekiah succeedeth him.*

THE seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old was Ahaz when he began to reign, and he reigned sixteen years in Jerusalem, and did not uprightly in the sight of the Lord his God, like David his father:

3 But walked in the way of the kings of Israel, yea, and made his son to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places, and on the hills, and under every green tree.

5 ¹² Then Rezin king of Aram, and Pekah son of Remaliah king of Israel, came up to Jerusalem to fight: and they besieged Ahaz, but could not overcome ¹³ him. **Isa. 7. 1.**

6 At the same time Rezin king of Aram restored ¹⁴ Elath to Aram, and drove the Jews from Elath: so the Aramites came to Elath, and dwelt there unto this day.

7 Then

¹ Which was a city of Israel that would receive him to be king.

² That is, of Israel.

³ Instead of seeking help of God, he went about by money to purchase the favour of this king, being an infidel, and therefore God forsook him, and Pul soon afterward brake promise, destroyed his country, and led his people away captive.

⁴ Which were of the same conspiracy.

⁵ For God stirred up Pul and Tiglath Pileser against Israel for their sins, 1 Chron. 5. 26.

⁶ He sheweth that his uprightness was not such, but that he had many and great faults.

⁷ After the death of Jotham.

⁸ Which slew of Judah in one day sixscore thousand fighting men, 2 Chron. 28. 6. because they had forsaken the Lord God.

⁹ This was a wicked son of a godly father, as of him again godly Hezekiah, and of him wicked Manasseh, save that God in the end shewed him mercy. Thus we see how uncertain it is to depend on the dignity of our fathers.

¹⁰ That is, offered him to Molech, made him pass between two fires, as the manner of the Gentiles was, Lev. 18. 21. Deut. 18. 10.

¹¹ For the Lord preserved the city and his people for his promise sake made to David.

¹² Which city Azariah had taken from the Aramites, and fortified it, chap. 14. 22.

7 Then Ahaz sent ² messengers to Tiglath-Pileser king of Asshur, saying, I am thy servant and thy son: come up, and deliver me ^{out} of the hand of the king of Aram, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and the gold that was found in the ³ house of the Lord, and in the treasures of the king's house, and sent ^a present unto the king of Asshur.

9 And the king of Asshur consented unto him: and the king of Asshur went up against Damascus: and when he had taken it, he carried the people away to Kir, and slew Rezin.

10 And king Ahaz went unto Damascus to meet Tiglath-Pileser king of Asshur: and when king Ahaz saw the altar that ^{was} at Damascus, he sent to Urijah the priest the pattern of the altar, and the fashion of it, and all the workmanship thereof.

11 And Urijah the priest made an altar ¹ in all points like to that which king Ahaz had sent from Damascus: so did Urijah the priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drew near to the altar, and offered ² thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings besides the altar,

14 And ^{set} it by the brasen altar which ^{was} before the Lord, and brought it in farther before the house between the altar and the house of the Lord, and set it on the ¹ north side of the altar.

15 And king Ahaz commanded Urijah the priest, and said, Upon the great altar set on fire in the morning the burnt-offering, and in the even the meat-offering, and the king's burnt-offering and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings: and pour thereby all the blood of the burnt-offering, and all the blood of the sacrifice, and the ³ brasen altar shall be for me to enquire of God.

16 And Urijah the priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and took the cauldrons from off them, and took down the sea from the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the ⁴ veil for the sabbath (that they had made in the house) and the king's entry without turned he ^{to} the house of the Lord, ⁵ because of the king of Asshur.

¹ Contrary ^{to} the admonition of the prophet, Isa. 7. 4.

² Thus he spared ^{to} spoil the temple of God to have succour of men, and would not ^{lift} up his heart toward God to desire his help, ^{yet} hear his prophet's counsel.

³ We see that there is ^a prince so wicked but he shall find flatterers, and false ministers ^{to} serve his turn.

⁴ Either offerings for peace or prosperity, or of thanksgiving, ^{as} Lev. 3. 1. ^{or} else meaning the morning and evening offering, Exod. 29. 38. Numb. 28. 3. and thus he contemned the means and the altar which God had commanded by Solomon, to serve God after his own fancy.

⁵ That is, ^{to} the right hand, ^{he} went into the temple.

⁶ Here he establisheth by commandment his ^{wicked} proceedings, and doth abolish the commandment and ordinance of God.

19 Concerning the rest of the acts of Ahaz, ^{which} he did, are they not written in the book ^{of} the Chronicles of the kings of Judah? ^{7:16.}

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

C H A P. XVII.

3 Hoshea king of Israel is taken, 4 And he and all his realm brought to the Assyrians, 18 for their idolatry. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshippeth the god of his nation, 35 contrary to the commandment of God.

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years.

2 And he did evil in the sight of the Lord, ^{but} not ^{like} the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came up against him, and Hoshea became his servant, and gave him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought ^a present unto the king of Asshur, ^{as} he had done yearly: therefore the king of Asshur shut him up, and put him in prison.

5 Then the king of Asshur came up throughout all the land, and went against Samaria, and besieged it three years.

6 ¶ ^{In} the ninth year of Hoshea, the king of Asshur took Samaria, and carried Israel away unto Asshur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the ⁷ Medes. Ch. 18. 19.

7 For when the children of Israel ^{sinned} against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and ^{after} the manners of the kings of Israel, which they used:

9 And the children of Israel had done secretly things that were not upright before the Lord their God, and throughout all their cities had built high places, ^{both} from the tower ^{of} the watch, to the defenced city:

10 And had made them images and groves upon every high hill, and under every green tree:

11 And there burnt incense in all the high places,

¹ Or tent, wherein they lay on the Sabbath, which had served their week in the temple, and so departed home.

² Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him if the king should suddenly assail his house.

³ Though he invented ^{new} idolatry or impiety as others did, yet he sought for help ⁱⁿ the Egyptians, which God had forbidden.

⁴ For he had paid tribute for the space of eight years.

⁵ For ^{at} this time the Medes and Persians were subject ^{to} the Assyrians.

⁶ He setteth forth at length the cause of this great plague and perpetual captivity, ^{and} admonish all people and nations ^{to} cleave ^{to} their Lord God, and only worship him for fear of like judgment.

⁷ Meaning, throughout all their borders.

Ref. Chr. 721. places, ■ did the heathen whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And served idols: whereof the Lord had said unto them, * Ye shall do no such thing.

13 Notwithstanding the Lord testified to Israel and to Judah, † by all the prophets and by all the seers, saying, ■ Turn from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Nevertheless they would not obey; ■ but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God.

15 And they refused his statutes and his covenant that he made with their fathers, and his testimonies (wherewith he witnessed unto them) and they followed vanity, and became vain, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not do like them.

16 Finally, they left all the commandments of the Lord their God, and made them molten images, * even two calves, and made a grove, and worshipped all the ^v host of heaven, and served Baal.

17 And they made their sons and their daughters ^x pass through the fire, and used witchcraft and enchantments, yea, ^y sold themselves to do evil in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah ^z only.

19 Yet Judah kept not the commandments of the Lord their God, but walked according to the fashion of Israel which they used.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his ^a sight.

21 ^b For he cut off Israel from the house of David, and they made Jeroboam the son of Nebat king: and Jeroboam drew Israel away from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam, which he did, and departed not therefrom,

23 Until the Lord put Israel away out of his sight, as he had said † by all his servants the ^{*} prophets, and carried Israel away out of their land to Asshur unto this day.

24 And the king of Asshur brought folk from Babel, and from ^c Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of

the children of Israel: so they possessed Samaria, and dwelt in the cities thereof. Ref. Chr. 678.

25 ¶ And at the beginning of their dwelling there, they feared ^d not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the king of Asshur; saying; The nations which thou hast removed and placed in the cities of Samaria know not the manner of the God of the land: therefore he hath sent lions among them; and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carry thither one of the priests whom ye brought thence, and let him go and dwell there; and teach them the manner of the God ^e of the country.

28 So one of the priests, which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord.

29 Howbeit every nation made their gods, and put them in the houses of the high places which the Samaritans had made; every nation in their cities, wherein they dwelt.

30 For the men of Babel made ^f Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Assiima.

31 And the Avims made Nibhaz, and Tartak: and the Sepharvaims burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 Thus they feared the Lord, and appointed out priests out of themselves for the high places, who prepared for them *sacrifices* in the houses of the high places.

33 * They ^g feared the Lord, but served their gods after the manner of the nations whom they carried thence. ■ Ezek. 39. Zeph. 1. 5.

34 Unto this day they do after the old manner: they neither fear God, neither do after ^h their ordinances, nor after their customs, nor after the law, nor after the commandment which the Lord commanded the children of Jacob, * whom he named Israel,

35 And with whom the Lord had made ⁱ a covenant, and charged them, saying, ■ Fear none other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: ■ Gen. 32. 28. 1 Kings 18. 31. Judg. 6. 10. Jer. 10. 2.

36 But fear the Lord which brought you out of the land of Egypt with great power, and ^j stretched-out arm: him fear ye, and worship him, and sacrifice to him.

37 Also keep ye diligently the statutes and the ordinances, and the law, and the commandment, which he wrote for you, that ye do them continually, and fear not other gods.

38 And forget not the covenant that I have made with you, neither fear ye other gods.

4 R 39 But

^u So that ■ alledge the authority of our fathers or great antiquity, except we can prove that they ^v are godly, is but to declare that ■ are the children of the wicked.

■ That is, the sun, the moon, and stars, Deut. 4. 19.

■ Read chap. 16. 3.

^y Read of this phrase, 1 Kings 21. 20. and 25.

■ No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

^a Out of the land where he shewed the greatest tokens of his presence and favour.

^b That is, God cut off the ten tribes, 1 Kings 12. 16, 20.

■ Of these people came the Samaritans, whereof mention ^c so much made in the gospel, and with whom the Jews would have nothing to do, John 4. 9.

■ That is, they served him not: therefore, lest they should blaspheme him, ■ though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.

^c That is, how ■ worship him: thus the wicked, rather than lose their commodities, will change to all religions.

■ Meaning, that every country served that idol which ^d was most esteemed in that place whence they came.

■ That is, they had ■ certain knowledge of God, and feared him because of the punishment, but they continued

■ idolaters, as do the papists which worship both God and idols: but this is not to fear God, as appeareth ver. 34.

^e He meaneth this by the Israelites, ■ whom God had given this commandment.

39 But fear the Lord your God, and he will deliver you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their old custom.

41 So these nations feared the Lord, and served their images also: so did their children, and their children's children: as did their fathers, so do they unto this day.

C H A P. XVIII.

4 Hezekiah king of Judah putteth down the brasen serpent, and destroyeth the idols, 7 and prospereth.

11 Israel is carried away captive. 30 The blasphemy of Sennacherib.

NOW in the third year of Hoshea, son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah began to reign.

2 He was five and twenty years old when he began to reign, and reigned nine and twenty years in Jerusalem. His mother's name also was Abi the daughter of Zechariah.

3 And he did uprightly in the sight of the Lord, according to all that David his father had done.

4 He took away the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it, and he called it Nehushtan.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Judah, neither were there any such before him.

6 For he clave to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which he took in hand: also he rebelled against the king of Asshur, and served him not.

8 He smote the Philistines unto Azzah and the coasts thereof, from the watch-tower unto the defended city.

9 And in the fourth year of king Hezekiah, (which was the seventh year of Hoshea son of Elah king of Israel) Shalmaneser king of Asshur came up against Samaria, and besieged it.

10 And after three years they took it, even in the sixth year of Hezekiah: that is, the ninth year of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did carry away Israel unto Asshur, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.

12 Because they would not obey the voice of the Lord their God, but transgressed his covenant, that is, all that Moses the servant of the

Lord had commanded, and would neither obey nor do them.

13 Moreover, in the fourteenth year of king Hezekiah, Sennacherib king of Asshur came up against all the strong cities of Judah, and took them.

14 Then Hezekiah king of Judah sent unto the king of Asshur to Lachish, saying, I have offended: depart from me, and what thou layest upon me, I will bear it. And the king of Asshur appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 Therefore Hezekiah gave all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At the same season did Hezekiah pull off the plates of the doors of the temple of the Lord, and the pillars (which the said Hezekiah king of Judah had covered over) and gave them to the king of Asshur.

17 And the king of Asshur sent Tartan, and Rabaris, and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up, and came to Jerusalem, and when they were come up, they stood by the conduit of the upper pool, which is by the path of the fuller's field,

18 And called to the king. Then came out to them Eliakim the son of Hilkiah, which was steward of the house, and Shebna the chancellor, and Joah the son of Asaph the recorder.

19 And Rabshakeh said unto them, Tell ye Hezekiah, I pray you, Thus saith the great king, even the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I have eloquence, but counsel and strength are for the war. On whom then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staff of reed, to wit, on Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the Lord our God, is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore give hostages to my lord the king of Asshur, and I will give thee two thousand horses, if thou be able to set riders upon them.

24 For how canst thou despise any captain of the least of my master's servants, and put thy trust on Egypt for chariots and horsemen?

25 Am I now come up without the Lord to this place to destroy it. The Lord said to me, Go up against this land, and destroy it.

26 Then

2 Chron. 31. 1. 32. 1.

Num. 31. 1. 32. 1.

2 Chron. 32. 1.

2 Chron. 32. 6.

^a That is, these strangers which were sent into Samaria by the Assyrians.

^b Although they of Judah were given to idolatry and impiety, as they of Israel were, yet God for his promise sake was merciful unto the throne of David: and yet by his judgment toward the other, provoked them to repentance.

^c That is, a piece of brass; thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, thinking it worthy to be called a serpent, but a piece of brass.

Read chap. 17. 9.
^d As his zeal was before praised, so his weakness is here set forth, that none should glory in himself.

^e After certain years when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captains and army against him.

^f Thou thinkest that words will serve to persuade thy people, or to move my matter.

^g Egypt shall not only not be able to succour thee, but shall be an hurt unto thee.

^h Thus the idolaters think that God's religion is destroyed, when superstition and idolatry are reformed.

ⁱ Meaning, that it was best for him to yield to the king of Assyria, because his power was so small that he had not strength to furnish two thousand horses.

^k The wicked always in their prosperity flatter themselves, that God doth favour them. Thus he speaketh to fear Hezekiah, that by resisting him he should resist God.

Bef. Chr. 713.

2 Chron. 31. 1. 32. 1.

† Or, writer of chronicles, or secretary.

† Heb. 123 of the high.

26 Then Eliakim the son of Hilkiab, and Shebna, and Joah said unto Rabshakeh, Speak, I pray thee, to thy servants in the † Aramites language, for we understand it, and talk not with us in the Jews tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said unto them, Hath my master sent me to thy master and to thee to speak these words, and not to the men which sit on the wall, that they might eat their own dung, and drink † their own piss with you?

28 So Rabshakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the words of the great king, of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you † out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be given over into the hand of the king of Asshur.

31 Hearken not unto Hezekiah: for thus saith the king of Asshur, Make † appointment with me, and come out to me, that every man may eat of his own vine, and every man of his own fig-tree, and drink every man of the water of his own well,

32 Till ^a I come and bring you to a land like your own land, *even* a land of wheat and wine, a land of bread and vineyards, a land of olive oil, and honey, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered his land out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharvaim, Hena and Ivah? how have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the nations that have delivered their land out of mine hand, that the ^b Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer ye him not.

37 Then Eliakim the son of Hilkiab, which was steward of the house, and Shebna the chancellor, and Joah the son of Asaph the recorder, came to Hezekiah with their cloaths rent, and told him the words of Rabshakeh.

C H A P. XIX.

6 God promiseth by Isaiah victory to Hezekiab. 35
The angel of the Lord killeth ^c hundred and fourscore and five thousand ^d of the Assyrians. 37
Sennacherib is killed of his own sons.

AND * when king Hezekiah heard it, he rent his cloaths and put on sackcloth, and came into the house of the Lord,

■ And sent Eliakim which was the steward of the house, and Shebna the chancellor, and the elders of the priests clothed in sackcloth ^e to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of tribulation, and of rebuke, and blasphemy: for the children are come to ^f the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the words of Rabshakeh, whom the king of Asshur his master hath sent to rail on the living God, and to reproach him with words which the Lord thy God hath heard, then lift thou up ^g thy prayer for the ^h remnant that are left.

5 ¶ So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of Asshur have blasphemed me.

7 Behold, I will send a blast ⁱ upon him, and he shall hear a noise, and return to his own land: and I will cause him to fall by the sword in his own land.

■ ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 ^j He heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed, and sent ^k other messengers unto Hezekiah, saying,

10 Thus shall ye speak unto Hezekiah king of Judah, and say, Let not thy ^l God deceive thee, in whom thou trustest, saying, Jerusalem shall not be delivered into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur have done to all lands, how they have destroyed them: and shalt thou be delivered?

12 Have the gods of the heathen delivered them which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena and Ivah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and Hezekiah spread it before the ^m Lord.

15 And Hezekiah ⁿ prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art very God alone over all the kingdoms of the earth: thou hast made the heaven and the earth.

16 Lord,

^a He maketh himself so sure, that he will not grant them truce, except they render themselves to him ^b be led away captives.

^c This is an execrable blasphemy against the true God, ^d make him equal with the idols of other nations: therefore God did most sharply punish it.

^e To hear some ^f prophesy, and to have comfort of him.

^g The dangers are so great that we can neither avenge this blasphemy, nor help ourselves, no more than a woman in her travail.

^h Meaning, for Jerusalem, which only remained of all

the cities of Judah.

ⁱ The Lord ^j with one blast blow away all the strength of man, and turn it into dust.

^k That is, Sennacherib.

^l For the kings of Ethiopia and Egypt joined together against the king of Assyria, because of his oppression of other countries.

^m The more near that the wicked ⁿ to their destruction, the ^o they blaspheme.

^p Before the ark of the covenant.

^q He sheweth what is the true refuge and succour in all dangers, to wit, to flee ^r the Lord by earnest prayer.

Bef. Chr. 710.
† Or, Sy-
riani.

† Heb. the
waters of their
face.

† Or, by his
hand.

† Heb. bless-
ing, meaning,
the condi-
tions of peace.

Bef. Chr. 710.
• Isa. 37. 1.

† Or, black
moors.

16 Lord, ² bow down thine ear, and hear :
 17 Lord, open thine eyes and behold, and hear the words of Sennacherib, who hath sent to blaspheme the ³ living God.

17 Truth it is, Lord, that the kings of Asshur have destroyed the nations and their lands.

18 And have set fire on their gods : for they were no gods, but the work of man's hands, of wood and stone : therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the ⁴ kingdoms of the earth may know that thou, O Lord, art only God.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I have heard that which thou hast prayed me, concerning Sennacherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O ⁵ virgin, daughter of Zion, he hath despised thee, and laughed thee to scorn : O daughter of Jerusalem, he hath shaken his head at thee.

22 Whom hast thou railed on ? and whom hast thou blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? ⁶ even against the holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my chariots I am come up to the top of the mountains, by the sides of Lebanon, and will cut down the high cedars thereof, and the fair fir-trees thereof, and I will go into the ⁷ lodging of his borders, and into the forest of his ⁸ Carmel.

24 I have digged, and drunk the waters of others, and with the plant of my feet have I dried all ⁹ the floods closed in.

25 Hast thou not heard, how I have of old time made it, and have formed it long ago ? ¹⁰ and should I now bring it, that it should be destroyed, and laid on ruinous heaps as cities defended ?

26 Whose ¹¹ inhabitants have small power, and are afraid, and confounded : they are like the grass of the field, and green herb, or grass on the house tops, or ¹² corn blasted before it be grown.

27 I know thy dwelling, yea, thy going out, and thy coming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come up to mine ears, I will put mine ¹³ hook in thy nostrils, and my bridle in thy lips, and will bring thee back again the same way thou camest.

29 And this shall be ¹⁴ a sign unto thee, C

Hezekiah, Thou shalt eat this year such things as grow of themselves, and the next year such as grow without sowing, and the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall again take ¹⁵ root downward, and bear fruit upward.

31 For out of Jerusalem shall go ¹⁶ a remnant, and some that shall escape out of mount Zion : the ¹⁷ zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, He shall not enter this city, nor shoot ¹⁸ an arrow there, nor come before it with shield, nor cast a mount against it :

33 But he shall return the way he came, and shall not come into this city, saith the Lord.

34 For I will defend this city to save it for mine own sake, and for David my servant's sake.

35 ¶ And the same night the angel of the Lord went out and smote in the camp of Asshur an hundred fourscore and five thousand : so when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Asshur departed, and went his way, and returned, and dwelt in Nineveh.

37 And ¹⁹ he was in the temple worshipping Nitroch his god, Adrammelech and Sharezer his sons ²⁰ slew him with the sword, and they escaped into the land of Ararat, and Esar-haddon his son reigned in his stead.

C H A P. XX.

1 Hezekiah is sick, and receiveth the sign of his health. 2 He receiveth rewards of Berodach. 3 Sheweth his treasures, and is reprobated of Isaiah. 22 He dieth, and Manasseh his son reigneth in his stead.

ABOUT that time ²¹ was Hezekiah sick unto death : and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Put thine house in an order ²² for thou shalt die, and not live.

¶ Then he turned his face to the ²³ wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I have walked before thee in truth and with a ²⁴ perfect heart, and have done that which is good in thy sight : and Hezekiah ²⁵ wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turn

† Or, pleasant country.

† Or, the waters of cities be-fogged.

¶ Shew by effect that thou wilt not suffer thy name to be blasphemed.

¶ By this title he discerneth God from all idols and false gods.

¶ He sheweth for what end the faithful desire of God to be delivered : to wit, that he may be glorified by their deliverance.

¶ Because as yet Jerusalem had not been taken by the enemy, therefore he calleth her virgin.

¶ God counteth that injury done ¹⁵ him, and will revenge it, which is done to any of his saints.

¶ Meaning, Jerusalem, which Isaiah calleth the height of his borders, to wit, of Judah, Isa. 37. 24.

¶ He declareth, that forasmuch ¹⁶ he is the author and beginning of his church, he will never suffer it utterly ¹⁷ to be destroyed, as other cities and kingdoms.

¶ Thus he describeth the wicked, which for ¹⁸ a time flourish, and afterward fade and decay like flowers.

¶ I will bridle thy rage, and turn thee ¹⁹ and fro, ²⁰ pleaseth ²¹.

¶ God did not only promise him the victory, but giveth him a sign ²² confirm his faith.

¶ The Lord will multiply in great number that small remnant of Judah that is escaped.

¶ The love that God beareth toward his church shall overcome the counsels and enterprises of ²³.

¶ This was the just judgment of God for his blasphemy, that he should be slain before that idol whom he preferred to the living God, and by them by whom he ought by nature to have been defended.

¶ That his mind might not be troubled.

¶ Meaning, without all hypocrisy.

¶ Not so much for his own death, ²⁴ for fear that idolatry should be restored, which he had destroyed, and so God's ²⁵ be dishonoured.

Ref. Chr. 710.

Isa. 37. 36.

2 Chron. 32. 21. Isa. 38. 1.

713. Bef. Chr. 5 Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord God of David thy father, I have heard thy ^y prayer, and seen thy tears: behold, I have healed thee, and the third day thou shalt go up to the ^h house of the Lord,

6 And I will add unto thy days fifteen years, and will deliver thee and this city out of the hand of the king of Asshur, and will defend this city for mine own sake, and for David my servant's sake.

7 Then Isaiah said, Take a ^a lump of dry figs. And they took it, and laid it on the boil, and he recovered.

¶ For Hezekiah had said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

9 And Isaiah answered, This sign shalt thou have of the Lord, that the Lord will do that he hath spoken, *Wilt thou* that the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to pass forward ten degrees: not so *then*, but let the shadow ^b go back ten degrees.

11 And Isaiah the prophet called unto the Lord, and he brought again the shadow ten degrees back by the degrees whereby it had gone down in the ^c dial of Ahaz.

* Isa. 39. 1. 12 ¶ * The same season Berodach Baladan the son of Baladan king of Babel, sent letters and a ^d present to Hezekiah: for he had heard how that Hezekiah was sick,

13 And Hezekiah heard them, and shewed them all his treasure-house, *to wit*, the silver, and the gold, and the spices, and precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his ^e realm, that Hezekiah shewed them not.

14 Then Isaiah the prophet came unto king Hezekiah, and said unto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a far country, *even* from Babel.

15 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the Lord.

* Ch. 24. 13. and 25. 15. Jer. 27. 19. 17 Behold, the days come that all that is in thine house, and whatsoever thy fathers have laid up in store unto this day, ^h shall be carried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sons that shall proceed out of thee, *and* which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babel.

^y Because of his unfeigned repentance and prayer, God turned away his wrath.

^z To give thanks for thy deliverance.

^a He declareth, that albeit God can heal without other medicines, yet he sheweth that he will not have these inferior means contemned.

^b Let the sun go so many degrees back, that the hours may be so many the fewer in the king's dial.

^c Which dial was set in the top of the stairs that Ahaz had made.

^d Moved with the favour that God shewed to Hezekiah, and also because he had declared himself enemy to Sennacherib his enemy, which was now destroyed.

Bef. Chr. 19 Then Hezekiah said unto Isaiah, The word of the Lord which thou hast ^f spoken, is good: for said he, Shall it not *be good*, if ^g peace and truth be in my days?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deeds, and how he made a pool and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatry, 16 and useth great cruelty. 18 He dieth, and Amon his son succeedeth, 23 Who is killed of his own servants. 26 After him reigneth Josiah.

MANASSEH ^h was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: his mother's name also was Hephzi-bah. * 2 Chron. 33. 1.

2 And he did evil in the sight of the Lord, after the abomination of the heathen, whom the ⁱ Lord had cast out before the children of Israel. * Deut. 12. 9.

3 For he went back and built the high places ^j which Hezekiah his father had destroyed: and he erected up altars for Baal, and made ^k grove, as did Ahab king of Israel, and worshipped all the host of heaven, and served them. * Ch. 18. 4.

4 Also he ^l built altars in the house of the Lord, of the which the Lord said, ^m In Jerusalem will I put my name. * Jer. 32. 34. * 2 Sam. 7. 13.

5 And he built altars for all the host of the heaven in the two courts of the house of the Lord.

6 And he caused his sons to ⁿ pass through the fire, and gave himself to witchcraft and sorcery, and he used them that had familiar spirits and were soothsayers, and did much evil in the sight of the Lord to anger him.

7 And he set the image of the grove that he had made, in the house whereof the Lord had said to David and to Solomon his son, ^o In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever. * 1 Kings 8. 29. and 9. 3. Ch. 23. 27.

¶ Neither will I make the feet of Israel move any more out of the land which I gave their fathers: so that they will ^p observe and do all that I have commanded them, *and* according to all the law that my servant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way to do more wickedly than did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his servants the prophets, saying,

11 * Because that Manasseh king of Judah ^q hath * Jer. 25. 4.

4 S

hath

^e Being moved with ambition and vain-glory, and also because he seemed to rejoice in the friendship of him that was God's enemy, and ^r infidel.

^f He acknowledgeth Isaiah to be the true prophet of God, and therefore humbleth himself to his word.

^g Seeing that God hath shewed ^s this favour ^t grant me quietness during my life: for he ^u afraid lest the enemies should have had occasion ^v rejoice, if the church had decayed in his time, because he had restored religion.

^h Read ch. 16. 3.

ⁱ Therefore seeing they obeyed not the commandment of God, they were justly cast forth of that land, which they had but ^w condition.

27. Car. hath done such abominations, and hath wrought more wickedly than all that the Amorites (which were before him) did, and hath made Judah sin also with his idols,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an evil upon Jerusalem and Judah, that whoſo heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jerusalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jerusalem as a man wipeth a diſh, which he wipeth, and turneth it upside down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall be robbed and ſpoiled of all their adverſaries,

15 Becauſe they have done evil in my ſight, and have provoked me to anger, ſince the time their fathers came out of Egypt until this day.

16 Moreover Manaſſeh ſhed innocent blood exceeding much, till he replenished Jerusalem from corner to corner, beſide his ſin wherewith he made Judah to ſin, and to do evil in the ſight of the Lord.

17 Concerning the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, even in the garden of Uzzah: and Amon his ſon reigned in his ſtead.

19 ¶ Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem: his mother's name alſo was Meſhullemeth the daughter of Haruz of Jotbah.

20 And he did evil in the ſight of the Lord, as his father Manaſſeh did.

21 For he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them.

22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord.

23 And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people made Joſiah his ſon king in his ſtead.

25 Concerning the reſt of the acts of Amon which he did, are they not written in the book of the Chronicles of the kings of Judah?

26 And ¶ they buried him in his ſepulchre in the garden of Uzzah: and Joſiah his ſon reigned in his ſtead.

C H A P. XXII.

¶ Joſiah repaireth the temple. 8 Hilkiab findeth the book of the law, and cauſeth it to be preſented to Joſiah, 12 Who ſendeth it to Huldah the prophetess, to inquire the Lord's will.

JOSIAH was eight years old when he began to reign, and he reigned one and thirty years in Jerusalem. His mother's name alſo was Jedidah the daughter of Adaiah of Bozath.

2 And he did uprightly in the ſight of the Lord, and walked in all the ways of David his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth year of king Joſiah, the king ſent Shaphan the ſon of Azaliah the ſon of Manuſſan the chancellor, to the houſe of the Lord, ſaying,

4 Go up to Hilkiab the high prieſt, that he may ſum the ſilver which is brought into the houſe of the Lord, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of them that do the work, and have the oversight of the houſe of the Lord, let them give it to them that work in the houſe of the Lord, to repair the decayed places of the houſe:

6 To wit, unto the artificers, and carpenters, and maſons, and to buy timber, and hewed ſtone to repair the houſe.

7 Howbeit, let no reckoning be made with them of the money that is delivered into their hand: for they deal faithfully.

8 And Hilkiab the high prieſt ſaid unto Shaphan the chancellor, I have found the book of the law in the houſe of the Lord: and Hilkiab gave the book to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it unto the hands of them that do the work, and have the oversight of the houſe of the Lord.

10 Alſo Shaphan the chancellor ſhewed the king, ſaying, Hilkiab the prieſt hath delivered me a book. And Shaphan read it before the king.

11 And when the king had heard the words of the book of the law, he rent his cloaths.

12 Therefore the king commanded Hilkiab the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Micaiah, and Shaphan the chancellor, and Aſahiah the king's ſervant, ſaying,

13 Go ye, and inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great

* Meaning, that whoſoever ſhall hear of this great plague, ſhall be aſtoniſhed.

1 As I have deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Judah.

2 Meaning, Judah and Benjamin, which were only left of the reſt of the tribes.

3 The Hebrews write that he ſlew Iſaiah the prophet, who was his father-in-law,

4 That is, according to his commandments.

5 His zeal was prophesied of and his name mentioned by Jaddo the prophet, more than three hundred years before, 1 Kings 13. 2. and being but eight years old, he fought the God of his father David, 2 Chron. 34. 3.

6 Certain of the prieſts were appointed to this office, as ch. 12. 9.

7 From the time of Joaſh for the ſpace of two hundred and twenty-four years the temple remained without reparation through the negligence of the prieſts. This declareth, that they that have a charge, and execute it not, ought to have it taken from them.

8 So God provided him of faithful ſervants, ſeeing he went about ſo zealouſly to ſet forth the work of God.

9 This was the copy that Moſes left them, as appeareth, 2 Chron. 34. 14. which either by the negligence of the prieſts had been loſt, or elſe by the wickedneſs of idolatrous kings had been aboliſhed.

10 Meaning, to ſome prophet whom God revealeth the knowledge of things unto, as Jer. 21. 1. though at other times they inquired the Lord by Urim and Thummim.

Bef. Chr. 641.

2 Chron. 34. 1.

1 Or, 22.

2 Or, 23.

1 Hil. 2.

624. **Bef. Chr.** great is the wrath of the Lord that is kindled against us, because our fathers have not obeyed the words of this book, to do according unto all that which is written therein for us.

14 ¶ So Hilkiah the priest and Ahikam, and Achbor, and Shaphan, and Afahiah went unto Huldah the prophetess the wife of Shallum the son of Tikvah, the son of Harhas keeper of the wardrobe: (and she dwelt in Jerusalem in the college) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and on the inhabitants thereof, *even* all the words of the book which the king of Judah hath read,

17 Because they have forsaken me, and have burnt incense unto other gods, to anger me with all the works of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words that thou hast heard, *shall come to pass*.

19 *But* because thine heart did melt, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it should be destroyed and accursed, and hast rent thy cloaths, and wept before me, I have also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. Thus they brought the king word again.

C H A P. XXIII.

2 *Jofiah readeth the law before the people.* 3 *He maketh a covenant with the Lord.* 4 *He putteth down the idols, after he had killed their priests.* 22 *He keepeth the passover.* 24 *He destroyeth the conjurers.* 29 *He was killed in Megiddo.* 30 *And his son Jehoabaz reigned in his stead.* 33 *After he was taken, his son Jehoiakim was made king.*

2 Chron.
34. 30.

THEN * the king sent, and there gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the Lord, with all the men of Judah, and all the in-

habitants of Jerusalem with him, and the priests **Bef. Chr.** and prophets, and all the people both small and **624.** great: and he read in their ears all the words of the book of the covenant, which was found in the house of the Lord.

3 And the king stood by the ^b pillar, and made a ^c covenant before the Lord, that they should walk after the Lord, and keep his commandments and his testimonies, and his statutes, with all *their* heart and with all *their* soul, that they might accomplish the words of this covenant written in this book. And all the people stood to the covenant.

4 Then the king commanded Hilkiah the high priest, and the ^d priests of the second order, and the keepers of the door, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven, and he burnt them without Jerusalem in the fields of Kedron, and carried ^e the powder of them into Beth-el.

5 And he put down the ^f Chemarims, whom the kings of Judah had founded to burn incense in the high places, *and* in the cities of Judah, and about Jerusalem, and also them that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the ^g grove from the temple of the Lord without Jerusalem unto the valley of Kedron, and burnt it in the valley of Kedron, and stamped it to powder, and cast the dust thereof upon the ^h graves of the children of the people.

7 And he brake down the houses of the Sodomites that were in the house of the Lord, where the women wove hangings for the grove.

8 Also he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, *even* from Geba to Beer-sheba, and destroyed the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which was at the left hand of the gate of the city.

9 Nevertheless the priests of the high places ⁱ came not up to the altar of the Lord in Jerusalem, save only they did eat of the unleavened bread among their brethren.

10 He defiled also ^k Topheth, which was in the valley of the children of Hinnom, that no man should make his son or his daughter pass through the fire to Molech.

11 He put down also the ^l horses that the kings of Judah had given to the sun at the entering

^a Or the house of doctrine which was near ^m the temple, and where the learned assembled to entreat of the scriptures, and the doctrine of the prophets.

^b The works of man's hand here signify, all that man inventeth beside the word of God, which are abominable in God's service.

^c Meaning, that he did repent, ⁿ they that do not repent, are said to harden their heart, Ps. 95. 8.

^d Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

^e Because he saw the great plagues of God that were threatened, he knew no more speedy way to avoid them, than to turn to God by repentance, which cannot ^o but of faith, and faith by hearing of the word of God.

^f Where the king had his place, ch. 11. 14.

^g As Joshua did, Josh. 24. 22, 25.

^h Meaning them which were next in dignity to the high priest.

ⁱ In contempt of that altar which Jeroboam had re-built to sacrifice to his calves.

^f Meaning, the priests of Baal, which were called Chemarims, either because they wore black garments; or else were smoaked with burning incense to idols.

^g He removed the grove which idolaters for devotion had planted near unto the temple, contrary to the commandment of the Lord, Deut. 16. 21. or as some read, the similitude of ^m grove which was hanged in the temple.

^h Both in contempt of the idols, and reproach of them which had worshipped them in their lives.

ⁱ Because that those that had forsaken the Lord to serve idols, were not meet to minister in the service of the Lord, for the instruction of others.

^k Which was a valley near ⁿ Jerusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, that their cry should not be heard, Lev. 18. 21. where after Josiah commanded carions to be cast in contempt thereof.

^l The idolatrous kings had dedicated horses and chariots ^o the sun, either to carry the image thereof about, as the heathen did, or else to sacrifice them, ^p a sacrifice most agreeable.

614. Bel. Chr. tering in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the Lord, did the king break down, and hasted thence, and cast the dust of them in the \ddagger brook Kedron.

13 Moreover the king defiled the high places that were before Jerusalem and on the right hand of the m mount of corruption (which * Solomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idol of the Moabites, and for Milcom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut down the groves, and filled their places with the bones of men.

15 Furthermore ^ the altar that was at Beth-el, and the high place made by Jeroboam the son of Nebat, which made Israel to sin, both this altar, and also the high place, brake he down, and burnt the high place, and stamped it to powder, and burned the grove.

16 And as Josiah turned himself, he spied the graves that were in the mount, and sent and took the bones out of the graves, and burned them upon the altar, and polluted it, according to the word of the Lord, that the ^ man of God proclaimed, which cried the same words.

17 Then he said, What title is that which I see? And the men of the city said unto him, It is the sepulchre of the man of God which came from Judah, and told these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remove his bones. So his bones were saved with the bones of the ^ prophet that came from Samaria.

19 Josiah also took away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem.

21 C Then the king commanded all the people, saying, * Keep the passover unto the Lord your God, * as it is written in the book of this covenant.

22 And there was no passover holden ^ like that from the days of the judges that judged Israel, nor in all the days of the kings of Israel, and of the kings of Judah.

23 And in the eighteenth year of king Josiah was this passover celebrated unto the Lord in Jerusalem.

24 Josiah also took away them that had familiar spirits, and the soothsayers, and the ima-

ges, and the idols, and all the abominations that that were espied in the land of Judah and in Jerusalem, to perform the words of the * law, which were written in the book that Hilkiah the priest found in the house of the Lord.

25 Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the ^ fierceness of his great wrath wherewith he was angry against Judah, because of all the provocations wherewith Manasseh had provoked him.

27 Therefore the Lord said, I will put Judah also out of my sight, \blacksquare I have put away Israel, and will cast off this city Jerusalem, which I have chosen, and the house whereof I said, My * name shall be there.

28 Concerning the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 C * In his days Pharaoh Nechoh king of Egypt went up against the king of Asshur to the river Perath. And king Josiah ^ went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his servants carried him dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 * Jehoahaz was three and twenty years old when he began to reign, and reigned three months in Jerusalem. His mother's name also was Hamutal the daughter of Jeremiah of Libnah.

32 And he did evil in the sight of the Lord, according to all that his ^ fathers had done.

33 And Pharaoh Nechoh put him in bonds ^ at Riblah in the land of Hamath, \ddagger while he reigned in Jerusalem, and put the land to a tribute of an hundred talents of silver, and \blacksquare talent of gold.

34 C And Pharaoh Nechoh made Eliakim the son of Josiah king in stead of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away, which when he came to Egypt, died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh, and taxed the land to give the money, according to the commandment of Pharaoh: he levied of every man of the people of the land, according to his value, silver and gold, to give unto Pharaoh Nechoh.

36 Jehoiakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did evil in the sight of the Lord, according to all that his fathers had done.

CHAP.

* 2 Chron. 35: 1.
Exod. 12.
3.
Deut. 16: 2.

Bel. Chr. 613.

* Levac. 7.
Deut. 12: 11.

* 1 Kingz 8: 29.
and 9: 3.
Ch. 21: 7.

* 2 Chron. 35: 20.

^ 2 Chron. 36: 1, 2.

\ddagger Or, that he should not reign.

^ That was the mount of olives, so called, because it was full of idols.

^ Which Jeroboam had built in Israel, 1 Kings 12: 28.

^ According to the prophecy of Jaddo, 1 Kings 13: 2.

^ Meaning the prophet which came after him, and caused him to eat contrary to the commandment of the Lord.

^ Which were both two buried in \blacksquare grave, 1 Kings 13: 31.

^ For the multitude and zeal of the people, with the great

preparation.

^ Because of the wicked heart of the people, which would not turn unto him by repentance.

^ Because he passed through his country, he feared lest he would have done him harm, and therefore would have stayed him, yet he consulted not with the Lord, and therefore was slain.

^ Meaning, the wicked kings before.

^ Which was Antiochia in Syria, called also Hamath.

Ref. Chr. 607.

C H A P. XXIV.

■ *Jehoiachim made subject to Nebuchadnezzar, rebelleth.* 3 *The cause of his ruin and all Judah's.* 6 *Jehoiachim reigneth.* 15 *He, and his people are carried unto Babylon.* 17 *Zedekiah is made king.*

IN his ^v days came Nebuchadnezzar king of Babel up, and Jehoiachim became his servant three years: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Judah to destroy it, * according to the word of the Lord, which he spake by his servants the prophets.

3 Surely by the [■] commandment of the Lord came this upon Judah, that he might put them out of his sight for the sins of Manasseh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Jehoiachim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiachim ^v slept with his fathers, and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river † Perath, all that pertained to the king of Egypt.

8 Jehoiachin *was* eighteen years old when he began to reign, and reigned in Jerusalem three months. His mother's name also *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did evil in the sight of the Lord, according to all that his father had done.

10 * In that time came the servants of Nebuchadnezzar king of Babel up against Jerusalem: so the city was besieged.

11 And Nebuchadnezzar king of Babel came against the city, and his servants did besiege it.

12 Then Jehoiachin the king of Judah [■] came out against the king of Babel, he, and his mother, and his servants, and his princes, and his eunuchs: and the king of Babel took him in the eighth year ^² of his reign.

13 [■] And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and brake all the vessels of gold, which Solomon king of Israel had made in the temple of the Lord, [■] the Lord had said.

14 And he carried away all Jerusalem, and

all the princes, and all the strong men of war, ^{Ref. Chr. 599.} *even* ten thousand into captivity, and all the workmen, and cunning men: so none remained saving the poor people of the land.

15 [■] And he carried away Jehoiachin into Babel, and the king's mother, and the king's wives, and his eunuchs, and the mighty of the land carried he away into captivity from Jerusalem to Babel, ^{* ■ Chron. 36. 10. Esther 2. 6.}

16 And all the men of war, *even* seven thousand, and carpenters, and locksmiths [■] thousand: all that were strong and apt for war, did the king of Babel bring to Babel captives.

17 ¶ * And the king of Babel made Mattaniah his uncle king in his stead, and changed his name to Zedekiah. ^{* Jer. 37. 1. and 52. 1.}

18 Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name also was Hamutal the daughter of Jeremiah of Libnah.

19 And he did evil in the sight of the Lord, according to all that Jehoiachim had done.

20 Therefore certainly the wrath of the Lord was against Jerusalem and Judah until he cast them out of his ^b sight. And Zedekiah rebelled against the king of Babel.

C H A P. XXV.

1 *Jerusalem is besieged of Nebuchadnezzar, and taken.* 7 *The sons of Zedekiah are slain before his eyes, and after are his own eyes put out.* 21 *Judah is brought to Babylon.* 25 *Gedaliah is slain.* 27 *Jehoiachin is exalted.*

AND * in the ^c ninth year of his reign, ^{■ Jer. 39. 1. and 52. 4.} the ^d tenth month, and tenth day of the month, Nebuchadnezzar king of Babel came, he, and all his host against Jerusalem, and pitched against it, and they built † forts against it round about it. ^{† Or, a. mount.}

2 So the city was besieged unto the eleventh year of king Zedekiah.

3 And the ninth *day* of the month the famine was ^e sore in the city, so that there was no bread for the people of the land.

4 Then the city was broken up, and all the men of war *fled* by night, by the way of the [■] gate, *which is* between two walls that was by the king's garden: now the Chaldees *were* by the city round about: *and the king went* by the way of the wilderness.

5 But the army of the Chaldees pursued after the king, and took him in the deserts of Jericho, and all his host was scattered from him.

6 Then they took the king, and carried him up to the king of Babel to Riblah, where they [■] gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah,

4 T and

* In the end of the third year of his reign, and in the beginning of the fourth. Dan. 1. 1.

■ Though God used these wicked tyrants [■] execute his just judgments, yet they are not to be excused, because they proceeded of ambition and malice.

v Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: read Jer. 22. 19.

² That is, yielded himself unto him by the counsel of Jeremiah.

³ In the reign of the king of Babylon.

■ Out of Jerusalem and Judah into Babylon.

■ That is, of Zedekiah.

■ Which the Hebrews call Teber, and it containeth part of December, and part of January.

c Infomuch that the mothers did eat their children, Lam. 4. 10.

† Which was a postern door, or some secret gate [■] issue out at.

■ Or condemned him for his perjury and treason, 2 Chron. 36. 13.

588. and bound him in chains, and carried him to Babel.

8 [¶] And in the fifth month, ^{and} ^{the} seventh day of the month, which was the nineteenth year of king Nebuchadnezzar king of Babel, came Nebuzar-adan, [†] chief steward and servant of the king of Babel, to Jerusalem,

† Or, came to Jerusalem.

9 And burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

10 And all the army of the Chaldees that were with the chief steward, brake down the walls of Jerusalem round about.

11 And the rest of the people that were left in the city, and those that were fled and ¹ fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chief steward carry away captive.

12 But the chief steward left of the poor of the land to dress the vines, and to till the land.

* Ch. 33. 17. Jer. 52. 1. 2.

13 ^{*} Also the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break, and carried the brass of them to Babel.

14 The pots ^{*} also and the besoms, and the instruments of music, and the incense dishes, and all the vessels of brass that they ministered in, took they away,

15 And the ashpans, and the basons, ^{and} ^{all} that was of gold, and that was of silver, took the chief steward away,

16 With the two pillars, one sea, and the bases, which Solomon had made for the house of the Lord: the brass of all these vessels was without weight.

* 1 Kings 7. 15. Jer. 52. 1. 2. 16.

17 ^{*} The height of one pillar was eighteen cubits, and the chapter thereon ^{was} brass, and the height of the chapter ^{was} with net-work three cubits, and pomegranates upon the chapter round about, all of brass: and likewise ^{was} the second pillar with the net-work.

18 And the chief steward took Seraiah the chief priest, and Zephaniah the ¹ second priest, and the three keepers of the door.

19 And out of the city he took an eunuch that had the oversight of the men of war, and ⁷ five men of them that were in the king's presence, which were found in the city, and Sopher captain of the host, who mustered the people of

the land, and threecore men of the people of the land, that were found in the city. ^{Ref. Chr. 588.}

20 And Nebuzar-adan the chief steward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away captive out of his own land.

22 [■] Howbeit there remained people in the land of Judah, whom Nebuchadnezzar king of Babel left, and made Gedaliah the son of Ahikam the son of Shaphan ruler over them, ^{Jer. 40. 5.}

23 Then when all the captains of the host and ^{their} men heard, that the king of Babel had made Gedaliah governor, they came to Gedaliah to Mizpah, to wit, Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of Maachathi, they and their men.

24 And Gedaliah ^⁹ sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babel, and ye shall be well.

25 ^{*} But in the seventh month Ishmael the son of Nethaniah the son of Elishama of the king's seed, came, and ten men with him, and smote Gedaliah, and he died, and so did he the Jews, and the Chaldees that were with him at Mizpah. ^{Jer. 41. 1.}

26 Then all the people both small and great, and the captains of the army arose, and came to ^⁹ Egypt: for they were afraid of the Chaldees.

27 Notwithstanding in the seven and thirtieth year after ^⁹ Jehoiachin king of Judah was carried away, in the twelfth month ^{and} the seven and twentieth ^{day} of the month, Evilmerodach king of Babel in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of the prison,

28 And spake kindly to him, and set his throne above the throne of the kings that were with him in Babel,

29 And changed his prison-garments: and he did continually eat bread before him, all the days of his life,

30 And his ^⁹ portion ^{was} [■] continual portion given him by the king, every day a certain, all the days of his life.

[†] Jeremiah writeth, chap. 52. 12. the tenth day, because the fire continued from the seventh day to the tenth.

¹ While the siege endured.

² Of these, read Exod. 27. 3.

³ That is, one appointed to succeed in the high priest's room, if he were sick, or otherwise letted.

⁴ Jeremiah maketh mention of seven, but here he speaketh of them that were the chiefest.

⁵ That is, he did exhort them in the name of the Lord

according to Jeremiah's counsel, to submit themselves to Nebuchadnezzar, seeing it was the revealed will of the Lord.

⁶ Contrary to Jeremiah's counsel, Jer. 40. 41, 42, 43.

⁷ Thus long was he, his wife, and his children in Babylon, whom Nebuchadnezzar's son, after his father's death, preferred to honour: thus by God's providence the seed of David was reserved even unto Christ.

⁸ Meaning, that he had an ordinary in the court.

The First Book of the CHRONICLES †, † Heb. ~~word~~ of days.

OR PARALIPOMENON †.

† Or, of things omitted, to wit, in the books of the kings.

THE ARGUMENT.

The Jews comprehend both these books in one, which the Grecians, because of the length, divide into two: and they are called Chronicles, because they note briefly the histories from Adam to the return from their captivity in Babylon. But these are not those books of Chronicles, which are so oft mentioned in the books of the kings of Judah and Israel, which did at large set forth the story of both the kingdoms, and afterward perished in the captivity: but an abridgment of the same, and were gathered by Ezra, as the Jews write, after their return from Babylon. This first book containeth a brief rehearsal of the children of Adam ~~and~~ Abraham, Isaac, Jacob, and the twelve patriarchs, chiefly of Judah, and of the reign of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his acts, both concerning civil government, and also the administration, and care of things concerning religion, for the good success whercof he rejoiceth, and giveth thanks to the Lord.

CHAP. I.

Ref. Chr. 4004, &c. 1 The genealogy of Adam and Noah until Abraham.
27 And from Abraham to Esau. 35 His children. 43 Kings and dukes came of him.

ADAM, ^a Sheth, Enoch,
2 Kenan, Mahalaleel, Jered,
3 Enoch, Methuselah, Lamech,
4 Noah, ^b Shem, Ham, and Japheth.
† Gen. 20. 2. 5 ¶ * The sons of Japheth were Gomer and Magog, and Medai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer, Ashchenaz, and † Iphath and Togarmah.
† Or, Rip-hath. 7 Also the sons of Javan, Elisha and Tarshishah, Kittim, and † Dodanim.
† Or, Rodanim. 8 ¶ The sons of Ham were Cush, and Mizraim, Put and Canaan.
9 And the sons of Cush, Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. Also the sons of Raamah were Sheba and Dedan.
10 And Cush begat ^c Nimrod, who began to be mighty in the earth.
11 And Mizraim begat Ludim and Anamim, and Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whom came the Philistines, and Caphthorim.
13 Also Canaan begat Zidon his first-born, and Heth,
14 And the Jebusite, and the Amorite, and the Girgashite,
15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ * The sons of Shem were Elam and Asshur, and Arphaxad, and Lud, and ^d Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arphaxad begat Shelah, and Shelah begat ^e Eber.
19 Unto Eber also were born two sons: the name of the one was Peleg: for in his days ~~was~~ the earth divided: and his brother's name was Joktan.
20 Then Joktan begat Almodad and Sheleph, and Hazermaveth and Jerah,
21 And Hadoram, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.
24 ^f Shem, ^g Arphaxad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sons of Abraham were Isaac, and Ishmael. † Gen. 21. 26. and 17. 5. and 21. 2. † Gen. 25. 13.
29 These are their generations. ¶ The eldest son of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam.
30 Mishma, and Dumah, Massa, † Hadad, and Tema, † Or, Hadar.
31 Jetur, Naphish and Kedemah: these are the sons of Ishmael.
32 ¶ And Keturah Abraham's ^h concubine bare sons, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sons of Jokshan, Sheba, and Dedan.
33 And

^a Meaning, that Seth was Adam's son, and Enoch Seth's son.
^b It had been sufficient to have named Shem, of whom came Abraham and David, but because the world was restored by those three, mention is also made of Ham and Japheth.
^c Who did first lift up himself above others, Gen. 10. 8.
^d Of whom came the Syrians, and therefore they are cal-

led Aramites throughout all the scripture.
^e Of him came the Hebrews, which ~~was~~ afterward called Israelites of Israel, which was Jacob: and Jews of Judah, because of the excellency of that tribe.
^f He repeateth Shem again, because he would come to the stock of Abraham.
^g Who came of Shem, and of him Shelah.
^h Read Gen. 25. 1, 2, 3.

33 And the sons of Midian were Ephah, and Ephar, and Henoah, and Abida, and Eldaah: • Gen. 25. 4. Gen. 21. 2. Gen. 25. 9. † Or, Zebulun.

34 And * Abraham begat Isaac: the sons Isaac, Esau, and Israel.

35 ¶ The sons of Esau were ¹ * Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, † Zephi, and Gatam, Kenaz, and ² Timna, and Amalek.

37 The sons of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sons of ³ Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sons of Lotan, Hori, and Homam, and Timna Lotan's sister.

40 The sons of Shobal were Alian, and Manahath, and Ebal, and Shephi, and Onam. And the sons of Zibeon, Aiah and Anah.

41 The son of Anah was Dishon. And the sons of Dishon, Amran, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer were Bilhan, and Zavan, and Jakan. The sons of Dishon were Uz, and Aran.

43 ¶ And these were the ⁴ kings that reigned in the land of Edom, before a king reigned over the children of Israel, *to wit*, Bela the son of Beor, and the name of his city was Dinhabah.

44 Then Bela died, and Jobab the son of Zerah of ⁵ Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

47 So Hadad died, and Samlah of Masrekah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city was † Pai, and his wife's name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke † Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAPTER II.

1 The genealogy of Judah unto Jesse the father of David.

THESE are the sons of Israel, * Reuben, Simeon, Levi and Judah, Issachar, and Zebulun, • Gen. 29. 32. and 30. 5. and 35. 18. • Gen. 29. 31. and 46. 12. Ch. 4. 1. • Gen. 28. 29. Matt. 1. 3. • Ruth 4. 18. † Or, Zebulun.

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of ⁶ Judah, Er, and Onan, and Shelah; these three were born to him of the daughter of Shua the Canaanites: but Er the eldest son of Judah was evil in the sight of the Lord, and he slew him.

4 ¶ And Tamar his daughter-in-law bare him Pharez and Zerah: *so* all the sons of Judah were five. • Gen. 28. 29. Matt. 1. 3. • Ruth 4. 18. † Or, Zebulun.

5 * The son of Pharez, Hezron and Hamul.

6 The sons also of Zerah were † Zimri, and ⁷ Ethan, and Heman, and Calcol, and Dara, which were five in all.

7 And the son of Carmi, † Achar that troubled Israel, transgressing in the thing excommunicate. † Or, Achan. • Job. 7. 1.

8 The son also of Ethan, Azariah.

9 And the sons of Hezron that were born unto him, Jerahmeel, and ⁸ Ram, and Chelubai.

10 And Ram begat Amminadab, and Amminadab begat Nahshon, ⁹ prince of the children of Judah,

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat † Jesse, † Or, Jesse. • 1 Sam. 16. 19. and 17. 12. † Or, Samon-mah.

13 * And Jesse begat his eldest son Eliab, and Abinadab the second, and † Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, and David the seventh.

16 Whose sisters were Zeruiah and Abigail: And the sons of Zeruiah, Abishai, and Joab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa was Jether an Ishmaelite.

18 ¶ And ¹⁰ Caleb the son of Hezron begat Jerioth of Azubah his wife, and her sons are these, Jesher and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 * And Hur begat Uri, and Uri begat Bezaleel. • Exod. 31. 2.

21 And afterward came Hezron to the daughter of Machir the father of ¹¹ Gilead, and took her when he was threescore years old, and she bare him Segub.

22 And Segub begat Jair, which had three and twenty cities in the land of Gilead.

23 And Geshur with Aram took the towns of Jair ¹² from them, and Kenath, and the towns thereof, *even* threescore cities. All these were the sons of Machir the father of Gilead.

24 And after that Hezron was dead at ¹³ Caleb-ephratah, then Abiah Hezron's wife bare him also Ashur the ¹⁴ father of Tekoa.

25 And

¹ These were born of three divers mothers, read Gen. 36. 4.

² Which was Eliphaz concubine: read Gen. 36. 12.

³ He is also called the Seir Horite, which inhabited mount Seir, Gen. 36. 20.

⁴ He maketh mention of the kings that ████ of Esau, according to God's promise made to Abraham concerning him, that kings should come of him. These eight kings reigned one after another in Idumea unto the time of David, who conquered their country.

⁵ Which was the principal city of the Edomites.

⁶ Though Judah was not Jacob's eldest son, yet he first

beginneth at him, because he would come to the genealogy of David, of whom came Christ.

⁷ Of these read, 1 Kings 4. 31.

⁸ Whom St. Matthew calleth Aram, Matt. 1. 3.

⁹ That is, chief of the family.

¹⁰ Who was called Chelubai the son of Hezron, ver. 9.

¹¹ Who was prince of mount Gilead: read Num. 32. 40.

¹² That is, the Geshurites and Syrians took the towns from Jair's children.

¹³ Which was ██ town named of the husband and wife, called also Bethlehem-ephratah.

¹⁴ Meaning, the chief and prince.

Bef. Chr. 25 And the sons of Jerahmeel the eldest son of Hezron were Ram the eldest, then Bunah, and Oren, and Ozem, and Ahijah.

26 Also Jerahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sons of Ram, the eldest son of Jerahmeel, were Maaz, and Jamin, and Ekar.

28 And the sons of Onam were Shammai and Jada. And the sons of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.

30 The sons of Nadab were Seled and Appaim, but Seled died without children.

31 And the son of Appaim was Ishi, and the son of Ishi, Sheshan, and the son of Sheshan, Ahlai.

32 And the sons of Jada the brother of Shammai were Jether and Jonathan: but Jether died without children.

33 And the sons of Jonathan were Peleth and Zaza. These were the sons of Jerahmeel.

34 And Sheshan had no sons, but daughters. And Sheshan had a servant that was an Egyptian named Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Also the sons of Caleb the brother of Jerahmeel, were Mesha his eldest son, which was the father of Ziph: and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron were Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 The son also of Shammai was Maon: and Maon was the father of Bethzur.

46 And Ephah a concubine of Caleb bare Haran and Moza, and Gazez: Haran also begat Gazez.

47 The sons of Jahdai were Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Caleb's concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheva the father of Machbenah,

and the father of Gibeah. * And Achsa was Caleb's daughter.

50 ¶ These were the sons of Caleb the son of Hur the eldest son of Ephrathah, Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons, and he † was the overseer of half Hammenoth.

53 And the families of Kirjath-jearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zareaites, and the Eshtaulites.

54 The sons of Salma of Beth-lehem, and the Netophathite, the crowns of the house of Joab, and ‡ half the Manahethites, and the Zorites.

55 And the families of the scribes dwelling at Jabez; the Tirathites, the Shimeathites, the Shuchathites, which are the Kenites, that came of Hemath the father of the house of Rechab.

C H A P. III.

1 The genealogy of David, and of his posterity unto the sons of Josiah.

THESE also were the sons of David, which were born unto him in Hebron: the eldest Amnon, of Ahinoam the Jezreelitess: the second Daniel, of Abigail the Carmelitess.

2 The third, Absalom, the son of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 These six were born unto him in Hebron: and there he reigned seven years and six months: and in Jerusalem he reigned three and thirty years.

5 And these four were born unto him in Jerusalem, Shimea, and Shobab, and Nathan, and Solomon of Bath-shua the daughter of Ammiel:

6 Ibhar also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sons of David, besides the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son was Rehoboam, whose son was Abiah, and Asa his son, and Jehoshaphat his son,

11 And Joram his son, and Ahaziah his son, and Joash his son,

12 And Amaziah his son, and Azariah his son, and Jotham his son,

13 And Ahaz his son, and Hezekiah his son, and Manasseh his son,

14 And Amon his son, and Josiah his son.

4 U

15 ¶ And

7 Who died whilst his father was alive, and therefore it is said, ver 34. that Sheshan had no sons.

2 That is, the chief governor or prince of the Ziphims, because the prince ought to have a fatherly care and affection toward his people.

3 This difference between the wife and the concubine, that the wife was taken with certain solemnities of marriage, and her children did inherit: the concubine had no solemnities in marriage, neither did her children inherit, but had a portion of goods or money given them.

b Meaning, the chief and principal.

c Which were men learned and expert in the law.

¶ Read Num. 10. 29. and Judg. 1. 16.

e He returneth in the genealogy of David, to shew that Christ came of his stock.

f Which, 2 Sam. 3. 3. is called Chelab, born of her that was Nabal's wife the Carmelite.

g Called also Bath sheba the daughter of Eliam: so they gave them divers names.

h Elishama, or Elishua, 1 Sam. 5. 15. and Eliphelet died, and David named those sons which were next born by the same names: in the book of the Kings his children are mentioned which were alive, and here both they that were alive and dead.

† Or, he that saw the half, because the prince ought to oversee his subjects.

‡ Or, the Zorites, the half of the Manahethites.

Bef. Chr.
1300, &c.

31 And at Beth-marcaboth, and at Hazar-fufim, at Beth-birei, and at Shaaraim: these were their cities unto the reign of ^u David.

32 And their towns were Etam, and Ain, Rimmon, and Tochen, and Afhan, five cities.

33 And all their towns that were round about these cities unto Baal. These are their habitations and the declaration of their genealogy.

34 And Meshobab and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Joslibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Afaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they ^w went to the entering in of Gedor, even unto the east-side of the valley, to seek pasture for their sheep.

40 And they found fat pasture and good, and ⁿ wide land, both quiet and fruitful: for they of Ham had dwelt there before.

41 And these described by name came in the days of Hezekiah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their room, because there was pasture there for their sheep.

42 And besides these, five hundred men of the sons of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rephaiah, and Uzziel the sons of Ishi, were their captains,

43 And they smote the rest of Amalek that had ^x escaped, and they dwelt there unto this day.

C H A P. V.

1 The birthright taken from Reuben and given to the sons of Joseph. 3 The genealogy of Reuben, 11 and Gad, 23 and of the half tribe of Manasseh.

^{* Gen 35. 22. and 49. 4.} **T**HE sons also of Reuben the eldest son of Israel (for he was the eldest, ^{*} but had defiled his father's bed, therefore his birthright was given unto the ^y sons of Joseph the son of Israel, so that the genealogy is not reckoned after his birthright.

2 For Judah prevailed above his brethren, and of him came ⁿ the prince, but the birthright was Joseph's)

^{* Gen. 46. 9. Exod. 6. 14. Num. 26. 5.} 3 ^{*} The sons of Reuben the eldest son of Israel were Hanoah and Pallu, Hezron and Carmi.

4 The sons of Joel, Shemaiah his son, Gog his son, and Shimei his son,

^u Then David restored them to the tribe of Judah.
ⁿ For the tribe of Simeon was so great in number, that in the time of Hezekiah they sought new dwellings unto Gedor, which is in the tribe of Dan.
^x And were not slain by Saul and David.
^y Because they were made two tribes, they had ⁿ double portion.
ⁿ That is, he was the chiefest of all the tribes according to Jacob's prophecy, Gen. 49. 8. and because Christ should come of him.

^a To wit, in the time of Uziah king of Israel, 2 Kings

5 Michah his son, Reaiah his son, and Baal his son, Bef. Chr. 1300, &c.

6 Beerah his son: whom Tilgath-pilnefer king of Asshur ⁿ carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogy of their generations, Jeiel and Zechariah were the chief,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, which dwelt in ⁿ Aroer, even unto Nebo and Baal-meon.

9 Also eastward he inhabited unto the entering in of the wilderness from the river [†] Perath: for they had much cattle in the land of Gilead. † Or, Ephrates.

10 And in the days of Saul they warred with the ^c Hagarims, which fell by their hands: and they dwelt in their tents in all the east parts of Gilead.

11 ¶ And the children of Gad dwelt over-against them in the land of Bashan unto Salcah.

12 Joel was the chiefest, and Shapham the second, but Jaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jahan, and Zia, and Heber, seven.

14 These are the children of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz.

15 Ahi the son of Abdiel, the son of Guni, was chief of the household of their fathers.

16 And they dwelt in Gilead in ^d Bashan, and in the towns thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben and of Gad, and of half the tribe of Manasseh, of those that were valiant men, able to bear shield and sword, and to draw a bow, exercised in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarims, with ^c Jerur, and Naphish, and Nodab.

20 And they were ^f holpen against them, and the Hagarims were delivered into their hand, and all that were with them: for they cried to God in the battle, and he heard them, because they trusted in him.

21 And they led away their cattle, even their camels fifty thousand, and two hundred and fifty thousand sheep, and two thousand asses, and of [†] persons an hundred thousand. † Heb. seals of men.

22 For many fell down wounded, because the war was of God. And they dwelt in their steads until the ^s captivity.

23 And the children of the half tribe of Manasseh dwelt in the land, from Bashan unto Baal-

15. 29.

ⁿ These places were beyond Jordan toward the east, ⁿ the land given ⁿ the Reubenites.

^c The Ishmaelites that ⁿ of Hagar Abraham's concubine.

ⁿ Both the whole country and ⁿ peculiar city ⁿ called by this name Bashan.

^c These twain were the sons of Ishmael, Gen. 25. 15.

^f To wit, by the Lord that gave them the victory.

ⁿ Meaning, the captivity of the ten tribes under Tilgath Pilnefer.

1300, &c. Bet. Chr. 1300, &c. Baal-hermon, and Senir, and unto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, even Ephraim and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Asshur, and the spirit of Tilgath-Pileser king of Asshur, and he carried them away: even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah and Habor, and Hara, and to the river Gozan, unto this day.

CHAPTER VI.

1 The genealogy of the sons of Levi. 31 Their order in the ministry of the tabernacle. 49 Aaron and his sons priests. 54, 57 Their habitations.

THE sons of Levi were Gershon, Kohath, and Merari.

2 And the sons of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sons of Aaron, Nadab, and Abihu, and Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerachiah, and Zerachiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (it was he that was priest in the house that Solomon built in Jerusalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak departed when the Lord carried away into captivity Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi were Gershon, Kohath, and Merari.

17 And these be the names of the sons of Gershon, Libni, and Shimei.

18 And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari, Mahli and Mushi; and these are the families of Levi, concerning their fathers. Bet. Chr. 740.

20 Of Gershon, Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

22 The sons of Kohath, Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziab his son, and Shaul his son.

25 And the sons of Elkanah, Amasai, and Ahimoth.

26 Elkanah: The sons of Elkanah, Zophar his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Shemucl, the eldest Vashni, then Abiah.

29 The sons of Merari were Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Afajah his son.

31 And these be they whom David set for to sing in the house of the Lord, after that the ark had rest.

32 And they ministered before the tabernacle, even the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custom.

33 And these ministered with their children: of the sons of Kohath, Heman a singer, the son Joel, the son of Shemucl,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Afaph stood on his right hand: and Afaph was the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah.

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershon, the son of Levi.

44 And their brethren the sons of Merari were on the left hand, even Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziab, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The

^a Otherwise called Baal-gad.

^b Thus God stirred up the wicked, and used them as instruments to execute his just judgment against sinners, although they were led with malice and ambition.

^c Which was high priest after that Abiathar was deposed, according to the prophecy of Eli the priest, 1 Sam. 2. 31. 35.

^d And did valiantly resist king Uzziab, who would have usurped the priest's office, 1 Chron. 26. 17, 18.

^e That is, he was led into captivity with his father Seraiah the high priest, 1 Kings 25. 18.

^f Who seemeth to be called Izhar, Exod. 6. 21.

^g Who is also called Joel, 1 Sam. 8. 2. and ver. 3. of this chapter.

^h After it was brought to that place where the temple should be built, and was carried to and fro.

ⁱ Read Exod. 27. 21.

^k Meaning, the cousin of Heman, ver 33.

Def. Chr. 1280, &c. 47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 ¶ And their ^a brethren the Levites were appointed unto all the service of the tabernacle of the house of God.

49 But Aaron and his sons burnt incense upon the altar of burnt-offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 These are also the sons of Aaron, Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zeraiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, and Ahimaaz his son.

54 ¶ And these are the ^a dwelling-places of them throughout their towns and coasts, *even* of the sons of Aaron for the family of the Kohathites, for the ^b lot was theirs.

55 So they gave them ^c Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the field of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And ^d the sons of Aaron they gave the cities of Judah for ^e refuge, *even* Hebron, and Libna with their suburbs, and Jattir, and Esh-temoa with their suburbs,

58 And ^f Hilan with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, and Bethshemesh and her suburbs.

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and ^g Alemeth with her suburbs, and Anathoth with her suburbs: all their cities *were* thirteen cities, by their families.

61 And unto the sons of ^h Kohath, the remnant of the family of the tribe *even* of the half tribe of the half of Manasseh, by lot ten cities.

62 And to the sons of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Israel gave to the Levites, cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which they called by *their* names.

66 And they of the families of the sons of Kohath, had cities *and* their coasts out of the tribe of Ephraim.

67 ⁱ And they gave unto them cities of re-

fuge, Shechem in mount Ephraim and her suburbs, and Gezer and her suburbs,

68 Jokmeam also and her suburbs, and Bethhoron with her suburbs,

69 And Aijalon and her suburbs, and Gathrimmon, and her suburbs,

70 And out of the half tribe of Manasseh, † Aner and her suburbs, and † Bileam and her suburbs, for the families of the remnant of the sons of Kohath.

71 Unto the sons of ^j Gershom out of the family of the half tribe of Manasseh, Golan in Bashan and her suburbs, and † Ashtaroth with her suburbs,

72 And out of the tribe of Issachar † Kedesh and her suburbs, Daberath and her suburbs,

73 † Ramoth also and her suburbs, and † Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs,

75 And † Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and † Hammon and her suburbs, and † Kirjathaim and her suburbs,

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun † Rimmon and her suburbs, and † Tabor and her suburbs,

78 And ^k on the other side Jordan *by* Jericho, ^l on the east side of Jordan, out of the tribe of Reuben, ^m Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

C H A P. VII.

ⁿ The genealogy of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

AND the sons of Issachar *were* Tola and † Puah, ^o Jashub, and Shimron, four.

2 And the sons of Tola, Uzzi, and Rephajah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads in the households of their fathers. Of Tola ^p valiant men of war in their generations, ^q whose number *was* in the days of David two and twenty thousand, and six hundred.

3 And the son of Uzzi *was* Izrahaiah, and the sons of Izrahaiah, Michael, and Obadiah, and Joel, and Ishiah, ^r five men all princes.

4 And with them in their generations after the household of their fathers *were* bands of men of ^s for battle, six and thirty thousand: for they had many wives and children.

5 And their † brethren among all the families of Issachar *were* valiant men of war, reckoned

4 X

15.

^a Or, Almon, Josh. 21. 18.

^b That is, they gave ^t portion to the Kohathites, which ^u the remnant of the tribe of Levi, out of the half tribe of Manasseh, and ^v of Ephraim, ver. 66.

^c Who in the first verse is called also Gershom.

^d Who also is called Job, Gen. 46. 13.

^e That is, their number was found thus great when David numbered the people, 2 Sam. 24. 1.

^f Meaning, the four sons, and the father.

^a The Levites ^{were} called the fingers brethren, because they came of the same stock.

^b Read Num. 4. 4.

^c Or, cities which were given ^{to} the Levites.

^d They were first appointed, and prepared for.

^e Which was also called Kirjath-arba, Gen. 23. 2. Josh. 21. 11.

^f That he that had killed ^{him} might flee thereunto for succour, till his cause were tried, Deut. 19. 2.

^g Which Joshua calleth Holon, Josh. 15. 51. and 21.

Def. Chr. 1444, &c.

† Or, Tannach, Josh. 21. 25.
† Or, Gathrimmon.

† Or, Beehterah, Josh. 21. 27.

† Or, Kirjathon, Josh. 21. 28.

† Or, garmuth, Josh. 21. 29.

† Or, Engannim, Josh. 21. 29.

† Or, Helkoh, Josh. 21. 31.

† Or, Ammothdor, Josh. 21. 32.

† Or, Kartan, Josh. 21. 32.

† Or, Jokneam, Josh. 21. 31.

† Or, Kartah, Josh. 21. 34.

* Josh. ²¹ and 22. 36.

† Or, Phuvah.

† Or, kinmen.

1400, &c. seven thousand.

6 ¶ The sons of Benjamin were Bela, and Becher, and Jediael, ³ three.

7 And the sons of Bela, Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five heads of the household of their fathers, valiant men of war, and were reckoned by their genealogies, two and twenty thousand and thirty and four.

8 And the sons of Becher, Zemira, and Josaph, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abia and Anathoth, and Alameh: all these were the sons of Becher.

9 And they were numbered by their genealogies, according to their generations, and the chief of the houses of their fathers, valiant men of war, twenty thousand and two hundred.

10 And the son of Jediael was Bilhan, and the sons of Bilhan, Jeush, and Benjamin, and E-hud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sons of Jediael, chief of the fathers, valiant men of war, seventeen thousand and two hundred, marching in battle array to the war.

12 And Shuppim and Huppim were the sons of † Ir, ¹ but Hushim was the son ¹ of † another.

13 ¶ The sons of Naphtali, Jahziel, and Guni, and Jezer, and † Shallum ² of the sons of Bilhah.

14 The son of Manasseh was Ashriel, whom she bare unto him, ¹ but his concubine of Aram bare Machir the ² father of Gilead.

15 And Machir took to wife the sister of Huppim and Shuppim, and the name of their sister was Maachah. And the name of the second son was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare ³ son, and called his name † Peresh, and the name of his brother was Sheresh: and his sons were Ulam and Rakem.

17 And the son of Ulam was Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh.

18 And ¹ his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sons also of Ephraim were Shuthelah, and Bered his son, and Tahath his son, and his son Eladah, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead: and the men ² of Gath that were born in the land, slew them, because they came down to take away their cattle.

22 Therefore Ephraim their father mourned many days, and his † brethren came to comfort him.

23 And when he went to his wife, she conceived and bare him a son, and he called his name Beriah, because affliction was in his house.

24 And his † daughter was Sherah, which

built Beth-horon the nether, and the upper, and Uzzen Sheerah.

25 And Rephah was his ² son, and Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non his son, Jehoshua his son.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, unto † Azzah, and the villages thereof,

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the son of Israel.

30 ¶ ³ The sons of Asher were Imnah, and Ihuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah, Heber, and Malchiel, which is the father of Birzavith.

32 And Heber begat Japhlet and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet were Pasach, and † Bimhal, and Ashuath: these were the children of Japhlet.

34 And the sons of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem were Zophah, and Jimna, and Shelesh, and Amal.

36 The sons of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shammah, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether, Jephunneth, and Pifpa, and Ara.

39 And the sons of Ulla, Harah, and Haniel, and Rizia.

40 All these were the children of Ashur, the heads of their fathers houses, noble men, valiant men of war and chief princes, and they were reckoned by their genealogies for war and for battle to the number of six and twenty thousand men.

C H A P. VIII.

1 The sons of Benjamin, 33 And race of Saul.

Benjamin also ² begat Bela his eldest son, Ashbel the second, and Aharah the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sons of Ehud: these were the chief fathers of those that inhabited Geba: and ³ they were carried away captives to Manahath,

7 And Naaman, and Ahiah, and Gera, he carried them away captives: and ⁴ he begat Uzza, and Ahihud. ■ And

¹ Called also Ashbel, Gen. 46. 21. Num. 26. 38.
² Which were the chief: for else they were seven in all, as appeareth, Gen. 46. 21.
³ Meaning, that he was not the son of Benjamin, but of Dan. Gen. 46. 23.
⁴ These came of Dan and Naphtali, which were the sons of Bilhah, Gen. 46. 23, 24, 25.
⁵ Meaning, the sister of Gilead.

■ Which was one of the five principal cities of the Philistines, slew the Ephraimites.
² To wit, of Ephraim.
³ He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogy of Saul.
⁴ Meaning, the inhabitants of the city Geba.
⁵ To wit, Ehud.

Bef. Chr. 8 And Shaharaim begat *certain* in the coun-
1304, &c. try of Moab, after he had sent away Hushim
and Baara his wives.

9 He begat, I say, of Hodesh^r his wife, Jobab and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia and Mirma: these were his sons, *and* chief fathers.

11 And of Hushim he begat Ahitub and Elpaal.

12 And the sons of Elpaal *were* Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beriah and Shema (which were the chief fathers among the inhabitants of Aijalon: they drove away the inhabitants of Gath.)

14 And Ahio, Shashak and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Jezliah, and Jobab, the sons of Elpaal,

19 Jakim also, and Zichri and Zabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And †Adaiah, and Beraiah, and Shimrath the sons of Shimhi.

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan;

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeiah and Penuel the sons of Shashak,

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jareshiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were the chief^r fathers according to their generations, *even* princes, which dwelt in Jerusalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldest son *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begat Shimea: these also dwelt with their brethren in Jerusalem, *even* by their brethren.

33 And^r Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and^r Esh-baal.

34 And the son of Jonathan *was* Meribbaal, and Meribbaal begat Micah,

35 And the sons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

37 And Moza begat Bineah, whose son *was* Raphah, *and* his son Eleasah, *and* his son Azel.

38 And Azel had six sons, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sons of Azel.

39 And the sons of Eshek his brother *were* Ulam his eldest son, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam *were* valiant men of war which shot with the bow, and had many sons and nephews, **■** hundred and fifty: all these were of the sons of Benjamin.

C H A P IX.

■ *All Israel and Judah are numbered.* 10 *Of the Priests and Levites,* 11, 18 *And of their offices.*

THUS all Israel were numbered by their genealogies: and behold, they are written in the book of the kings of Israel and of Judah; *and* they were^r carried away to Babel for their transgression.

2 ¶ And the chief inhabitants that dwelt in their own possessions, *and* in their own cities, *even* Israel, the Priests, the Levites, and the^r Nethinims:

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh,

4 Uthai the son of Ammihud the son of Omri, the son of Imri, the son of Bani: of the children of Pharez, the son of Judah.

5 And of Shiloni, Afaiah the eldest, and his sons.

6 And of the sons of Zerah, Jeuel, and their brethren six hundred and ninety.

7 And of the sons of Benjamin, Sallu the son of Meshullam, the son of Hodaviah, the son of Hafenuah,

■ And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Revel, the son of Ibnijah:

9 And their brethren according to their generations, nine hundred fifty and six: all these men were † chief fathers in the households of their fathers.

10 ¶ And of the priests, Jedajah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub the^r chief of the house of God.

12 And Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer.

13 And their brethren the chief of the households of their fathers, **■** thousand seven hundred and threescore valiant men for the^r work of the service of the house of God.

14 ¶ And of the Levites, Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah of the sons of Merari,

15 And Bakbakkar, Heresh and Galal, and Mattaniah the son of Micha, the son of Zichri, the son of Asaph,

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Aza, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub,

^r After he had put away his two wives.

^s The chief of the tribe of Benjamin that dwelt in Jerusalem.

^t Who in 1 Sam. 9. 1. is called Abiel.

^u He is also named Ishbosheth, ■ Sam. 2. 8.

^v He is likewise called Mephibosheth, ■ Sam. 9. 6.

^w Hitherto he hath described their genealogies before

they went into captivity: and now he describeth their history after their return.

^x Meaning the Gibeonites, which served **■** the temple, read Josh. 9. 23.

^y That is, he was the high priest.

^z To serve in the temple, every **■** according to his offices.

† Or, chief of the families.

Best. Chr. 1200, 1201. Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 For they were porters to this time by companies of the children of Levi unto the ^b king's gate Eastward.

19 And Shallum the son of Kore the son of Ebiasaph the son of Korah, and his brethren the Korathites (of the house of their father) *were* over the work *and* office to keep the gates of the ^a tabernacle: so their families *were* over the host of the Lord, keeping the entry.

20 And Phinhas the son of Eleazar *was* their guide, and the Lord *was* with him.

21 Zechariah the son of Meshelemiah *was* the porter of the door of the tabernacle of the congregation.

22 All these *were* chosen for porters of the gates, two hundred and twelve, which *were* numbered according to their genealogies by their towns. David established these and Samuel the Seer † in their perpetual office.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the tabernacle by wards,

24 The porters *were* in four quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren *which were* in their towns, came at ^c seven days from time to time with them.

26 For these four chief porters *were* in perpetual office, and *were* of the Levites, and had charge of the † chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge *was* theirs, and they caused it to be opened every morning.

28 And certain of them had the rule of the ministering vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also *were* appointed over the instruments, and over all the vessels of the sanctuary, and of the ^e flour, and the wine, and the oil, and the incense, and the sweet odours.

30 And certain of the sons of the priests made ointments of sweet odours.

31 And Mattithiah one of the Levites, which *was* the eldest son of Shallum the Korhite, had the charge of the things that *were* made in the frying-pan.

32 And other of their brethren the sons of Kohath had the oversight of the ^a shew-bread, to prepare it every sabbath.

33 And these *were* the singers, the chief fathers of the Levites, *which dwelt* in the chambers ^f and had none other charge: for they had to do in that business day and night.

34 These *were* the chief fathers of the Levites according to their generations, and the principal which *dwelt* at Jerusalem.

35 ^g And in Gibeon *dwelt* † the father of Gibeon, Jeiel, and the name of his wife *was* Machah.

36 And his eldest son *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: they also *dwelt* with their brethren at Jerusalem, *even* by their brethren. ^{823.}

39 And ^h Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan and Malchishua, and Abinadab and Esh-baal. ^{1 Sam. 14. 51. Ch. 8. 33.}

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begat ⁱ Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza.

43 And Moza begat Binea, whose son *was* Rephaiah, and his son *was* Eleafah, and his son Azel.

44 And Azel had six sons, whose names *were* these, Azricam, Bocheru, and Ishmael, and Shearaiah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAP. X.

1 *The battle of Saul against the Philistines, 4 In which he dieth, 6 And his sons also. 13 The cause of Saul's death.*

THEN ^h the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell down slain in mount Gilboa. ^{1 Sam. 31. 1.}

2 And the Philistines pursued after Saul, and after his sons, and the Philistines smote Jonathan and Abinadab, and Malchishua the sons of Saul.

3 And the battle *was* sore against Saul, and the archers † hit him, and he *was* wounded of the archers. ^{† Heb. Jer.}

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me through therewith, lest these uncircumcised come and mock at me: but his armour-bearer would not, for he *was* sore afraid: therefore Saul took the sword and fell upon it.

5 And when his armour-bearer saw that Saul *was* dead, he fell likewise upon the sword, and died.

6 So Saul died and his three sons, and all his house, they died together.

7 And when all the men of Israel that *were* in the valley, saw how they fled, and that Saul and his sons *were* dead, they forsook their cities, and fled away, and the Philistines came and *dwelt* in them.

8 And on the morrow when the Philistines came to spoil them that *were* slain, they found Saul and his sons † lying in mount Gilboa. ^{† Heb. Jer.}

9 And when they had stript him, they took his head, and his armour, and sent them into the land of the Philistines round about, to publish it unto their idols, and to the people.

10 And they laid up his armour in the house of their god, and set up his head in the house of ^h Dagon.

11 ¶ When all they of Jabesh-Gilead heard all that the Philistines had done to Saul,

12 Then they arose (all the valiant men) and took the body of Saul, and the bodies of his sons,

^a So called, because the king came into the temple thereby, and not the common people.

^b Their charge *was*, that none should enter into those places which *were* only appointed for the priests to minister in.

^c They served weekly, as Ezek. 4. 10.

^d Whereof the meat-offering *was* made, Lev. 2. 1.

^e But *were* continually occupied in singing praises to God.

^f Who *was* also called Jehoiadah, chap. 8. 36.

^g Which *was* the idol of the Philistines, and from the belly downward had the form of a fish, and upward of a man.

1056. fons, and brought them to Jabesh, and buried the bones of them under an oak in Jabesh, and fasted seven days.

13 So Saul died for his transgression, that he committed against the Lord, * even against the word of the Lord, which he kept not, and in that he fought and asked counsel of **†** familiar spirit,

14 And asked not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

C H A P. XI.

3 After the death of Saul is David anointed in Hebron. 5 The Jebusites rebel against David, from whom he taketh the tower of Zion. 6 Joab is made captain. 10 His valiant men.

THEN * all Israel ¹ gathered themselves to David unto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, even when Saul was king, thou leddest Israel out and in: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be captain over my people Israel.

3 So came all the elders of Israel to the king to Hebron, and David made **■** covenant with them in Hebron before the Lord. And they anointed David king over Israel, **■** according to the word of the Lord by the hand of Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David took the tower of Zion, which is the city of David.

6 And David said, **■** Whosoever smiteth the Jebusites first, shall be the chief and captain. So Joab the son of Zeruiah went first up, and was captain.

7 And David dwelt in the tower: therefore they called it the city of David.

8 * And he built the city on every side, from Millo even round about, and Joab repaired the rest of the city.

9 And David prospered, and grew: for the Lord of hosts was with him.

10 * These also are the chief of the valiant men that were with David, and joined their force with him in his kingdom with all Israel, to make him king over Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom David had, Jashobeam the son of Hachmoni, the **■** chief among thirty: he lift up his spear against three hundred, whom he slew at one time.

12 And after him was Eleazar the son of **†** Dodo the Ahohite, which was one of the three valiant men.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle: and there was **■** parcel of ground full

of barley, and the people fled before the Philistines.

14 And they stood in the midst of the field, ¹ and saved it, and slew the Philistines: so the Lord gave **■** great victory.

15 ¶ And three of the ^m thirty captains went to **■** rock to David, into the cave of Adullam. And the army of the Philistines camped in the valley of Rephaim.

16 And when David was in the hold, the Philistines garrison was **■** Beth-lehem.

17 And David longed, and said, **■** Oh that **■** would give me to drink of the water of the well of Beth-lehem, that is **■** the gate!

18 Then these three brake through the host of the Philistines, and drew water out of the well of Beth-lehem that **■** by the gate, and took it and brought it to David: but David would not drink of it, but poured it for **■** oblation to the Lord,

19 And said, Let not my God suffer me to do this: should I drink the ⁿ blood of these men's lives? for they have brought it with the jeopardy of their lives: therefore he would not drink it: these things did these three mighty men.

20 ¶ And Abishai the brother of Joab, he **■** chief of the three, and he lift up his spear against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honourable than the two, and he was **■** their captain: **■** but he attained not unto the *first three*.

22 Benaiah the son of Jehoiada (the son of a valiant man) which had done many acts, and was of Kabzeel, he slew two **†** strong men of Moab: he went down also and slew a lion in the midst of **■** pit in time of snow.

23 And he slew **■** Egyptian, a man of great stature, even five cubits long, and in the Egyptian's hand was a spear like **■** weaver's beam: and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had the **■** among the three worthies.

25 Behold, he was honourable among thirty, but he attained not unto the *first three*. * And David made him of his counsel.

26 ¶ These also were valiant **■** of war, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 ^p Shammoth the Harodite, Helez the Pelonite,

28 Ira the son of Ikkeish the Tekoite, Abiezer the Antothite,

29 **■** Sibbecai the Hufathite, Illai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the rivers of Gaash, Abiel the Arbathite,

4 Y

33 Azma-

¹ This was after the death of Ishbosheth Saul's son, when David had reigned **■** Judah seven years and six months in Hebron, **■** Sam. 5. 5.

^k Meaning, the most excellent and best esteemed for his valiantness: some read, The chief of the princes.

^l This act is referred **■** Shammah, **■** Sam. 23. 11. which seemeth was the chiefest of these.

^m That is, Eleazar and his **■** companions.

ⁿ That is, this water, for the which they ventured their blood.

^o Meaning, those three which brought the water to David.

^p Called also Shemmoah, **■** Sam. 23. 25.

■ He is also called Mebunnai, **■** Sam. 23. 27.]

33 Azmaveth the Baharamite, Eliahba the Shaalbonite,
 34 The sons of Hahem the Gizonite, Jonathan the son of Shageh the Hararite,
 35 Ahiam the son of Sacar the Hararite, Eliphah the son of Ur,
 36 Hopher the Mecherathite, Ahijah the Pelonite,
 37 Hezro the Carmelite, Naarai the son of Ezbai,
 38 Joel the brother of Nathan, Mibhar the son of Haggeri,
 39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab, the son of Zeruiah,
 40 Ira the Ithrite, Garib the Ithrite,
 41 Uriah the Hittite, Zabad the son of Ahlai,
 42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
 43 Hanan the son of Maachah, and Josphat the Mithnite,
 44 Uzia the Ashterathite, Shama and Jehiel the sons of Otham the Aroerite,
 45 Jediael the son of Shimri, and Joha his brother the Tizite,
 46 Eliel the Mahavite, and Jeribai, and Joshaviah the sons of Elnaam, and Ithmah the Moabite,
 47 Eliel and Obed, and Jafiel the Mesobaite.

C H A P. XII.

1 Who they were that went with David when he fled from Saul. 14 Their valiantness. 23 They that came unto him unto Hebron out of every tribe to make him king.

THESSE also were they that came to David to Ziklag, while he was yet kept close, because of Saul the son of Kish: and they were among the valiant and helpers of the battle.

2 They were weaponed with bows, and could use the right and the left hand with stones and with arrows, and with bows, and were of Saul's brethren, even of Benjamin.

3 The chief were Ahiezer, and Joash the sons of Shemaah a Gibeathite, and Jeziel, and Pelet the sons of Asmaveth, Berachah, and Jehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant among thirty, and above the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joshabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Jozer, and Jashobeam of Hakorehim,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor,

And of the Gadites there separated themselves some unto David into the hold of the wilderness, valiant men of war, and men of arms,

apt for battle, which could handle spear, and

shield, and their faces were like the faces of lions, and were like the roes in the mountains in swiftness,

9 Ezer the chief, Obadiah the second, Eliab third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were the sons of Gad, captains of the host: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went over Jordan in the first month when he had filled over all his banks, and put to flight all them of the valley: toward the east and the west.

16 And there came of the children of Benjamin, and Judah to the hold unto David,

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if you come to betray me to mine adversaries, seeing there is no wickedness in mine hands, the God of our fathers behold it, and rebuke it.

18 And the spirit came upon Amasai, which was the chief of thirty, and he said, Thine are we, David, and with thee, O son of Jesse. Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captains of the garrison.

19 And of Manasseh some fell to David, when he came with the Philistines against Saul to battle, but they helped them not: for the princes of the Philistines by advisement sent him away, saying, He will fall to his master Saul for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped David against that band: for they were all valiant men, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

23 And these were the numbers of the captains that were armed in battle, and came to David to Hebron to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear, were six thousand and eight hundred armed to the war.

25 Of the children of Simeon, valiant men of war, seven thousand and an hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada was the chief of them of Aaron:

■ To take his part against Saul, who persecuted him.
 ■ That is, of the tribe of Benjamin, whereof Saul and wherein were excellent throwers with slings, Judges 20. 16.
 : Meaning, fierce and terrible.
 ■ Which the Hebrews called Nisan or Abib, containing half March and half April, when Jordan wont to overflow his banks: read Josh. 3. 15.

■ The spirit of boldness and courage moved him to speak thus.
 ■ They only to help David and not succour the Philistines: which were enemies to their country.
 ■ To wit, of the Amalekites which had burned the city Ziklag, 1 Sam. 30. 1, 9.
 ■ Meaning, mighty strong: for the Hebrews say a thing is of God when it is excellent.

1048. ^{Bef. Chr.} Aaron: and with him three thousand and seven hundred.

28 And Zadok a young man very valiant, and of his father's household came two and twenty captains.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them unto that time ^b kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand, and eight hundred valiant men, and famous men in the household of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were appointed by name to come and make David king.

32 And of the children of Issachar which were men that had understanding of the ^c times, to know what Israel ought to do: the heads of them were two hundred, and all their brethren were at their commandment.

33 Of Zebulun that went out to battle, expert in war, and in all instruments of war, fifty thousand [†] which could set the battle in array: they were not of a [†] double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear seven and thirty thousand.

35 And of Dan expert in battle, eight and twenty thousand, and six hundred.

36 And of Asher that went out to the battle and were trained in the wars, forty thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the half tribe of Manasseh with all instruments of war to fight with, an hundred and twenty thousand.

38 [‡] All these men of war [‡] that could lead an army, came with [‡] upright heart to Hebron [‡] make David king over all Israel: and all the rest of Israel was of one accord to make David king:

39 And there they were with David three days, eating and drinking: for their ^c brethren had prepared for them.

40 Moreover they that were near them until Issachar, and Zebulun, and Naphtali brought bread upon asses, and on camels, and on mules, and on oxen, even meat, flour, figs, and raisins, and wine, and oil, and beeves and sheep abundantly: for there was joy in Israel.

C H A P. XIII.

7 The ark is brought again from Kirjath-jearim to Jerusalem. 9 Uzza dieth because he touched it.

AND David counselled with the captains of thousands, and of hundreds, and with all the governors.

2 And David said to all the congregation of Israel, If it seem good to you, and that it proceedeth of the Lord our God, we will send to and fro unto our brethren, that are left in all the land of

Israel, (for with them are the priests and the Levites in the cities and their suburbs) that they may assemble themselves unto us.

3 And we will bring again the ark of our God to us: for we fought not unto it in the days of Saul.

4 And all the congregation answered, Let us do so: for the thing seemed good in the eyes of all the people.

5 ¶ ^{*} So David gathered all Israel together from [‡] Shihor in Egypt, even unto the entering of Hamath, to bring the ark of God from [‡] Kirjath-jearim. ^{* = Sam. 6. 2. † Or, Nilus.}

6 And David went up and all Israel to [‡] Baalath, in Kirjath-jearim, that was in Judah, to bring up from thence the ark of God the Lord that dwelleth between the cherubims, where his name is called on. ^{† Or, Baal, read 2 Sam. 6. 2.}

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio ^h guided the cart.

¶ And David and all Israel played before God with all ^{their} might, both with songs, and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of [‡] Chidon, Uzza put forth his hand to hold the ark, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and he smote him, because he laid his hand upon the ark: so he died there ¹ before God.

11 And David was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez-uzza unto this day.

12 And David feared God that day, saying, How shall I bring in to [‡] the ark of God?

13 Therefore David brought not the ark to him into the city of David, but caused it to turn into the house of [‡] Obed-Edom the Gittite.

14 So the ark of God remained in the house of Obed-Edom, even in his house three months: and the Lord blessed the house of Obed-Edom, and all that he had.

C H A P. XIV.

1 Hiram sendeth wood and workmen to David. 4 The names of his children. 8, 14 By the counsel of God he goeth against the Philistines, and overcometh them. 15 God fighteth for him.

THEN ^{*} sent Hiram the king of [†] Tyrus messengers to David, and cedar-trees, with masons and carpenters to build him an house. ^{* = 2 Sam. 5. 11. † Heb. Zer.}

¶ Therefore David knew that the Lord had confirmed him king over Israel, and that his kingdom was lift up on high, because of his ⁿ people Israel.

3 ¶ Also David took more wives at Jerusalem, and David begat more sons and daughters.

4 And these are the names of the children which

^a Of the Levites which came by descent of Aaron.

^b That is, the greatest number took Saul's part.

^c Men of good experience, which knew [‡] all times what was [‡] be done.

^d So th: his whole host were three hundred twenty and two thousand, two hundred twenty and two.

^e The rest of the Israelites.

^f His first care was [‡] restore religion, which had in Saul's days been corrupted and neglected.

^g That is, from Gibeah, where the inhabitants of Kirjath-jearim had placed it in the house of Abinadab, 2 Sam. 6. 3.

^h The sons of Abinadab.

ⁱ That is, before the ark, where God shewed himself: so that the sign is taken for the thing signified, which is [‡] all sacraments both in the old and new Testament.

[‡] Called also Nachon, 2 Sam. 6. 6.

¹ Before the ark, for usurping that which did not appertain to his vocation: for this charge was given [‡] the priests, Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

^m Who was a Levite, and called Gittite, because he had dwelt at Gath.

ⁿ Because of God's promise made to the people of Israel.

[†] Or, set themselves in array.

[‡] Heb. heart and heart.

[†] Or, fight in their array.

[‡] Or, with a good courage.

1047. Bef. Chr. which he had at Jerusa^h, ¹⁰ Benaiah, and Shobab, Nathan, and Solomon,

5 And Ithar, and Eliahah, and ¹¹ Elpalet,

6 And Nogah, and Nepheg, and Japhia,

1048. 2 Or, Eli- 7 And Elishama, and ¹² Beeliada, and Eliphalet.

8 But when the Philistines heard that David was anointed king over Israel, all the Philistines came up to seek David. And when David heard, he went out against them.

9 And the Philistines came, and spread themselves in the valley of Rephaim.

10 Then David asked counsel at God, saying, Shall I go up against the Philistines, and wilt thou deliver them into mine hand? And the Lord said unto him, Go up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there: and David said, God hath divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, ¹³ Baal-perazim.

12 And there they had left their gods: and David said, Let them be even burnt with fire.

13 Again the Philistines came and spread themselves in the valley.

14 And when David asked again counsel at God, God said to him, Thou shalt not go up after them, *but* turn away from them, that thou mayest come upon them over-against the mulberry-trees.

15 And when thou hearest the noise of one going in the tops of the mulberry-trees, then go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 So David did as God had commanded him: and they smote the host of the Philistines from Gibeon even to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the fear of him upon all nations.

C H A P. XV.

■ *David prepareth an house for the ark. 4 The number and order of the Levites. 10 The singers are chosen out among them. 25 They bring again the ark with joy. 29 David dancing before it, is despised of his wife Michal.*

AND David made him houses in the ¹ city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, ² None ought to carry the ark of God, but the Levites: for the Lord hath chosen them to bear the ark of the Lord, and to minister unto him for ever.

3 ¶ And David gathered all Israel together to Jerusalem to bring up the ³ ark of the Lord unto his place, which he had ordained for it.

4 And David assembled the sons of Aaron, Bef. Chr. and the Levites. 1042.

5 Of the sons of Kohath, Uriel the chief, and his ⁴ brethren sixscore.

6 Of the sons of Merari, Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon, Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of ⁵ Elizaphan, Shemaiah the chief, and his brethren two hundred.

9 Of the sons of ⁶ Hebron, Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel, Amminadab the chief, and his brethren an hundred and twelve.

11 ¶ And David called Zadok and Abiathar the priests, and of the Levites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he said unto them, Ye are the chief fathers of the Levites: ⁷ sanctify yourselves, and your brethren, and bring up the ark of the Lord God of Israel unto the *place* that I have prepared for it.

13 For ⁸ because ye were not there at the first, * Ch. 13, 12. the Lord our God made a breach among us: for we fought him not after *due* ⁹ order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 ¶ And the sons of the Levites bare the ark of God upon their shoulders with the bars, as Moses had commanded, ¹⁰ according to the word of the Lord. * Exod. 25, 14, 15.

16 And David spake to the chief of the Levites, that they should appoint *certain* of their brethren to sing with ¹¹ instruments of musick, with viols and harps, and cymbals, that they might make ¹² sound, and lift up their voice with joy.

17 So the Levites appointed Heman the son of Joel, and his brethren Asaph the son of Berechiah, and of the sons of Merari their brethren, Ethan the son of Kushaiah,

18 And with them their brethren in the ¹³ second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benajah, and Maaseiah, and Mattithiah, and Eliphaleh, and Mikneah, and Obed-Edom, and Jeiel the porters.

19 So Heman, Asaph, and Ethan *were* singers to make ¹⁴ sound with cymbals of brass:

20 And Zechariah and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah and Benaiah with viols on ¹⁵ Alamoth,

21 And Mattithiah, and Eliphaleh, and Mikneah, and Obed-Edom, and Jeiel, and Azaziah, with harps upon ¹⁶ Sheminith Jenazzeah.

22 But Chenaniah the chief of the Levites had ¹⁷ the charge, bearing the burden in the charge, for he was able to instruct.

23 And

■ Elpalet and Nogah ■ not mentioned, 2 Sam. 5. 14. so there are but eleven, and here thirteen.

■ That is, the valley of divisions, because the enemies were dispersed there like waters.

† That was in the place of the city called Zion, 2 Sam. 5. 7, 9.

‡ From the house of Obed-Edom, ■ Sam. 6. 10, 12.

§ Who was the son of Uzziel, the fourth son of Kohath, Exod. 6. 18, 22. and Num. 3. 30.

¶ The third son of Kohath. Exod. 6. 18.

⌘ Prepare yourselves and be pure, abstain from all things whereby ye might be polluted, and so not able to

come to the tabernacle.

⌘ According as he hath appointed in the law.

⌘ These instruments and other ceremonies which they observed, were instructions of their infancy, which continued to the coming of Christ.

⌘ Which were inferior in dignity.

■ This was an instrument of music, ■ ■ certain tune whereunto they accustom'd ■ sing Psalms.

⌘ Which was the eighth time, over the which he that was most excellent had charge.

⌘ To wit, to appoint Psalms and songs to them that sung.

1042. **23** And Berechiah, and Elkanah were porters for the ark.

24 And Shecaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests did blow with trumpets before the ark of God: and Obed-Edom, and Jehiah were porters for the ark.

25 So David, and the elders of Israel, and the captains of thousands, went to bring up the ark of the covenant of the Lord from the house of Obed-Edom with joy.

26 And because that God helped the Levites that bare the ark of the covenant of the Lord, they offered seven bullocks and seven rams.

27 And David had on him a linen garment, as all the Levites that bare the ark, and the singers, and Chenaniah that had the chief charge of the singers: and upon David was a linen ephod.

28 Thus all Israel brought up the ark of the Lord's covenant with shouting and sound of cornet, and with trumpets, and with cymbals, making sound with viols and with harps.

29 And when the ark of the covenant of the Lord came into the city of David, Michal the daughter of Saul looked out window, and saw king David dancing and playing: and she despised him in her heart.

C H A P. XVI.

1 The ark being placed they offer sacrifice. **4** David ordaineth Asaph and his brethren to minister before the Lord. He appointeth a notable psalm to be sung in praise of the Lord.

17. **S**O they brought in the ark of God, and set it in the midst of the tabernacle that David had pitched for it, and they offered burnt-offerings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottle of wine.

4 And he appointed certain of the Levites to minister before the ark of the Lord, and to rehearse, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, even Jeiel with instruments, viols, and harps, and Asaph to make sound with cymbals.

6 And Benaiah and Jahaziel priests, with

trumpets continually before the ark of the covenant of God. **1042.**

7 Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Asaph, and his brethren.

¶ Praise the Lord, and call upon his name: declare his works among the people. * Pf. 105. 1. Isa. 12. 4.

9 Sing unto him, sing praise unto him, and talk of all his wonderful works.

10 Rejoice in his holy name: let the hearts of them that seek the Lord rejoice.

11 Seek the Lord and his strength: seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,

13 O seed of Israel his servant, O the children of Jacob his chosen.

14 He is the Lord our God: his judgments are throughout all the earth.

15 Remember his covenant for ever, and the word which he commanded to thousand generations:

16 * Which he made with Abraham, and his oath to Isaac: * Gen. 22. 16, 17, 18. Luke 1. 73. Heb. 6. 17.

17 And hath confirmed it to Jacob for a law, and to Israel for an everlasting covenant,

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, very few, and strangers therein, † Heb. eard, whereby parcels of land were measured.

20 And walked about from nation to nation, and from one kingdom to another people,

21 He suffered no man to do them wrong, but rebuked kings for their sakes, saying,

22 Touch not mine anointed, and do my prophets no harm.

23 * Sing unto the Lord all the earth: declare his salvation from day to day. * Pf. 95. 1.

24 Declare his glory among the nations, and his wonderful works among all people.

25 For the Lord is great, and much to be praised, and he is to be feared above all gods.

26 For all the gods of the people are idols: but the Lord made the heavens.

27 Praise and glory are before him: power and beauty are in his place.

28 Give unto the Lord, ye families of the people, give unto the Lord glory and power.

29 Give unto the Lord the glory of his name: bring offering, and come before him, and worship the Lord in the glorious sanctuary.

30 Tremble ye before him, all the earth: surely the world shall be stable, and not move.

31 Let the heavens rejoice, and let the earth be glad, and let them say among the nations, The Lord reigneth.

4 Z

32 Let

^c With Berachiah and Elkanah, ver. 23.

^d That is, gave them strength in their office.

^e Besides the bullock and the fat beasts which David offered at every sixth place, 2 Sam. 6. 13.

^f Read 2 Sam. 6. 14.

^g It was so called because it put the Israelites in remembrance of the Lord's covenant made with them.

^h He called upon the name of God, desiring him to prosper the people, and give good success to their beginnings.

ⁱ To wit, God's benefits toward his people.

^k David gave them this Psalm to praise the Lord, signifying, that in all our enterprises, the name of God ought to be praised and called upon.

^l Whereof this is the chiefest, that he hath chosen himself a church to call upon his name.

^m Who of his wonderful providence hath chosen a few of the stock of Abraham to be his children.

ⁿ In overcoming Pharaoh, which judgments were declared by God's mouth to Moses.

^o Meaning hereby, that the promise of adoption only appertaineth to the church.

^p Meaning, from the time that Abraham entered, unto the time that Jacob went into Egypt for famine.

^q As Pharaoh and Abimelech.

^r The elect people, and them whom I have sanctified.

^s To whom God declared his word, and they declared to their posterity.

^t His strong faith appeareth herein, that though all the world would follow idols, yet he would cleave to the living God.

^u Humble yourselves under the mighty hand of God.

^v He exhorteth the dumb creatures to rejoice with him in considering the greatness of the grace of God.

32 Let the sea roar, and all that therein is: let the field be joyful, and all that is in it.

33 Let the trees of the wood then rejoice at the presence of the Lord: for he cometh to judge the earth.

34 Praise the Lord, for he is good, for his mercy endureth for ever.

35 And say ye, Save us, O God, our salvation, and gather us, and deliver us from the heathen, that we may praise thine holy name, and glory in thy praise.

36 Blessed be the Lord God of Israel for ever and ever: and let all the people say, So be it, and praise the Lord.

37 Then he left there before the ark of the Lord's covenant, Asaph and his brethren to minister continually before the ark, that which was to be done every day:

38 And Obed-Edom, and his brethren, threescore and eight: and Obed-Edom the son of Jeduthun, and Hosah were porters.

39 And Zadok the priest and his brethren the priests were before the tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt-offerings unto the Lord, upon the burnt-offering altar continually, in the morning and in the evening, even according unto all that is written in the law of the Lord, which he commanded Israel.

41 And with them were Heman and Jeduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for ever.

42 Even with them were Heman and Jeduthun, to make a sound with the cornets, and with the cymbals, with excellent instruments of music: and the sons of Jeduthun were at the gate.

43 And all the people departed, every man to his house: and David returned to bless his house.

CHAPTER XVII.

3 David is forbidden to build an house unto the Lord.

12 Christ is promised under the figure of Solomon.

18 David giveth thanks, 23 And prayeth unto God.

NOW^a afterward when David dwelt in his house, he said to Nathan the prophet, Behold, I dwell in an house of cedar trees, but the ark of the Lord's covenant remaineth under curtains.

2 Then Nathan said to David, Do all that is in thine heart: for God is with thee.

3 And the same night even the word of God came to Nathan, saying,

4 Go, and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I have dwelt in no house since the day that I brought out the children of Israel unto this day, but I have been from tent to tent, and from habitation to habitation.

6 Wheresoever I have walked with all Israel, spake I one word to any of the judges of Israel (whom I commanded to feed my people) saying, Why have ye not built me an house of cedar trees?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, and from following the sheep, that thou shouldst be a prince over my people Israel.

8 And I have been with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and move no more: neither shall the wicked people vex them any more, as at the beginning,

10 And since the time that I commanded judges over my people Israel). And I will subdue all thine enemies: therefore I say unto thee, that the Lord will build thee an house.

11 And when thy days shall be fulfilled to go with thy fathers, then will I raise up thy seed after thee, which shall be of thy sons, and will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will establish him in mine house, and in my kingdom for ever, and his throne shall be established for ever,

15 According to all these words, and according to all this vision: so Nathan spake to David.

16 ¶ And David the king went in and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy servant for great while, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David desire more of thee, for the honour of thy servant? for thou knowest thy servant.

19 O

^a To restore all things to their estate.

^b He esteemeth this to be the chiefest felicity of man.

^c He willeth all the people both in heart and mouth to consent to these praises.

^d With Zadok and the rest of the priests.

^e Declaring that after our duty to God, we chiefly bound to our own house, for the which, as for all other things, we ought to pray unto God, and instruct our families to praise his name.

^f Well built and fair.

^g That is, in tents covered with skins.

^h As yet God had not revealed to the prophet, what he purposed concerning David: therefore seeing God favoured David, he spake what he thought.

ⁱ After that Nathan had spoken to David.

^k That is, in a tent which removed and fro.

^l Meaning wheresoever his ark went, which was a sign of his presence.

^m Of a shepherd of sheep, I made thee a shepherd of men, so that thou camest not to this dignity through thine own merits, but by my pure grace.

ⁿ Make them sure that they shall not remove.

^o Will give thee great posterity.

^p That is, unto the coming of Christ, for then these figures should cease.

^q Which was Saul.

^r He went into the tent where the ark was, shewing what we ought to do when we receive any benefits of the Lord.

^s Meaning, to this kingly estate.

^t Thou hast promised a kingdom that shall continue to me and my posterity, and that Christ shall proceed of me.

Bef. Chr. 1042. 19 O Lord, for thy servant's sake, even according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

21 Moreover, what one nation in the earth is like thy people Israel, whose God went to redeem them to be his people, and to make thyself a name, and to do great and terrible things by casting out nations from before thy people, whom thou hast delivered out of Egypt?

22 For thou hast ordained thy people Israel to be thine own people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be confirmed for ever, and do as thou hast said,

24 And let thy name be stable and magnified for ever, that it may be said, The Lord of hosts, God of Israel, is the God of Israel, and let the house of David thy servant be established before thee.

25 For thou, O my God, hast revealed unto the ear of thy servant, that thou wilt build him an house: therefore thy servant hath been bold to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodneis unto thy servant.)

27 Now therefore it hath pleased thee to bless the house of thy servant, that it may be before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

C H A P. XVIII.

■ The battle of David against the Philistines, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, David smote the Philistines, and subdued them, and took Gath, and the villages thereof out of the hand of the Philistines.

2 And he smote Moab, and the Moabites became David's servants, and brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his border by the river Perath.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and destroyed all the chariots, but he reserved of them an hundred chariots.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but David slew of the Aramites two and twenty thousand.

6 And David put a garrison in Aram of Damascus, and the Aramites became David's servants, and brought gifts: and the Lord preserved David wheresoever he went.

^r Freely, and according to the purpose of thy will without any deserving.

^s That is, he sheweth himself indeed to be their God, by delivering them from dangers, and preserving them.

^t Thou hast declared unto me by Nathan the prophet.

^u And canst not break promise.

^v Which, 2 Sam. 8. 1. is called the bridle of bondage, because it was a strong town, and kept the country round about in subjection.

^w That is, in all things that he enterprised.

^y Which, 2 Sam. 8. 8. are called Berah and Berothai.

^z Called also Joram, 2 Sam. 8. 10.

7 And David took the shields of gold that were of the servants of Hadarezer, and brought them to Jerusalem.

¶ And from Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Then Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

10 Therefore he sent Hadoram his son to king David, to salute him, and to rejoice with him, because he had fought against Hadarezer, and beaten him (for Tou had war with Hadarezer) who brought all vessels of gold, and silver, and brass.

11 And king David did dedicate them unto the Lord, with the silver and gold that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 ¶ And Abishai the son of Zeruiah smote of Edom in the salt valley eighteen thousand.

13 And he put a garrison in Edom, and all the Edomites became David's servants: and the Lord preserved David wheresoever he went.

14 So David reigned over all Israel, and executed judgment and justice to all his people.

15 And Joab the son of Zeruiah was over the host, and Jehoshaphat the son of Ahilud recorder,

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar were the priests, and Shausa the scribe,

17 * And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites: and the sons of David were chief about the king.

C H A P. XIX.

4 Hanun king of the children of Ammon doth great injuries to the servants of David. 6 He prepareth an army against David, 15 And is overcome.

AFTER this also Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness unto me. And David sent messengers to comfort him for his father. So the servants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Are not his servants come to thee to search, to seek, and to spy out the land?

4 Wherefore Hanun took David's servants, and

^a Because the Edomites and the Syrians joined their power together, it is said, 2 Sam. 8. 12. that the Aramites were spoiled.

^b Which is understood that Joab slew twelve thousand, is in the title of the 60th Psalm, and Abishai the rest.

^c Read 2 Sam. 8. 18.

^d Because Nahash received David and his company when Saul persecuted him, he would now shew pleasure to his son for the same.

^e Thus the malicious ever interpret the purpose of the godly in the worst sense.

1037. **B**et. Car. and shaved them, and cut off their garments by the half unto the buttocks, and sent them away.

5 And there went *certain* and told David concerning the men: and he sent to meet them (for the men were exceedingly ashamed) and the king said, Tarry at Jericho, until your beards be grown: then return.

6 **C** When the children of Ammon saw that they \ddagger stank in the sight of David, then sent Hanun and the children of Ammon a thousand talents of silver to hire them chariots and horsemen out ^{*} of Aram Naharaim, and out of Aram Maachah, and out of ^b Zobah.

7 And they hired them two and thirty thousand chariots, and the king of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battle.

8 **C** And when David heard, he sent Joab and all the host of the valiant men.

9 And the children of Ammon came out, and set their battle in array at the gate of the city. And the kings that were come, were by themselves in the field.

10 When Joab saw that the front of the battle was against him before and behind, then he chose out of all the choice of Israel, and set himself in array to meet the Aramites.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they put themselves in array against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prevail against thee, then I will succour thee.

13 Be strong, and let us shew ourselves valiant for our ^a people, and for the cities of our God, and let the Lord do that which is good in his own sight.

14 So Joab and the people that was with him, came near before the Aramites unto the battle, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entered into the city: so Joab came to Jerusalem.

16 **C** And when the Aramites saw that they were discomfited before Israel, they sent messengers, and caused the Aramites \square come forth that were beyond the ¹ river: and Shophach the captain of the host of Hadarezer went before them.

17 And when it was shewed David, he gathered all Israel, and went over Jordan, and came unto them, and put himself in array against them: And when David had put himself in battle array to meet the Aramites, they fought with him.

¹ They shaved off the half of their beards, \square Sam. 10. 4.

² To put them to shame and villainy, whereas the \square bassadors ought \square have been honoured: and because the Jews used to wear side garments and beards, they thus disfigured them \square make them odious to others.

³ Which were five in all.

⁴ Which \square \square city of the tribe of Reuben beyond Jordan.

⁵ He declareth that where the cause is evil, the courage cannot be valiant, and that in good causes \square ought to be courageous, and commit the success \square God.

18 But the Aramites fled before Israel, and David destroyed of the Aramites ^m seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. Bef. Chr. 1036,

19 And when the servants of Hadarezer saw that they fell before Israel, they made peace with David, and served him. And the Aramites would no more succour the children of Ammon.

C H A P. XX.

\square Rabbah destroyed. \square The Ammonites tormented. \square The Philistines are thrice overcome with their giants.

AND ⁿ when the year was expired, in the ⁴ time that kings go out \square warfare, Joab ² carried out the strength of the army, and destroyed the country of the children of Ammon, and came and besieged ^a Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah and destroyed it. ² Sam. 11.

2 ^{*} Then David took the crown of their ² king from off his head, and found it the weight ^{29, 30.} of a ^o talent of gold, with precious stones in it: and it \square set \square David's head, and he brought away the spoil of the city exceeding much.

3 And he carried away the people that were in it, and cut them with saws, and with harrows of iron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came again to Jerusalem.

4 **C** ^{*} And after this also there arose war at ⁴ \ddagger Gezer with the Philistines: then Sibbechai the Hushathite slew \ddagger Sippai, of the children of \ddagger Haraphah, and they were subdued. ² Sam. 21. 18.

5 And there was yet *another* battle with the Philistines: and Elhanan the son of Jair slew ² Lahmi, the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam. ^{18.} \ddagger Or, Goh, ² Sam. 21. 18. \ddagger Or, Siph, \ddagger Or, Rapphaim, or the giants.

6 And yet again there was a battle of Gath, where was \square man of *great* stature, and his fingers *were* by ^a sixes, \square four and twenty, and was also the son of Haraphah.

7 And when he reviled Israel, Jonathan the son of Shimea, David's brother, did slay him.

\square These were born unto Haraphah at Gath, and fell by the hand of David, and by the hands of his servants.

C H A P. XXI.

\square David causeth the people to be numbered, \square And there died seventy thousand men of the pestilence.

AND ^r Satan stood up against Israel, and provoked David to number Israel.

\square Therefore David said to Joab, and to the rulers of the people, Go, *and* number Israel from ^a Beer-sheba even to Dan, and bring it to me, that \square may know the number of them.

3 And

¹ That is, Euphrates.

² For this place read \square Sam. 10. 18.

³ Which was the chief city of the Ammonites.

⁴ Which mounteth about the value of seven thousand and seventy crowns, which is about threescore pounds weight.

⁵ Read \square Sam. 21. 19.

⁶ Meaning, that he had six \square piece on hands and feet.

⁷ He tempted David, in setting before his eyes his excellency and glory, his power and victories, read \square Sam. 24. 1.

⁸ That is, from south \square north.

1856



THE PLAGUE STAYED.

G. B. S. sculp.

Bef. Chr. 1017. 3 And Joab answered, The Lord increase his people an hundred times so many as they be, O my lord the king: are they not all my lord's servants? wherefore doth my lord require this thing? why should he be a cause of trespas to Israel?

4 Nevertheless, the king's word prevailed against Joab. And Joab departed and went through all Israel, and returned to Jerusalem.

5 And Joab gave the number *and* sum of the people unto David: and all Israel were ^u eleven hundred thousand men that drew sword: and Judah was ^v four hundred and seventy thousand men that drew sword.

6 But the Levites and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

¶ Then David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, remove the iniquity of thy servant: for I have done very foolishly.

9 And the Lord spake unto Gad, David's † seer, saying,

10 Go and tell David, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the Lord, Take to thee

12 Either three years famine, or three months to be destroyed before thine adversaries, and the sword of thine enemies † to take thee, or else the sword of the Lord and pestilence in the land three days, that the angel of the Lord might destroy throughout all the coasts of Israel: now therefore advise thee, what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in wonderful strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent [■] pestilence in Israel, and there fell of Israel seventy thousand men.

15 ¶ And God sent the angel into Jerusalem to destroy it. And [■] as he was destroying, the Lord beheld, and ^v repented of the evil, and said to the angel that destroyed it, It is now enough, let thine hand cease. Then the angel of the Lord stood by the threshing-floor of † Ornan the Jebusite.

16 And David lift up his eyes, and saw the angel of the Lord stand between the earth and the heaven with his sword drawn in his hand, *and* stretched out toward Jerusalem.

Then David and the elders of Israel, which were clothed in sack, fell upon their faces. Bef. Chr. 1017.

17 And David said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but these sheep what have they done? O Lord my God, I beseech thee, let thine hand be on me and on my father's house, and not on ² thy people for *their* destruction.

18 ¶ Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite.

19 So David went up according to the saying of Gad, which he had spoken in the name of the Lord.

20 And Ornan turned about and saw the angel: and his four sons, *that were* with him; ^p hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 And David said to Ornan, Give me the place of *thy* threshing-floor, that I may build an ^b altar therein unto the Lord: give it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said unto David, Take it to thee, and let my lord the king do that which seemeth him good: lo, I give thee bullocks for burnt-offerings, and threshing-instruments for wood, and wheat for meat-offering; I give it all.

24 And king David said to Ornan, Not so: but I will buy it for sufficient ^c money: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.

25 So David gave to Ornan for that place ^d six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and he ^e answered him by fire from heaven upon the altar of burnt-offering.

27 And when the Lord had spoken to the angel, he put up his sword again into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt-offering *were* at that season in the high place at Gibeon.)

30 And David could not go before it to ask counsel at God: for he was afraid of the sword of the angel of the Lord.)

5 A

CHAP.

^a It was [■] thing indifferent and usual to number the people, but because he did it of [■] ambitious mind, [■] though his strength stood in his people, God punished him.

^u Joab partly for grief and partly through negligence, gathered not the whole sum, as it is here declared.

^v In Samuel is mention of thirty thousand more: which was either by joining to them some of the Benjamites which were mixed with Judah, or [■] the Hebrews write, here the chief and princes are left out.

^p Read [■] Sam. 24. 16.

^q When God draweth back his plagues, he seemeth to repent, read Gen. 6. 6.

² Thus he both sheweth [■] true repentance, and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

^r If a man hide himself at the sight of an angel which is

a creature, how much less is [■] sinner able [■] appear before the face of God?

^b Thus he did by the commandment of God, [■] ver. 18, for else it had been abominable, except he had either God's word, or revelation.

^c That is, as much [■] it is worth: for having enough of his own, and yet [■] have taken of another man's goods [■] offer [■] the Lord, it had been theft, and not acceptable [■] God.

^d Read [■] Sam. 24. 24.

^e God declared that he heard his request; in that he sent down fire from heaven, for else they might use no fire in sacrifice, but of that which was reserved still upon the altar, Lev. 6. 13. and [■] down from heaven, Lev. 9. 24. as appeared by the punishment of Nadab and Abihu, Lev. 10. 1.

Bel. Chr.
1017.

C H A P. XXII.

2 David prepareth things necessary for the building of the temple. 6 He commandeth his son Solomon to build the temple of the Lord, which thing he himself was forbidden to do. 9 Under the figure of Solomon Christ is promised.

AND David said, This is the house of the Lord God, and this is the altar for the burnt-offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 David also prepared much iron for the nails of the doors, and of the gates, and for the joinings, and abundance of bras passing weight,

4 And cedar trees without number: for the Zidonians, and they of Tyrus, brought much cedar wood to David.

5 And David said, Solomon my son is young and tender, and we must build an house for the Lord, magnificent, excellent, and of great fame and dignity throughout all countries: I will therefore now prepare for him. So David prepared very much before his death.

6 Then he called Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, * My son, I purposed with myself to build an house to the name of the Lord my God,

8 But the word of the Lord came to me, saying, * Thou hast shed much blood, and hast made great battles: thou shalt not build an house unto my name: for thou hast shed much blood upon the earth in my sight.

9 Behold, a son is born to thee, which shall be a man of rest, for I will give him rest from all his enemies round about: therefore his name is Solomon: and I will send peace and quietness upon Israel in his days.

10 * He shall build an house for my name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdom upon Israel for ever.

11 Now therefore my son, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Only the Lord give thee wisdom and understanding, and give thee charge over Israel, even to keep the law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to observe the statutes and the judgments which the Lord commanded Moses for Israel: be strong, and of good courage: fear not, neither be afraid.

14 For behold, according to my poverty have I prepared for the house of the Lord, hundred thousand talents of gold, and thou-

* That is, the place wherein he will be worshipped.

† Meaning, cunning **■** of other nations, which dwell among the Jews.

‡ To wit, which weighed fifty shekels of gold, 2 Chron.

3. 9.

§ This declareth how greatly God detesteth the shedding of blood, seeing David for this cause is stayed to **■** the temple of the Lord, albeit he enterprised **■** war but by God's commandment and against his enemies.

¶ He sheweth that there can be **■** prosperity, but when

land thousand talents of silver, and of bras, and of iron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayst provide more thereto.

15 Moreover, thou hast workmen with thee enough, † hewers of stone, and workmen for timber, and all men expert in every work.

16 Of gold, of silver, and of bras, and of iron there is no number: **■** up therefore, and be doing, and the Lord will be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is not the Lord your God with you, and hath given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set your hearts and your souls to seek the Lord your God, and arise, and build the sanctuary of the Lord God **■** bring the ark of the covenant of the Lord, and the holy vessels of God into the house built for the name of the Lord.

C H A P. XXIII.

1 David being old, ordaineth Solomon king. 3 He causeth the Levites to be numbered, 4 And assigneth them to their offices. 13 Aaron and his sons are for the high priest. 14 The sons of Moses.

SO when David was old and full of days, * he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel with the priests and the Levites.

3 And the Levites were numbered from the age of thirty years and above: and their number according to their sum was eight and thirty thousand **■**

4 Of these, four and twenty thousand were set to † advance the work of the house of the Lord: and six thousand were overseers and judges.

5 And four thousand were porters, and four thousand praised the Lord with instruments which he † made to praise the Lord.

6 **■** So David divided offices unto them, to wit, to the sons of Levi, to **■** Gershon, Kohath, and Merari.

7 Of the Gershonites **■** † Laadan and Shimei.

8 The sons of Laadan, the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei, Shelomith, and Haziel, and Haram, three: these were the chief fathers of Laadan.

10 Also the sons of Shimei were Jahath, Zina, Jeush, and Beriah: these four were the sons of Shimei.

11 And Jahath was the chief, and † Zizah the second: but Jeush and Beriah had not many sons: therefore they were in the families of their father, counted but **■**

12 ¶ The

the Lord is with **■**

† These are only the means whereby kings govern their subjects aright, and whereby the realms do prosper and flourish.

‡ For David **■** poor in respect of Solomon.

§ That is, go about it quickly.

¶ The nations round about.

• For else he knew that God would plague them, and not prosper their labours, except they fought with all their hearts **■** set forth his glory.

† Or, masons and carpenters.

† King 1. 30.

† Or, to have care over.

† Heb. I made, naming David. Ch. 6. 1. Exod. 6.

† Or, Libi. Ch. 6. 17.

† Or, Zizah.

Bel. Chr. 12 ¶ The sons of Kohath were Amram, Izhar, Hebron, and Uzziel, four.

Exod. 2. 2. and 6. 20. Heb. 5. 4, 5. 13 ¶ The sons of Amram, Aaron, and Moses: and Aaron was separated to sanctify the most holy place, he and his sons for ever to burn incense before the Lord, to minister to him, and to bless in his name for ever.

14 ¶ Moses also the man of God, and his children were named with the tribe of Levi.

15 The sons of Moses were Gershom, and Eliezer.

Exod. 2. 22. and 13. 3. 16 Of the sons of Gershom was Shebuel the chief.

17 And the son of Eliezer was Rehabiah the chief: for Eliezer had none other sons: but the sons of Rehabiah were very many.

18 The son of Izhar was Shelomith the chief.

19 The sons of Hebron were Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 The sons of Uzziel were Micah the first, and Jesiah the second.

21 ¶ The sons of Merari were Mahli and Mushi. The sons of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23 The sons of Mushi were Mahli, and Eder, and Jeremoth, three.

24 These were the sons of Levi according to the house of their fathers, even the chief fathers according to their offices, according to the number of names, and their sum that did the work for the service of the house of the Lord, from the age of twenty years and above.

25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.

26 And also the Levites shall no more bear the tabernacle, and all the vessels for the service thereof.

27 Therefore according to the last words of David, the Levites were numbered from twenty years and above,

28 And their office was under the hand of the sons of Aaron, for the service of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the work of the service of the house of God,

29 Both for the shew-bread, and for the fine flour, for the meat-offering, and for the unleavened cakes, and for the fried things, and for that which was roasted, and for all measures and size,

30 And for to stand every morning, to give thanks and to praise the Lord, and likewise at even,

31 And to offer all burnt-offerings unto the Lord, in the sabbaths, in the months, and the appointed times, according to the number, and according to their custom continually before the Lord,

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren in the service of the house of the Lord.

C H A P. XXIV.

David assigneth offices unto the sons of Aaron.

THESE also the divisions of the sons of Aaron: the sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priests office.

3 And David distributed them, even Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their ministration.

4 And there were found more of the sons of Eleazar by the number of men, than of the sons of Ithamar, and they divided them, to wit, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among the sons of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the sanctuary, and the rulers of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe of the Levites, wrote them before the king and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief fathers of the priests and of the Levites, family being reserved for Eleazar, and another for Ithamar.

7 And the first lot fell to Jehoiarib, and the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth Immer,

15 The seventeenth to Hezir, the eighteenth to Happizer,

16 The nineteenth to Pethaliah, the twentieth to Jehezkel,

17 The twenty-first and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth Deliah, the four and twentieth to Maaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord

¶ That is, to serve in the most holy place, and to consecrate the holy things.

¶ They were but of the order of the Levites, and not of the priests Aaron's sons.

¶ The scripture useth to call chief the first born, altho' he be alone, and there be born after, Mat. 1. 25.

¶ Meaning, their cousins.

¶ David did chuse the Levites twice, first at the age of thirty, as ver. 3. and again afterward at twenty, as the ne-

cessity of the office did require: at the beginning they had no charge in the temple before they were five and twenty years old, and had none after fifty, Num. 4. 3.

¶ In washing and cleansing the holy vessels.

¶ While their father yet lived.

¶ This lot was ordained to take away all occasion of envy or grudging of one against another.

¶ Zachariah the father of John Baptist was of this course in lot of Abia, Luke 1. 5.

1015. **19** Lord according to their custom under ^a the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ^c And of the sons of Levi that remained of the sons of Amram, was Shubael, of the sons of Shubael, Jehdeiah.

21 Of Rehabiah, ^{even} of the sons of Rehabiah, the first Isshiah,

22 Of Izhari, Shelomoth, of the sons of Shelomoth, Jahath,

23 And ^{his} sons Jeriah ^{the first}, Amariah the second, Jehaziel the third, and Jekameam the fourth,

24 The son of Uzziel was Michah, the son of Michah was Shamir,

25 The brother of Michah was Isshiah, the son of Isshiah, Zechariah,

26 The sons of Merari, were Mahli and Mushi, the son of Jaaziah was Beno,

27 The sons of Merari of Jaaziah, were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sons.

29 Of Kish, the son of Kish, was Jerahmeel,

30 And the sons of ^a Mushi were Mahli, and Eder, and Jerimoth: these were the sons of the Levites after the household of their fathers.

31 And these also cast ^b lots with their brethren the sons of Aaron before king David, and Zadok and Ahimelech, and the chief fathers of the priests, and of the Levites, ^{even} the chief of the families against their younger brethren.

C H A P. XXV.

The singers are appointed, with their places and lots.

SO David and the captains of the army ^c separated for the ministry the sons of Asaph, and Heman, and Jeduthun, who should ^{sing} prophecies with harps, with viols, and with cymbals, and their number was ^{even} of the men for the office of their ministry, ^{to wit},

2 Of the sons of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah the sons of Asaph were under the hand of Asaph, ^{which sang} prophecies by the ⁺ commission of the king.

† Heb. ten.

3 Of Jeduthun, the sons of Jeduthun, Gedaliah, and Zeri, and Jeshaiah, Ashabiah and Mattithiah, ⁺ six, under the hands of their father: Jeduthun ^{sang} prophecies with an harp, for to give thanks and to praise the Lord.

4 Of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekasbah, Mallothi, Hothir, and Mehazioth:

5 All these were the sons of Heman, the king's ⁺ seer in the words of God to lift up the ⁺ horn: and God gave to Heman fourteen sons and three daughters.

† Or, proph-

† Or, pow-

er, meaning

of the king.

† Or, gov-

ernment.

6 All these were under the ⁺ hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the king's commandment.

† Heb. ten.

^a By the dignity that God gave to Aaron.

^b Which was the second son of Merari.

^c That is, every one had that dignity, which fell unto him by lot.

^d The singers were divided into twenty-four courses, so that every course or order contained twelve, and in all there were two hundred and eighty eight, as ver. 7.

= Whereof one is not here numbered.

7 So was their number with their brethren [†] that were instructed in the songs of the Lord, ^{even} of all that were cunning, two hundred fourscore and eight.

Def. Chr. 1015.

■ And they cast lots, ^f charge against charge, as well ^g small as great, the cunning man as the scholar.

9 And the first lot fell to ^h Joseph ^{which was} of Asaph, the second, to Gedaliah, who with his brethren and his sons were twelve.

10 The third, to Zaccur, ^{he}, his sons and his brethren were twelve.

11 The fourth, to [†] Izri, ^{he}, his sons and his brethren twelve.

† Or, the Zorites.

12 The fifth, to Nethaniah, ^{he}, his sons and his brethren twelve.

13 The sixth, to Bukkiah, ^{he}, his sons and his brethren twelve.

14 The seventh, to Jesharelah, ^{he}, his sons and his brethren twelve.

15 The eighth, to Jeshaiah, ^{he}, his sons and his brethren twelve.

16 The ninth, to Mattaniah, ^{he}, his sons and his brethren twelve.

17 The tenth, to Shimei, ^{he}, his sons and his brethren twelve.

18 The eleventh, to Azareel, ^{he}, his sons, and his brethren twelve.

19 The twelfth, to Ashabiah, ^{he}, his sons and his brethren twelve.

20 The thirteenth, to Shubael, ^{he}, his sons and his brethren twelve.

21 The fourteenth, to Mattithiah, ^{he}, his sons and his brethren twelve.

22 The fifteenth, to Jerimoth, ^{he}, his sons and his brethren twelve.

23 The sixteenth, to Hananiah, ^{he}, his sons and his brethren twelve.

24 The seventeenth, to Joshbekasbah, ^{he}, his sons and his brethren twelve.

25 The eighteenth, to Hanani, ^{he}, his sons and his brethren twelve.

26 The nineteenth, to Mallothi, ^{he}, his sons and his brethren twelve.

27 The twentieth, to Eliathah, ^{he}, his sons and his brethren twelve.

28 The one and twentieth, to Hothir, ^{he}, his sons and his brethren twelve.

29 The two and twentieth, to Giddalti, ^{he}, his sons and his brethren twelve.

30 The three and twentieth, to Mahazioth, ^{he}, his sons and his brethren twelve.

31 The four and twentieth, to Romamti-ezer, ^{he}, his sons and his brethren twelve.

C H A P. XXVI.

1 *The porters of the temple are ordained, every man to the gate which he should keep, 20 and over the treasure.*

CONCERNING the [†] divisions of the porters, of the Korhites, Meshelemiah the son of Kore of the sons of ⁱ Asaph.

† Or, courses, and is-ru-

2 And the son of Meshelemiah, Zechariah the

^a Meaning, psalms and songs to praise God.

^b Who should be in every company and course.

^c Without respect to age or cunning.

^d So that he served in the first turn, and the rest every one as his turn followed orderly.

^e This Asaph was not the notable musician, but another of that name called also Ebiafaph, ch. 6. 23, 37. and 9. 19. and also Jafaph.

1015. the eldest, Jediael the second, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the sixth, and Elieoenai the seventh.

4 And the sons of Obed-Edom, Shemaiah the eldest, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God had ^k blessed him.

6 And to Shemaiah his son, were sons born, that ^l ruled in the house of their father, for they were men of might.

7 The sons of Shemaiah were Othni, and Raphael, and Obed, Elzabad and his brethren, strong men: Elihu also, and Shemachiah.

† Or, nephews. All these were of the † sons of Obed-Edom, they and their sons and their brethren mighty and ^m strong to serve, even threescore and two of Obed-Edom.

9 And of Meshelemiah sons and brethren, eighteen mighty men.

10 And of Hofah of the sons of Merari, the sons were Shuri the chief, and (though he was not the eldest, yet his father made him the chief)

† Or, cousins. 11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the † sons and the brethren of Hofah were thirteen.

† Or, courses. 12 Of these were the † divisions of the porters of the chief men, having the charge ⁿ against their brethren, to serve in the house of the Lord.

13 And they cast lots both small and great for the house of their fathers, for every gate.

† Or, Meshelemiah. 14 And the lot on the east side fell to † Shelemiah: then they cast lots for Zechariah his son ^o a wise counsellor, and his lot came out northward:

15 To Obed-Edom southward, and to his sons the house of ^p Afuppim:

16 To Shuppim, and to Hofah westward with the gate ^q of Shallecheth by the paved street that goeth upward, ward over-against ward.

17 Eastward were six Levites, and northward four ^r day, and southward four a day, and toward Afuppim ^s two and two.

18 In ^t Parbar toward the west were four by the paved street, and two in Parbar.

19 These are the divisions of the porters of the sons of Kore, and of the sons of Merari.

20 ¶ And of the Levites: Ahijah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sons of Laadan the sons of the Gershonites descending of Laadan, the chief fathers of Laadan were Gershon, and Jehieli.

22 The sons of Jehieli were Zethan and Joel his brother, appointed over the treasures of the house of the Lord.

23 Of the ^u Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Sebucl the son of Gershom, the son of Moses, a ruler over the treasures: Bef. Chr. 1015.

25 And of his † brethren which came of Eliezer, was Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. † Or, cousins.

26 Which Shelomith and his brethren were over all the treasures of the dedicate things, which David the king, and the chief fathers, the captains over thousands, and hundreds, and the captains of the army had ^v dedicated.

27 (For of the battles and of the spoils they did dedicate to maintain the house of the Lord)

28 And all that Samuel the seer had dedicate, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, and whosoever had dedicate any thing, it was under the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sons, for the business ^w without over Israel, for officers and for judges.

30 Of the Hebronites, Ashabiah and his brethren, men of activity, ^x thousand and seven hundred were officers for Israel beyond Jordan westward, in all the business of the Lord, and for the service ^y of the king.

31 Among the Hebronites was Jeriah the chiefest, even the Hebronites by his generations according to the families. And in the fortieth year of the reign of David they were sought for: and there were found among them men of activity at Jazer in Gilead.

32 And his ^z brethren men of activity, two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, and the Gadites, and the half tribe of Manasseh, for every matter pertaining to ^a God, and for the king's business.

CHAP. XXVII.

Of the princes and rulers that ministered unto the king.

THE children of Israel also after their number, even the chief fathers and captains of thousands and of hundreds, and their officers that served the king by divers † courses, ^a which came in and went out, month by month throughout all the months of the year: in every course were four and twenty thousand. † Heb. divisions or bands.

2 Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were four and twenty thousand.

3 Of the sons of Perez was the chief over all the princes of the armies for the first month.

4 And over the course of the second month was Dodai an Ahohite, and this was his course, and Mikloth was ^b a captain: and in his course were four and twenty thousand.

5 The captain of the third host for the third month was Benaiah the son of Jehoiada the chief

5 B

^k In giving him many children.
^l Or, like their father's house, meaning worthy men and valiant.
^m And meet to serve in the office of the portership.
ⁿ According to their turns, ^r well the one as the other.
^o One expert and meet ^s keep that gate.
^p This was ^t house where they used to resort ^u consult of things concerning the temple, ^v a convocation-house.
^q Whereat they used to cast out the filth of the city.
^r Meaning, two ^s day, and two another.

^v Which was ^w house wherein they kept the instruments of the temple.
^w These also had charge ^x the treasures.
^x According as the Lord commanded, Num. 31. 28.
^y Meaning the things that were ^z of the city.
^z That is, for the king's house.
^a To wit, the cousins of Jeriah.
^b Both in spiritual and temporal things.
^c Which executed their charge and office, which is meant by coming in and going out.
^d That is, Doda is lieutenant.

Def. Chr. chief priest: and in his course were four and twenty thousand.

1015.
21, 22, 23.
6 This Benaiah was mighty among ³ thirty and above the thirty: and in his course was Amizabad his son.

7 The fourth for the fourth month was Afahel the brother of Joab, and Zebadiah his son after him: and in his course were four and twenty thousand.

8 The fifth for the fifth month was prince Shammuth the Izrahite: and in his course four and twenty thousand.

9 The sixth for the sixth month was Ira the son of Ikkezh the Tekoite: and in his course four and twenty thousand.

10 The seventh for the seventh month was Helez the Pelonite, of the sons of Ephraim: and in his course four and twenty thousand.

11 The eighth for the eighth month was Sibbecai the Huihathite of the Zarahites: and in his course four and twenty thousand.

12 The ninth for the ninth month was Abiezer the Anetothite of the sons of [†] Jemini: and in his course four and twenty thousand.

13 The tenth for the tenth month was Maharai the Netophathite of the Zarahites: and in his course four and twenty thousand.

14 The eleventh for the eleventh month was Benaiah the Pirathonite of the sons of Ephraim: and in his course four and twenty thousand.

15 The twelfth for the twelfth month was Heldai the Netophathite, of Othniel: and in his course four and twenty thousand.

16 ¶ Moreover ^c the rulers over the tribes of Israel were these: over the Reubenites was ruler, Eliezer the son of Zichri: over the Simeonites, Shephatiah the son of Maachah:

17 Over the Levites, Hashabiah the son of Remuel: over them of Aharon, and Zadok:

18 Over Judah, Elihu of the brethren of David: over Issachar, Omri the son of Michael:

19 Over Zebulun, Ishmaiah the son of Obadiah: over Naphtali, Jerimoth the son of Azriel:

20 Over the sons of Ephraim, Hoshea the son of Azazziah: over the half tribe of Manasseh, Joel the son of Pedaiah:

21 Over the ^d other half of Manasseh in Gilcad, Iddo the son of Zechariah: over Benjamin, Jaasiel the son of Abner:

22 Over Dan, Azariel the son of Jeroham: these are the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under, because the Lord had said that he would increase Israel like unto the stars of the heavens:

24 And ^e Joab the son of Zeruiah began to number: but he finished it not, ^f because there came wrath for it against Israel, neither was the number put into the ^g Chronicles of king David.

25 And over the king's treasures was Azmaveth the son of Adiel: and over the treasures

in the fields, in the cities and in the villages, and in the towers was Jonathan the son of Uz- ziah: Def. Chr. 1015.

26 And over the workmen in the field that tilled the ground, was Ezri the son of Che- lub:

27 And over them that dressed the vines, was Shimei the Ramathite: and over that which appertained to the vines, and over the store of the wine, was Sabdi the Shiphmite:

28 And over the olive-trees and mulberry-trees that were in the vallies, was Baal-hanaa the Gederite: and over the store of the oil was Joash:

29 And over the oxen that fed in Sharon, was Shetrai the Sharonite: and over the oxen in the vallies, was Shaphat the son of Adlai:

30 And over the camels was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the sheep was Jaziz the Hagerite: all these were the rulers of the substance that was king David's.

32 And Jonathan, David's uncle, a man of counsel and of understanding (for he was ^h scribe) and Jehiel the son of Hachmoni were with the king's ⁱ sons.

33 And Ahithophel was the king's counsellor, and Hushai the Archite the king's friend.

34 And ^j after Ahithophel was Jehoiada the son of Benaiah and Abiathar: and captain of the king's army was Joab.

CHAPTER XXVIII.

3 Because David was forbidden to build the temple, he willeth Solomon and the people to perform it, 8 Exhorting him to fear the Lord.

NOW David assembled all the princes of Israel: the princes of the tribes, and the captains of the bands that served the king, and the captains of thousands, and the captains of hundreds, and the rulers of all the substance and possession of the king, and of his sons, with the [†] eunuchs, and the mighty, and all the men of power, unto Jerusalem. † Or, chief servant, Gen. 37: 36.

2 And king David stood up upon his feet, and said, Hear ye me, my brethren and my people: I purposed to have built an house of ^k rest for the ark of the covenant of the Lord, and for a ^l footstool of our God, and have made ^m ready for the building: m Pf. 99. 5.

3 But God said unto me, ⁿ Thou shalt not build ^o an house for my name, because thou hast been ^p a man of war, and hast shed blood. n 2 Sam. 7: 13. Clu. 22. 2.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be king over Israel for ever (for in Judah would he chuse ^q a prince, and of the house of ^r Judah is the house of my father, and among the sons of my father, he delighted in me to make me king over all Israel)

5 So of all my sons (for the Lord hath given me many sons) he hath even chosen Solomon my my

^c Meaning, besides these twelve captains.

^d Which is beyond Jordan in respect of Judah: also one captain was over the Reubenites and the Gadites.

^e And the commandment of the king was abominable Joab, ch. 21. 6.

^f The Hebrews make both these books of Chronicles but one, and at this verse make the midst of the book, touching the number of verses.

^h That is, a man learned in the word of God.

ⁱ To be their school-masters and teachers.

^j After that Ahithophel had hanged himself, Sam. 17: 23. Jehoiada was made counsellor.

^k Wherein the ark should remain, and remove no more to and fro.

^l According to the prophecy of Jacob, Gen. 49. 8.

1015. **Chr.** my son to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said unto me, Solomon thy son, he shall build mine house and my courts: for I have chosen him to be my son, and I will be his father.

7 I will stablish therefore his kingdom for ever, if he endeavour himself to do my commandments, and my judgments, as ^m this day.

Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God, that ye may possess this ⁿ good land, and leave it for an inheritance for your children after you ⁿ for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with ⁿ willing mind: * For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

10 Take heed now, for the Lord hath chosen thee to build ^p the house of the sanctuary: be strong *therefore*, and ⁿ do it.

11 ¶ Then David gave to Solomon his son the pattern of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy-seat.

12 And the pattern of all that † he had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things.

13 And for the courses of the priests, and of the Levites, and for all the work for the service of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gave of gold by weight, for the vessels of gold, for all the vessels of all manner of service, and all the vessels of silver by weight, for all manner of vessels of all manner of service.

15 The weight also of gold for the ^r candlesticks, and gold for their lamps, with the weight for every candlestick, and for the lamps thereof, and for the candlesticks of silver by the weight of the candlestick, and the lamps thereof, according to the use of every candlestick.

16 And the weight of the gold for the tables of shewbread, for every table, and silver for the tables of silver,

17 And pure gold for the flesh-hooks, and the bowls, and † plates, and for basons, gold in weight for every bason, and silver basons, by weight for every bason,

18 And for the altar of incense, pure gold **Chr.** by weight, and gold for the pattern of ^{1015.} the chariot of the cherubs that spread themselves, and covered the ark of the covenant of the Lord:

19 All, *said he*, by writing sent to me ^t by the hand of the Lord, *which* made me understand all the workmanship of the pattern.

20 And David said to Solomon his son, Be strong, and of ⁿ valiant courage, and do it: fear not, nor be afraid: for the Lord God, *even* my God *is* with thee: he will not leave thee nor forsake thee till thou hast finished all the work for the service of the house of the Lord.

21 Behold also, the companies of the priests and the Levites for all the service of the house of God, *even they shall be* with thee for the whole work, ⁿ with every free heart that is skilful in any manner of service. The princes also and all the people *will be* † wholly at thy commandment.

C H A P. XXIX.

2 *The offering of David and of the princes for the building of the temple. 10 David giveth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Solomon is created king. 28 David dieth, and Solomon his son reigneth in his stead.*

Moreover, David the king said unto all the congregation, God hath chosen Solomon mine only son, young and tender, and the work is great: for this house *is* not for man, but for the ⁿ Lord God.

2 Now I have prepared with all my power for the house of my God, gold for *vessels* of gold, and silver for *them* of silver, and brasis for *things* of brasis, iron for *things* of iron, and wood for *things* of wood, and onyx-stones, and stones to be set, and carbuncle stones, and of divers colours, and all precious stones, and marble stones in abundance.

3 Moreover, because I have ⁿ delight in the house of my God, I have of mine own gold and silver, which I have given to the house of my God, beside all that I have prepared for the house of the sanctuary,

4 Even ^r three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls of the houses.

5 The gold for the *things* of gold, and the silver for *things* of silver, and for all the work by the hands of artificers: and who is ⁿ willing † to fill his hand to-day unto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And they gave for the service of the house of

^m If he continue ⁿ keep my law and depart not therefrom, as he doth hitherto.

ⁿ To wit, of Canaan.

ⁿ He declareth that nothing ⁿ separate them from the commodity of this land, both for themselves and their posterity, but their sins and iniquity.

ⁿ Meaning, for his ark.

ⁿ Put it in execution.

^r That is, the ⁿ candlesticks, 1 Kings 7. 49.

^r Meaning of the mercy-seat which covered the ark, which was called the chariot, because the Lord declared himself there.

^r For all this was left in writing in the book of the law,

Exod. 25. 40. which book the king was bound ⁿ put in execution, Deut. 17. 19.

ⁿ That is, every ⁿ will be ready to help thee with those gifts that God hath given him.

ⁿ And therefore it ought to be excellent in all points.

^x His great zeal toward the furtherance of the temple made him ⁿ spare no expences, but ⁿ bestow his ⁿ peculiar treasure.

^r He sheweth what he had of his own store for the Lord's house.

ⁿ He ⁿ not only liberal himself, but provoked others to set forth the work of God.

1015. **Bel. Chr.** of God five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brass, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

9 And the people rejoiced when they offered willingly: for they offered willingly unto the Lord, with a ^b perfect heart. And David the king also ^a rejoiced with great joy.

10 Therefore David blessed the Lord before all the congregation, and David said, Blessed be thou, O Lord God of ^c Israel our father, for ever and ever.

11 Thine, O Lord, *is* greatness and power, and glory, and victory, and praise: for all that is in heaven and in earth *is* thine: thine is the kingdom, O Lord, and thou excellest as head over all.

12 Both riches and honour *come* of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things ^d come of thee: and of thine own hand we have given thee.

15 For we are ^e strangers before thee, and sojourners, like all our fathers: our days *are* like the shadow upon the earth, and there is none ^f abiding.

16 O Lord our God, all this abundance that we have prepared to build thee an house for thine holy name, is of thine hand, and all *is* thine.

17 I know also, my God, that thou ^g triest the heart, and hast pleasure in righteousness: I have offered willingly in the uprightness of mine heart all these things: now also have I seen thy people which are found here, to offer unto thee willingly with joy.

18 O Lord God of Abraham, Isaac, and Israel our fathers, keep this for ever in the ^h purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee.

^a Meaning them that had any.

^b That is, with a good courage and without hypocrisy.

^c Which didst reveal thyself to our father Jacob.

^d We gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporal or spiritual, we receive them all of God, and therefore must give him the glory.

^e And therefore have this land but lent to us for a time.

^f Continue them in this good mind, that they may serve thee willingly.

19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 ¶ And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the ^g king.

21 And they offered sacrifices unto the Lord, and on the morrow after that day they offered burnt-offerings unto the Lord, *even* ^h thousand young bullocks, a thousand rams, and a thousand sheep, with their ⁱ drink-offerings, and sacrifices in abundance for all Israel.

22 And they did eat and drink before the Lord the same day with great joy, and they made Solomon the son of David king the second time, and anointed him prince before the Lord, and Zadok for the high priest.

23 So Solomon sat on the ^j throne of the Lord ^k king instead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sons of king David ^l submitted themselves under king Solomon.

25 And the Lord magnified Solomon in dignity in the sight of all Israel, and gave him so glorious ^m kingdom ⁿ no king had before him in Israel.

26 ¶ ^o Thus David the son of Jesse reigned over all Israel.

27 And the space that he reigned over Israel was forty years: seven years reigned he in Hebron, and three and thirty years reigned he in Jerusalem:

28 And he died in a good age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Concerning the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of ^p Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his power, and ^q times that went over him, and over Israel, and over all the kingdoms of the earth.

^g That is, did reverence to the king.

^h Meaning, all kind of liquor which they mingled with their sacrifices, as wine, oil, &c.

ⁱ This declareth that the kings of Judah were figures of Christ, who was the true anointed, and to whom God gave the chief government of all things.

^k The book of Nathan and Gad ^l thought to have been lost in the captivity.

^l Meaning, the troubles and griefs.

The Second Book of the CHRONICLES.

THE ARGUMENT.

The second book containeth briefly in effect that which is comprehended in the two books of the kings: that is, from the reign of Solomon to the destruction of Jerusalem, and the carrying away of the people captive into Babylon. In this story are certain things declared and set forth more copiously than in the books of the kings, and therefore serve greatly to the understanding of the prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their country for sin, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, that such a man fear him and profess his religion, should join in amity with the wicked. And thirdly, how the good rulers ever loved the prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set up idolatry, and served God according to the fancy of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jerusalem, which was the two and thirtieth year of Darius, and contain in the whole three thousand five hundred threescore and eighteen years and six months.

Ref. Chr.
1015.

Ref. Chr.
1015.

CHAP. I.

¶ The offering of Solomon at Gibeon. 8 He prayeth unto God to give him wisdom: 11 Which he giveth him, and more. 14 The number of his chariots and horsemen, 15 and of his riches.

¶ Or, stablished, and strong, read 1 Kings 2, 46.

THEN Solomon the son of David was confirmed in his kingdom: and the Lord his God was with him, and magnified him highly.

2 And Solomon spake unto all Israel, to the captains of thousands, and of hundreds, and to the judges, and all the governors in all Israel, even the chief fathers.

3 So Solomon and all the congregation with him went to the high place that was at Gibeon: for there was the tabernacle of the congregation of God which Moses the servant of the Lord had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim, when David had made preparation for it: for he had pitched a tent for it in Jerusalem.

5 Moreover, the brazen altar that Bezaleel the son of Uri, the son of Hur had made, did he set before the tabernacle of the Lord: and Solomon and the congregation sought it.

6 And Solomon offered there before the Lord upon the brazen altar that was in the tabernacle of the congregation: even a thousand burnt-offerings offered he upon it.

¶ Exod. 38, 1, 2.

¶ 1 Kings 3, 4.

7 ¶ The same night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now therefore, O Lord God, let thy promise unto David my father be true: for thou hast made me king over a great people, like to the dust of the earth.

10 Give me now wisdom and knowledge, that I may go out and go in before this people: for who can judge this thy great people?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, treasures, honour, nor the lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest judge my people, over whom I have made thee king,

12 Wisdom and knowledge is granted unto thee, and I will give thee riches and treasures, and honour, so that there hath not been the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Solomon came from the high place that was at Gibeon, to Jerusalem from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered the chariots and horsemen: and he had a thousand and four hundred

¶ 1 Kings 10, 26.

3 C

^a That is, he proclaimed a solemn sacrifice, and commanded that all should be the same.

^b Read 1 Kings 3, 4.

^c So called, because that God thereby shewed certain signs to the congregation of his presence.

^d Which was for the burnt-offerings, Exod. 27, 1.

^e Perform thy promise made me my father concerning me.

^f That I may govern this people: read 1 Chron. 27, 1. and 1 Kings 3, 7.

^g That is, to be revenged on thine enemies.

1015. hundred chariots, and twelve thousand horsemen, whom he placed in the ² chariot cities, and with the king at Jerusalem.

15 And the king gave silver and gold at Jerusalem as ⁴ stones, and gave cedar-trees as the wild fig-trees, that are abundantly in the plain.

16 Also Solomon had horses brought out of Egypt, and ⁵ fine linen: ⁶ the king's merchants received the fine linen for a price.

17 They came up also and brought out of Egypt ⁷ some chariots, ⁸ worth six hundred shekels of silver, that is, an horse for an hundred and fifty: and thus they brought ⁹ horses ¹⁰ all the kings of the Hittites, and to the kings of Aram by their ¹¹ means.

CHAPTER II.

¹ The number of Solomon's workmen to build the temple.

² Solomon sendeth to Hiram the king of Tyrus for wood and workmen.

THEN Solomon determined ¹ build an house for the ² Lord, and an ³ house for his kingdom.

2 And Solomon told ⁴ seventy thousand that bare burdens, and fourscore thousand ⁵ hew stones in the mountain, and three thousand and ⁶ six hundred ⁷ oversee them.

3 And Solomon sent to ⁸ Hiram the king of Tyrus, saying, As thou hast done to David my father, and ⁹ didst send him cedar-trees to build him ¹⁰ house to dwell in, ¹¹ so do to me.

4 Behold, I build an house unto the name of the Lord my God, to sanctify it unto him, and to burn sweet incense before him, and for the continual shew-bread, and for the burnt-offerings of the morning and evening on the sabbath days, and in the new moons, and in the solemn feasts of the Lord our God: this is ¹² perpetual thing for Israel.

5 And the house which I build ¹³ is great: for great ¹⁴ is our God above all gods.

6 Who is he then that can be able to build him an house, when the heaven, and the heaven of heavens cannot contain him? who ¹⁵ I then that I should build him an house? but ¹⁶ I do it to burn ¹⁷ incense before him.

7 Send ¹⁸ now therefore a cunning ¹⁹ man that can work in gold, in silver, and in brass, and in iron, and in purple, and ²⁰ crimson, and blue silk, and that can grave in graven work with the cunning men that are with me in Judah and in Jerusalem, whom David my father hath prepared.

²¹ Send me also cedar-trees, fir-trees, and ²² almuggim-trees from Lebanon: for I know that thy servants can skill to hew timber in Lebanon: and behold, my servants ²³ shall be with thine,

9 That they may prepare ²⁴ timber in abundance: for the house which I do build ²⁵ is great and wonderful.

10 And behold, I will give to thy servants the cutters and the hewers of timber twenty thousand ²⁶ measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty ²⁷ thousand baths of oil.

11 Then Hiram king of Tyrus answered in writing which he sent to Solomon, Because the Lord hath loved his people, he hath made ²⁸ thee king over them.

12 Hiram said moreover, Blessed ²⁹ be the Lord God of Israel, which made the heaven and the earth, and that hath given unto David the king a ³⁰ wise son, that hath discretion, prudence, and understanding, to build an house for the Lord, and a ³¹ palace for his kingdom.

13 Now therefore I have sent ³² a wise man, and of understanding of my father Hiram's,

14 The son of ³³ a woman of the ³⁴ daughters of Dan: and his father ³⁵ was ³⁶ a man of Tyrus, and he can skill to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue silk, and in fine linen, and in crimson, and can grave in all graven works, and broider in all broidered work that shall be given him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood in Lebanon, as much as thou shalt need, and will bring it to thee in ³⁷ rafts by the sea to ³⁸ Japho, so thou mayst carry them to Jerusalem.

17 ³⁹ And Solomon numbered all the strangers that were in the land of Israel, after the numbering that his father David had numbered them: and they were found ⁴⁰ an hundred and three and fifty thousand and six hundred.

18 And he set seventy thousand of them to the burden, and fourscore thousand to hew ⁴¹ stones in the mountain, and three thousand and six hundred ⁴² overseers ⁴³ cause the people ⁴⁴ work.

CHAPTER III.

¹ The temple of the Lord, and the porch are builded, with other things thereto belonging.

SOLOMON began to build the house of ² the Lord in Jerusalem, in mount ³ Moriah which had been declared unto David his father, in the place that David prepared in the threshing floor of ⁴ Ornan the Jebusite.

2 And he began ⁵ build in the second month and the second day, in the fourth year of his reign.

3 And

¹ Which were cities appointed to keep and maintain the chariots.

² He caused so great plenty, that it was ³ more esteemed than stones.

⁴ Read 1 Kings 10. 23.

⁵ Which is to be understood of all sorts of officers and overseers. for else the chief officers were but three thousand three hundred, ⁶ 1 Kings 5. 16.

⁷ That is, to do that service which he hath commanded, signifying, that ⁸ is able to honour and serve God in that perfection as his majesty deserveth.

⁹ Some take it for brazil, or the wood called Ebenum, others, for coral.

¹⁰ Of bath: read 1 Kings 7. 26. it is also called Ephab:

out ephab is ¹¹ measure dry things, as hath is ¹² measure for liquors.

¹³ The very heathen confessed that it ¹⁴ was a singular gift of God when he gave ¹⁵ any nation ¹⁶ king that ¹⁷ was wise and of understanding, albeit it appeareth that this Hiram had the ¹⁸ knowledge of God.

¹⁹ It is also written, that she ²⁰ was of the tribe of Naphtali, 1 Kings 7. 14. which may be understood, that by reason of the confusion of tribes, which then began to be, they married in divers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

²¹ Which is the mountain where Abraham thought to have sacrificed his son, Gen. 22. 2.

Bef. Chr. 1015.

• 15. 19. 9. Ezech. 27. 7.

† Heb. 1015.

† Or, 21. 122.

† Or, He. 122.

• 2 Sam. 5. 12.

† Or, 122.

† Or, 21. 122.

Bef. Chr. 1015.

† Heb. 1015.

† Or, 122. 122.

† Or, 122. 122.

• 1 King 6. 1.

• 1 Sam. 24. 16. 21.

Bef. Chr.
1012.

3 And these are the *measures whereon* Solomon grounded to build the house of God: the length of cubits after the first ^a measure was three score cubits, and the breadth twenty cubits:

4 And the porch that was before the length in the front ^b of the breadth ^c twenty cubits, and the height ^d hundred and twenty, and he overlaid it within with pure gold.

5 And the greater house he cycled with fir-tree which he overlaid with good gold, and graved thereon palm-trees and chains.

6 And he overlaid the house with precious stone for beauty: and the gold ^e gold of ^f Parvaim.

7 The house, I say, the beams, posts, and walls thereof and the doors thereof overlaid he with gold, and graved cherubims upon the walls.

¶ He made also the house of the most holy place: the length thereof was in the front of the breadth ^g of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with the best gold, of six hundred talents.

¶ And the weight of the nails was fifty shekels of gold: and he overlaid the chambers with gold.

10 ¶ And in the house of the most holy place he made two cherubims wrought like children, and overlaid them with gold.

11 ¶ And the wings of the cherubims were twenty cubits long: the ^h wing ⁱ five cubits, reaching to the wall of the house, and the other wing five cubits, reaching ^j the wing of the other cherub.

12 Likewise the wing of the other cherub ^k five cubits, reaching to the wall of the house, and the other wing five cubits joining to the wing of the other cherub.

13 The wings of these cherubims were spread abroad twenty cubits: they stood on their feet, and their faces were toward the house.

14 ¶ He made also ^l the vail of blue silk and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 ¶ And he made before the house two pillars ^m of five and thirty cubits high: and the chapter that was upon the top of ⁿ each of them was five cubits.

16 He made also chains for the oracle, and put them ^o on the heads of the pillars, and made an ^p hundred pomegranates, and put them among the chains.

17 And he set up the pillars before the temple, one ^q on the right hand, and the other ^r on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

C H A P. IV.

1 The altar of bras. 2 The molten sea. 6 The caldrons. 7 The candlesticks, &c.

^a According ^h the whole length of the temple, comprehending the most holy place with the rest.

^b It contained ⁱ much as did the breadth of the temple, 1 Kings 6. 3.

^c From the foundation ^j the ^k for in the book of the Kings mention is made from the foundation ^l the first stage.

^d Some think it is that place which is called Peru.

^e Which separated the temple from the most holy place.

^f Every ^g ^h eighteen cubits long, but the half cubit could not be seen: for it was ⁱ in the roundness of ^j chapter, and therefore he giveth ^k every one but seventeen and an half.

^l For every pillar an hundred, 1 Kings 7. 20.

^m A great vessel of bras, so called, because of the great

Bef. Chr.
1012.

AND he made an altar of bras twenty cubits long, and twenty cubits broad, and ⁿ cubits high.

2 And he made a molten ^o sea of ten cubits from brim ^p brim, round in compass, and five cubits high: and ^q line of thirty cubits did compass it about.

3 And under ^r it was the fashion of oxen; which did compass it round about, ^s ten in ^t cubit compassing the sea about: two rows of oxen were cast when it was molten.

4 It stood upon twelve oxen: three looked toward the north, and three looked toward the west, and three looked toward the south, and three looked toward the east, and the sea stood above upon them, and all their hinder parts were inward.

5 And the thickness thereof was an hand breadth, and the brim thereof was like the work of the brim of ^u cup, with flowers of ^v lilies: it contained ^w three thousand baths.

6 ¶ He made also ten caldrons, and put five ^x the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt-offerings: but the sea ^y for the priests to wash in.

7 ¶ And he made ten candlesticks of gold (according to their ^z form) and put them in the temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made an hundred basons of gold.

9 And he made the court of the priests, and the great ^{aa} court, and doors for the court, and overlaid the doors thereof with bras.

10 And he set the sea on the right side eastward toward the south.

11 And Hiram made ^{ab} pots, and besoms, and basons, and Hiram finished the work that he should make for king Solomon for the house of God.

12 To wit, two pillars, and the bowls, and the chapters on the top of the two pillars, and two grates ^{ac} cover the two bowls of the chapters which were upon the top of the pillars:

13 And four hundred pomegranates for the two grates, two rows of pomegranates for every grate to cover the two bowls of the chapters that ^{ad} upon the pillars.

14 He made also bases, and made caldrons upon the bases:

15 And a sea, and twelve bulls under it:

16 Pots also and besoms, and flesh-hooks, and all these vessels made ^{ae} Hiram his father, king Solomon for the house of the Lord, of shining bras.

17 In the plain of Jordan did the king cast them in clay between Succoth and Zeredathah.

18 And

quantity of water which it contained, 1 Kings 7. 23.

^b Meaning, under the brim of the vessel, 1 Kings 7. 24.

^c ⁱ the length of every cubit were ten heads or knops, which in all ⁱⁱ three hundred.

^d in 1 Kings 7. 26. mention is only made of two thousand, but the less number ⁱⁱⁱ taken there, and here, according ^{iv} the measures proved afterward, is declared.

^e Even as they should be made.

^f Called also, the porch of Solomon, Acts 3. 11. it is also taken for the temple where Christ preached, Matt. 21. 23.

^g Whom Solomon revered for the gifts that God had given him ^{iv} father: he had the same name also that Hiram the king of Tyrus had, his mother ^v a Jewess, and his father a Tyrian. Some read, for his father, the author of his work.

† Or, four-de-luces.

† Or, caldrons.

18 And Solomon made all these vessels in great abundance: for the weight of bras could not be reckoned.

19 And Solomon made all the vessels that were for the house of God: the golden altar also and the tables whereon the shew-bread stood.

20 Moreover the candlesticks with their lamps to burn them after manner, before the oracle of pure gold.

21 And the flowers, and the lamps, and the snuffers of gold, which was of fine gold.

22 And the hooks, and the basons, and the spoons, and the ash-pans, of pure gold: the entry also of the house and doors thereof within, even of the most holy place: and the doors of the house, to wit, of the temple, were of gold.

CHAP. V.

1 The things dedicated by David are put in the temple. 2 The ark is brought into the temple. 10 What was within it. 12 They sing praises to the Lord.

SO was all the work finished that Solomon made for the house of the Lord, and Solomon brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the Lord from the city of David, which is Zion.

3 And all the men of Israel assembled unto the king at the feast: it was in the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And they carried up the ark and the tabernacle of the congregation: and all the holy vessels that were in the tabernacle, those did the priests and Levites bring up.

6 And king Solomon and all the congregation of Israel that were assembled unto him, were before the ark, offering sheep and bullocks, which could not be told nor numbered for multitude.

7 So the priests brought the ark of the covenant of the Lord unto his place, into the oracle of the house, into the most holy place, even under the wings of the cherubims.

8 For the cherubims stretched out their wings over the place of the ark, and the cherubims covered the ark and the bars thereof above.

9 And they drew out the bars, that the ends of the bars might be seen out of the ark before the oracle, but they were not seen: † without: and there they are unto this day.

10 Nothing was in the ark, save the two tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

■ In Hebrew, the bread of the faces, because they were set before the ark, where the Lord shewed his presence.

■ That is, covered with plates of gold.

† Read 2 Sam. 6. 12.

† Where the things were dedicate, and brought into the temple.

— Called in Hebrew, Ethanim, containing part of September and part of October, 1 Kings 8. 2. which month the Jews called the first month, because they say, that the world was created in that month, and after they came from Egypt, they began March: but because this opinion is

11 And when the priests were come out of the sanctuary (for all the priests that were present were sanctified, and did not wait by course.

12 And the Levites the singers of all sorts, as of Asaph, of Heman, of Jeduthun, and of their sons and their brethren, being clad in fine linen, stood with cymbals, and with viols, and harps at the east end of the altar, and with them hundred and twenty priests blowing with trumpets.

13 And they were one, blowing trumpets and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift up their voice with trumpets and with cymbals, and with instruments of musick, and when they praised the Lord, singing, For he his good, because his mercy lasteth for ever) then the house, even the house of the Lord was filled with a cloud,

14 So that the priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Solomon blesteth the people. 4 He praiseth the Lord. 14 He prayeth unto God for those that shall pray in the temple.

THEN Solomon said, The Lord hath said that he would dwell in the dark cloud:

2 And I have built thee an house, to dwell in, an habitation for thee to dwell in for ever.

3 And the king turned his face, and blessed all the congregation of Israel (for all the congregation of Israel stood there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his † hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an † house, that my name might be there, neither chose I any man to be ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel.

7 And it was in the heart of David my father to build an house to the name of the Lord God of Israel,

8 And the Lord said to David my father, Whereas it was in thine heart to build an house unto my name, thou didst well, that † thou wast so minded,

9 Notwithstanding thou shalt not build the house, but thy son which shall come out of thy loins, he shall build an house unto my name.

10 And the Lord hath performed his word that he spake: and I am risen up in the room of David my father, and am set on the throne of Israel

uncertain, we make March ever the first, as best writers do.

■ For Aaron's rod and ■ were taken thence before it was brought to this place.

° Were prepared to serve the Lord.

■ They agreed all in one tune.

■ This was the effect of their songs, ■ Ps. 118. 1. and 136. 1.

■ After that he had seen the glory of the Lord in the cloud.

Bef. Chr. 1004. rael as the Lord promised, and have built an house to the name of the Lord God of Israel.

11 And I have set the ark there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 ¶ And the king^s stood before the altar of the Lord, in the presence of all the congregation of Israel, and stretched out his hands,

13 (For Solomon had made a brazen scaffold, and set it in the midst of the court, of five cubits long, and five cubits broad, and three cubits of height, and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and^u stretched out his hands toward heaven)

14 And said, O Lord God of Israel, there is no God like thee in heaven nor in earth, which keep-est covenant, and mercy unto thy servants, that walk before thee with all their heart.

15 Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it † with thine hand, as *appeareth* this day.

† Or, in effect, or by thy power.

16 Therefore, now, Lord God of Israel, keep with thy servant David my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit upon the throne of Israel: so that thy sons take heed to their ways, to walk in my law, as thou hast walked before me.

† Heb. a man shall sit upon the throne of.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant David.

¶ 1 Kings 8. 27.

18 (Is it true indeed that God will dwell with man on earth? behold, the^{*} heavens, and the heaven of heavens are not able to contain thee: how much more *unable* is this house, which I have built?)

19 But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to hear the cry and prayer which thy servant prayeth before thee.

20 That thine^v eyes may be open toward this house day and night, *even* toward the place, whereof thou hast said, that thou wouldest put thy name there, that thou mayest hearken unto the prayer which thy servant prayeth in this place.

21 Hear thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and hear thou in the place of thine habitation, *even* in heaven, and when thou hearest, be merciful.

¶ 1 Kings 8. 31.

† Heb. with.

22 ¶ * When a man shall sin against his^x neighbour, and he lay upon him an oath to cause him to swear, and the † swearer shall come before thine altar in this house,

23 Then hear thou in heaven, and do, and judge thy servants, in recompensing the wicked to bring his way^y upon his head, and in justifying the righteous, to give him according to his righteousness.

^s Meaning, the two tables, wherein is contained the effect of the covenant that God made with our fathers.

^t On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1 Kings 8. 22.

^u Both to give thanks for the great benefits of God bestowed upon him, and also to pray for the perseverance and prosperity of his people.

^v That thou mayest declare in effect, that thou hast a continual care over this place.

^w By retaining any thing from him, or else by denying

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turn again, and † confess thy name, and pray, and make supplication before thee in this house,

Bef. Chr. 1024.

† Or, praise.

25 Then hear thou in heaven; and be merciful unto the sin of thy people Israel; and bring them again unto the land which thou gavest to them and to their fathers.

26 When heaven shall be shut up, and there shall be no rain, because they have sinned against thee; and shall pray in this place, and confess thy name, and † turn from their sin, when thou dost afflict them,

† Or, toward the place.

27 Then hear thou in heaven, and pardon the sin of thy servants, and of thy people Israel (when thou hast taught them the good way wherein they may walk) and give rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshoppers, or caterpillar, when their enemy shall besiege them † in the cities of their land, or any plague or any sickness,

¶ Ch. 20. 9.

† Heb. in the land of their gates.

29 Then what prayers and supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own plague, and his own disease, and shall stretch forth his hands toward this house,

30 Hear thou then in heaven, thy dwelling-place, and be merciful, and give every man according unto all his ways, as thou dost know his^h heart (for thou only knowest the hearts of the children of men)

31 That they may fear thee, and walk in thy ways as long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover as touching the stranger which is not of thy people Israel, who shall come out of a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm: when they shall come and^a pray in this house,

33 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth for unto thee, that all the people of the earth may know thy name, and fear thee like thy people Israel, and that they may know that thy name is called upon in this house which I have built.

34 ¶ When thy people shall go out to battle against their enemies, by the way that^b thou shalt send them, and they pray to thee, † in the way toward this city, which thou hast chosen, even toward the house which I have built to thy name:

† Or, according to the manner the city.

35 Then hear thou in heaven their prayer and their supplication, and judge their cause.

36 If they sin^g against thee (* for there is no man that sinneth not) and thou be angry with them,

¶ 1 Kings 8. 46. John 1. 8.

5 D

that which he hath left him to keep, or do him any wrong.

^y Meaning, to give him that which he hath deserved.

^z He declareth that the prayers of hypocrites cannot be heard, not of any, but of them which pray unto God with

unfeigned faith and in true repentance.

^a He sheweth that before God there is no acception of person, but all people that feareth him and worketh righteousness is accepted, Acts 10. 35.

^b Meaning, that none ought to enterprize any war, but at the Lord's commandment, that is, which is lawful by his word.

1004. ^{Bef. Chr.} them, and deliver them unto the enemies, and they take them and carry them away captive unto a land far or near :

37 If they † turn again to their heart in the land whither they be carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have transgressed, and have done wickedly :

38 If they turn again to thee with all their heart, and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name :

39 Then hear thou in heaven, in the place of thine habitation their prayer and their supplication, and ‡ judge their cause, and be merciful unto thy people, which have sinned against thee.

40 Now my God, ¶ beseech thee let thine eyes be open, and thine ears attend unto the prayer *that is made* in this place.

41 * Now therefore arise, O Lord God, to come into thy ^c rest, thou, and the ark of thy strength : O Lord God, let thy priests be clothed with ^d salvation, and let thy saints rejoice in goodness.

42 O Lord God, refuse not the face of ^e thine anointed : remember the mercies *promised* to David thy servant.

CHAPTER VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the temple. 12 He heareth his prayer, 17 and promiseth to exalt him and his throne.

AND when Solomon had made an end of praying, ^f fire came down from heaven, and consumed the burnt-offering and the sacrifices : and the glory of the Lord filled the house,

2 So that the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come down upon the house, they bowed themselves with *their* faces to the earth upon the pavement, and worshipped and praised the Lord, *saying*, For he is good, because his mercy *lasteth* for ever.

4 * Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of two and twenty thousand bullocks, and an hundred and twenty thousand sheep : so the king, and all the people dedicated the house of God.

6 And the priests waited on their offices, and the Levites with the instruments of *music* of the Lord, which king David had made to praise the Lord, because his mercy *lasteth* for ever : when David praised God † by them, the priests also blew trumpets over-against them : and all they of Israel stood by.

7 Moreover, Solomon hallowed the middle of the court that was before the house of the Lord : for there he had prepared burnt-offering, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offering, and the meat-offering, and the fat.

8 And Solomon made ^g a feast at that time of seven days, and all Israel with him, ^h very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they ⁱ made a solemn assembly : for they had made the dedication of the altar seven days, and the feast seven days.

10 And the ^j three and twentieth day of the seventh month, he sent the people away into their tents, joyous and with glad heart, because of the goodness that the Lord had done for David and for Solomon, and for Israel his people.

11 * So Solomon finished the house of the Lord, and the king's house, and all that came into Solomon's heart to make in the house of the Lord : and he prospered in his house.

12 ¶ And the Lord ^k appeared to Solomon by night, and said to him, I have heard thy prayer, and have chosen this place for myself to be an house of sacrifice.

13 If I shut the heaven that there be no rain, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people, among whom my name is called upon, do humble themselves, and pray, and seek my presence, and turn from their wicked ways, then will I hear in heaven, and be merciful to their sin, and will ^l heal their land :

15 Then mine eyes shall be open, and mine ears attend unto the prayer *made* in this place.

16 For I have now chosen and sanctified this house, that my name may be there for ever : and mine eyes and mine heart shall be there, perpetually.

17 And if thou wilt walk before me, as David thy father walked, to do according unto all that I have commanded thee, and shalt observe my statutes and my judgments :

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, ¶ Thou shalt not want ^m a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them,

20 Then will I pluck them up out of my land, which I have given them, and this house which I have ⁿ sanctified for my name, will I cast out of my sight, and will make it to be a proverb and ^o common talk among all people.

21 And this house which is most high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house ?

22 And

^c That is, into thy temple.

^d Let them be preserved by thy power and made virtuous and holy.

^e Hear my prayer, which am thine anointed king.

^f Hereby God declared that he was pleased with Solomon's prayer.

^g The feast of the tabernacles, which was kept in the seventh month.

^h They assembled to hear the word of God, after that they had remained seven days in the booths or tabernacles.

ⁱ They had leave ⁿ depart the two and twentieth day, 1 Kings 8. 66. but they went not away till the next day.

^j I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send rain in due season.

^k Which thing declareth that God had more respect to their salvation, than to the advancement of his own glory : and whereas men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his grace thence.

22 And they shall answer, Because they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

CHAP. VIII.

2 The cities that Solomon built. 7 People that were made tributary unto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after ²⁰ twenty years when Solomon had built the house of the Lord, and his own house,

2 Then Solomon built the cities that Hiram ¹⁸ gave to Solomon, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath Zobah, and overcame it.

4 And he built Tadmor in the wilderness, and repaired all the ¹⁹ cities of store which he built in Hamath.

5 And he built ²⁰ Beth-horon the upper, and Beth-horon the nether, cities defenced with walls, gates, and bars :

6 Also Baalath, and all the cities of store that Solomon had, and all the chariot-cities, and the cities of the horsemen, and every pleasant place that Solomon had a mind to build in Jerusalem, and in ²¹ Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

But of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Solomon make ²² tributaries until this day.

9 But of the children of Israel did Solomon make no servants for his work : for they were men of war, and his chief princes, and the captains of his chariots, and of his horsemen.

10 So these were the chief of the officers which Solomon had, ²³ even ²⁴ two hundred and fifty that bare rule over the people.

11 ¶ Then Solomon brought up the daughter of Pharaoh out of the city of David, into the house that he had built for her : for he said, My wife shall not dwell in the house of David king of Israel : for it is holy, because that the ark of the Lord came unto it.

12 ¶ Then Solomon offered burnt-offerings unto the Lord, on the ²⁵ altar of the Lord, which he had built before the porch,

13 To ²⁶ offer according to the commandment of Moses ²⁷ every day, in the sabbaths, and in the new moons, and in the solemn feasts, ²⁸ three

times in the year, ²⁹ that is, in the feast of the unleavened bread, and in the feast of the weeks, and in the feast of the tabernacles.

14 And he set the courses of the priests to their offices, according to the order of David his father, and the Levites in their watches, for to praise and minister before the priests every day, and the porters by ³⁰ their courses, at every gate : for so ³¹ was the commandment of David the man of God.

15 And they declined not from the commandment of the king, concerning the priests and Levites, touching all things, and touching the treasures.

16 ¶ Now Solomon had made provision for all the ³² work, from the day of the foundation of the house of the Lord, until it was finished : so the house of the Lord was perfect.

17 Then went Solomon to Ezion-geber, and to Eloth by the ³³ sea side in the land of Edom.

18 And Hiram sent him by the hands of his servants, ships, and servants that had knowledge of the sea : and they went with the servants of Solomon to Ophir, and brought thence ³⁴ four hundred and fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

1, 9 The queen of Sheba cometh to see Solomon, and bringeth gifts. 13 His yearly revenues. 30 The time of his reign. 31 His death.

AND * when the queen of Sheba heard of the fame of Solomon, she came to ³⁵ prove Solomon with hard questions at Jerusalem, with a very great train, and camels that bare sweet odours, and much gold, and precious stones : and when she came to Solomon, she communed with him of all that was in her heart.

2 And Solomon declared her all her questions, and there was ³⁶ nothing hid from Solomon, which he declared not unto her.

3 Then the queen of Sheba saw the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the order of his waiters, and their apparel, and his butlers, and their apparel, and his ³⁷ burnt-offerings, which he offered in the house of the Lord, and she ³⁸ was greatly astonished.

5 And she said to the king, ³⁹ It was true word which I heard in mine own land of thy ⁴⁰ sayings, and of thy wisdom :

6 Howbeit, I believed not their report, until I came, and mine eyes had seen it : and behold, the one half of thy great wisdom was not told me : ⁴¹ for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy servants, which stand before thee always, and hear thy wisdom.

8 Blessed

* Signifying, that he was twenty years in building them.

¹⁸ That is, which Hiram gave again to Solomon, because they pleased him not : and therefore called them Cabul, that is, dirt or filth, 1 Kings 9. 13.

¹⁹ Meaning, of munitions and treasures for the war.

²⁰ That is, he repaired and fortified them : for they were built long before, by Sherah, a noble woman of the tribe of Ephraim, 1 Chron. 6. 68. and 7. 24.

²⁵ Read 1 Kings 7. 2.

²⁶ For in all there were three thousand three hundred, but

here he meaneth of them that had the principal charge, read 1 Kings 9. 23.

²⁷ Read Lev. 23.

²⁸ Both for the matter, and also for the workmanship.

²⁹ Meaning, the red Sea.

³⁰ Which sum is thought to mount ³¹ three millions and six hundred thousand crowns : for here is mention made of thirty more, than are spoken of, 1 Kings 9. 28.

³² To know whether his wisdom were so great as the report was.

³³ There was ³⁴ question so hard that he did ³⁵ resolve.

Bef. Chr. 1004.

Bef. Chr. 992.

1 Kings 9 10.

Chron. 24. 1.

1 Kings 10. 1. Matt. 22. 42. Luke 11. 31.

† Heb. to come up to salute.

† Or, galleries whereby he went up.

† Heb. there was no more spirit in her.

† Or, acts.

8 Blessed be the Lord thy God, which loved thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for ever, therefore hath he made thee king over them, to execute judgment and justice.

9 Then he gave the king sixscore talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours ^{as}, as the queen of Sheba gave unto king Solomon.

10 And the servants also of Hiram, and the servants of Solomon which brought gold from Ophir, brought Algummim wood and precious stones.

11 And the king made of the Algummim wood stairs in the house of the Lord, and in the king's house, and harps and viols for singers: and there was no such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba every pleasant thing that she asked, besides for that which she had brought unto the king: so she returned and went to her own country, with she, and her servants.

13 Also the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold, and six hundred shekels of beaten gold went to one target,

16 And three hundred shields of beaten gold: three hundred shekels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of ivory, and overlaid it with pure gold.

18 And the throne had six steps, with a footstool of gold fastened to the throne, and stays on either side on the place of the seat, and two lions standing by the stays.

19 And twelve lions stood there on the six steps on either side: there was not the like made in any kingdom.

20 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for silver was nothing esteemed in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram, every three years once came the ships of Tarshish, and brought gold, and silver, ivory, and apes, and peacocks.

22 So king Solomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, armour, and sweet odours, horses, and mules, from year to year.

25 And Solomon had four thousand stalls of horses, and chariots, and twelve thousand horsemen, whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king gave silver in Jerusalem, as stones, and gave cedar-trees as the wild fig-trees that are abundant in the plain.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Jeedo the Seer, against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and they buried him in the city of David his father: and Rehoboam his son reigned in his stead.

CHAP. X.

14 The rigour of Rehoboam. 13 He followeth lewd counsel. 16 The people rebel.

THEN Rehoboam went to Shechem: for to Shechem came all Israel to make him king.

2 And when Jeroboam the son of Nebat heard it (which was in Egypt, whither he had fled from the presence of Solomon the king) he returned out of Egypt.

3 And they sent and called him: so came Jeroboam, and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his sore yoke that he put upon us, lighter, and we will serve thee.

5 And he said to them, Depart yet three days, then come again unto me. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father, while he yet lived, saying, What counsel give ye that I may answer this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and

- Meaning, that the Israelites were God's peculiar people, and that kings are the lieutenants of God which ought to grant unto him the superiority, and minister justice to all.

- Read ch. 2. 8. and 1 Kings 10. 11.

- Or pillars: meaning, the garnishing and trimming of the stairs or pillars.

- That is, which the king gave her for recompense of that treasure which she brought.

- Which sum mounteth to two thousand four hundred crowns of the sun, *Budrus de affe*.

- Or, pounds, called *minæ*, whereof every one seemed to make an hundred shekels.

- That is, the steps and the footstool were fastened to the

throne.

§ Upon the pummels or knops.

¶ Which country of the best writers is thought to be Cilicia, read 1 Kings 10. 22.

Ⓜ That is, ten horses in every stable, which in all mount to forty thousand, 1 Kings 4. 26.

Ⓝ The abundance of these temporal treasures in Solomon's kingdom, is a figure of the spiritual treasures, which the elect shall enjoy in the heavens under the true Solomon, Christ.

Ⓞ That is, which prophesied against him.

Ⓟ After the death of Solomon.

Ⓠ That is, handled us rudely. It seemed that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconsistency of the people.

975. **Esf. Chr.** speak loving words to them, they will be thy servants for ever.

8 But he left the counsel of the ancient men that they had given him, and took counsel of the young men that were brought up with him, and waited on him.

9 And he said unto them, What counsel give ye, that we may answer this people which have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter for us: thus shalt thou say unto them, My ^p least part shall be bigger than my father's loins.

11 Now whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but *I will correct you* † with scourges.

† Or, scorpions.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come again to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsel of the ancient men,

14 And spake to them after the counsel of the young men, saying, My father made your yoke grievous: but I will increase it: my father chastised you with rods, but *I will correct you* with scourges.

† Heb. by the hand.

15 So the king hearkened not unto the people: for it was the ordinance of God, that the Lord might perform his saying which he had spoken by † Ahijah the Shilonite to Jeroboam the son of Nebat.

* 1 Kings 12. 16.

16 So when all Israel saw that the king would not hear them, the people answered the king, saying, * What portion have we in David? for we have none inheritance in the son of Jesse. O Israel, every man to your tents: now see to thine own house, David. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned over the children of Israel, that dwelt in the cities of Judah.

† Or, received.

† Heb. Jerusalem.

18 Then king Rehoboam sent Hadoram that was † over the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Jeroboam.

5 Cities which he built. 21 He hath eighteen wives, and threescore concubines, and by them eight and twenty sons and threescore daughters.

^o Or, that stood by him, that is, which were of his counsel and secrets.

^p Or, little finger: meaning, that he was of far greater power than was his father.

^q God's will imposeth such a necessity to the second causes, that nothing can be done but according to the same, and yet man's will worketh as of itself, so that it cannot be excused in doing evil, by alledging that it is God's ordinance.

AND * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin, nine score thousand chosen men of war to fight against Israel, and to bring the kingdom again to Rehoboam.

Bef. Chr. 975. 1 Kings 12. 20, 21

2 But the word of the Lord came to She-maiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel that are in Judah, and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built strong cities in Judah.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which were in Judah and Benjamin, strong cities.

11 And he † repaired the strong holds, and put captains in them, and store of victuals, and oil and wine.

† Or, strengthened.

12 And in all cities he put shields and spears, and made them exceeding strong: so Judah and Benjamin were his.

13 ¶ And the priests and the Levites that were in all Israel, † resorted unto him out of all their coasts.

† Heb. stood.

14 For the Levites left their suburbs and their possession, and came to Judah, and to Jerusalem: * for Jeroboam and his sons had cast them out from ministering in the priest's office unto the Lord,

Ch. 13. 9.

15 * And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

* 1 Kings 12. 31.

16 And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, to offer unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon mighty, three years long: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, and Abihail the daughter of Eliab the son of Jesse,

19 Which bare him sons, Jeush, and Shama-riah, and Zaham.

20 And after her he took Machaah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines:

5 E

cubines:

* That is, the half tribe of Benjamin: for the other half was gone after Jeroboam.

* Meaning, the tribes which rebelled.

† Or, repaired them and made them strong, to be more able to resist Jeroboam.

† Meaning, idols, read Isa. 44. 15.

† Which were zealous of true religion, and feared God.

† So long as they feared God, and set forth his word, they prospered.

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 cubines: for he took eighteen wives, and threescore concubines, and begat eight and twenty sons, and threescore daughters.

22 And Rehoboam made ⁷ Abijah the son of Maachah the chief ruler among his brethren: for he thought to make him king.

23 And he taught him: and dispersed all his sons throughout all the countries of Judah and Benjamin unto every strong city: and he gave them abundance of victuals, and ² desired many wives.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproveth him. 6 He humbled himself. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reign and death. 16 Abijah his son succeedeth him.

AND when [†] Rehoboam had established the kingdom, and made it strong, he forsook the law of the Lord, and ² all Israel with him.

2 Therefore in the fifth year of king Rehoboam, Shishak the king of Egypt came up against Jerusalem (because they had transgressed against the Lord)

3 With twelve hundred chariots, and threescore thousand horsemen, and the people were without number that came with him from Egypt, even the Libims, ³ Sukkiims, and the [†] Ethiopians.

4 And he took the strong cities which were of Judah, and came unto Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah that were gathered together in Jerusalem, because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, ⁴ therefore have I also left you in the hands of Shishak.

6 Then the princes of Israel, and the king humbled themselves, and said, The Lord is just.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves, therefore I will not destroy them, but I will send them deliverance shortly, and my wrath shall not ⁵ be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants: so shall they know my ⁶ service, and the service of the kingdoms of the earth.

9 ¶ Then Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of the Lord, and the treasures of the king's house: he took *even* all, and he car-

ried away the shields of gold ^{*} which Solomon had made.

10 Instead whereof king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that waited at the door of the king's house.

11 And when the king entered into the house of the Lord, the guard came and bare them, and brought them again unto the guard chamber.

12 And because he [†] humbled himself, the wrath of the Lord turned from him, that he would not destroy all together. And also in Judah the things prospered.

13 ^{*} So king Rehoboam was strong in Jerusalem and reigned: for Rehoboam was one and forty years old when he began to reign, and reigned ⁵ seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his name there. And his mother's name was Naamah, an Ammonitess.

14 And he did evil: for he prepared not his heart to seek the Lord.

15 The acts also of Rehoboam, first and last, are they not written in the [†] book of Shemaiah the prophet, and Iddo the Seer, in rehearsing the genealogy? and there *was* war alway between Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the city of David, and [†] Abijah his son reigned in his stead.

CHAP. XIII.

1 Abijah maketh war against Jeroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and overcometh Jeroboam. 21 Of his wives and children.

IN the eighteenth year of king Jeroboam began Abijah to reign over ² Judah.

2 He reigned three years in Jerusalem (his mother's name also was ¹ Micaiah the daughter of ² Uriel of Gibeah) and there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with the army of valiant men of war, *even* four hundred thousand chosen men. Jeroboam also set the battle in array against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stood up upon mount ¹ Zemaraim, which is in mount Ephraim, and said, O Jeroboam, and all Israel, hear you me.

5 Ought you not to know that the Lord God of Israel hath given the kingdom over Israel to ² David for ever, *even* to him, and to his sons by ³ covenant ⁴ of salt?

6 And

^{*} Called also Abijam, who reigned three years, 1 Kings 15. 2.

² He gave himself to have many wives.

³ For such is the inconstancy of the people, that for the most part they follow the vices of their governors.

⁴ Which were ³ people of Africa called the Troglodites, because they dwell in holes.

⁵ Signifying, that no calamity can come unto us, except we forsake God, and that he never leaveth us until we have cast him off.

⁶ And therefore doth justly punish you for your sins.

⁷ He sheweth that God's punishments are ³ not to destroy utterly, but to chastise them, to bring them to the knowledge of themselves, and to know how much better ⁴ is ⁵ to love God than tyrants.

⁸ Which declareth that God seeketh not the death of a sinner, but his conversion, Ezek. 18. 32 and 33. 11.

¹ That is, twelve years after that he had been overcome by Shishak, ver. 2.

² He meaneth Judah and Benjamin.

³ Or, Maachah, 1 Kings 15. 2.

⁴ Called also Abishalom, for Abishalom was her grandfather, 1 Kings 15. 2.

⁵ Which was one of the tops of mount Ephraim.

⁶ And therefore whosoever doth usurp it, or take it from that stock, transgresseth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his advantage.

⁷ That is, perpetual, because the thing which is salted, is preserved from corruption: he meaneth also that it was made solemnly, and confirmed by offering of sacrifices, where ⁸ they used salt according as was ordained, Num. 18. 19.

6 And Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath * rebelled againſt his lord :

7 And there are gathered to him † vain men and † wicked, and made themſelves ſtrong againſt Rehoboam the ſon of Solomon : for Rehoboam was † a child and † † tender hearted, and could not reſiſt them.

8 Now therefore ye think that ye be able to reſiſt againſt the kingdom of the Lord, which is in the hands of the ſons of David, and ye be a great multitude, and the golden calves are with you which Jeroboam made you for gods.

9 * Have ye not driven away the prieſts of the Lord, the ſons of Aaron, and the Levites, and have made you prieſts like the people of other countries ? whoſoever cometh to † conſecrate with a † young bullock and ſeven rams, the ſame may be a prieſt of them that are no gods.

10 But we belong unto the Lord our God, and have not forſaken him, and the prieſts, the ſons of Aaron miniſter unto the Lord, and the Levites in their office.

11 And they burn unto the Lord every morning and every evening burnt-offerings and ſweet incenſe, and the bread is ſet in order upon the pure table, and the candleſtick of gold, with the lamps thereof, to burn every evening : for we keep the watch of the Lord our God : but ye have forſaken him.

12 And behold, this God is † with us, as a captain, and his prieſts with the ſounding trumpets, to cry an alarm againſt you. O ye children of Iſrael, fight not againſt the Lord God of your fathers : for ye ſhall not prosper.

13 ¶ But Jeroboam cauſed an ambuſhment to compaſs, and come behind them, when they were before Judah, and the ambuſhment behind them.

14 Then Judah looked, and behold, the battle was before and behind them, and they cried unto the Lord, and the prieſts blew with the trumpets,

15 And the men of Judah gave a ſhout : and even as the men of Judah ſhouted, God † ſmote Jeroboam and alſo Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah, and God delivered them into their hand.

17 And Abijah and his people ſlew a great ſlaughter of them, ſo that there fell down wounded of Iſrael five hundred thouſand choſen men.

18 So the children of Iſrael were brought under at that time : and the children of Judah prevailed, † because they ſtayed upon the Lord God of their fathers.

19 And Abijah purſued after Jeroboam, and

and took cities from him, even Beth-el, and the villages thereof, and Jeſhanah with her villages, and Ephraim with her villages.

20 And Jeroboam recovered no ſtrength again in the days of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, and married fourteen wives, and begat two and twenty ſons, and ſixteen daughters.

22 The reſt of the acts of Abijah, and his manners, and his ſayings, are written in the ſtory of the prophet Iddo.

CHAP. XIV.

1 Aſa deſtroyeth idolatry, and commandeth his people to ſerve the true God. 11 He prayeth unto God when he ſhould go to fight. 12 He obtaineth the victory.

SO * Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead : in whoſe days the land was quiet ten years.

2 And Aſa did that which was good and right in the eyes of the Lord his God.

3 For he took away the altars of the ſtrange gods and the high places, and brake down the images, and cut down the † groves,

4 And commanded Judah to ſeek the Lord God of their fathers, and to do according to the law and the commandment.

5 And he took away out of all the cities of Judah the high places, and the images : therefore the kingdom was † quiet before him.

6 He built alſo ſtrong cities in Judah, becauſe the land was in reſt, and he had no war in thoſe years : for the Lord had given him reſt.

7 Therefore he ſaid to Judah, Let us build theſe cities and make walls about, and towers, gates, and bars, whiſt the land is † before us : becauſe we have fought the Lord our God, we have fought him, and he hath given us reſt on every ſide : ſo they built and prospered.

8 And Aſa had an army of Judah that bare ſhields and ſpears, three hundred thouſand, and of Benjamin that bare ſhields and drew bows, two hundred and fourſcore thouſand : all theſe were valiant men.

9 ¶ And there came out againſt them Zerah of Ethiopia with an hoſt of ten hundred thouſand, and three hundred chariots, and came unto Mareſhah.

10 Then Aſa went out before him, and they ſet the battle in array in the valley of Zephathah beſides Mareſhah.

11 And Aſa cried unto the Lord his God, and ſaid, Lord, * it is nothing with thee to help † with many, or with no power : help us, O Lord our God : for we reſt on thee, and in thy name are

1 Kings 11. 26.
1 Kings 12. 31.
Ch. 11. 14.
1 Kings 15. 8.
1 Kings 15. 8.
1 Kings 15. 8.

Bef. Chr. 957.
† Heb. daughters.

† Or, gave him the overthrow.

1 Sam. 14. 6.
† Or, againſt many, without power.

* This word in the Chaldee tongue is Racha, which our Saviour ſaith, Matt. 5. 22.

† Meaning, in heart and courage.

‡ He ſheweth the nature of idolaters, which take no trial of the vocation, life and doctrine of their miniſters, but think the moſt vileſt and greateſt beaſts ſufficient to ſerve their turn.

§ As it was appointed in the law, Exod. 29. 39.

¶ Becauſe their cauſe was good, and approved by the Lord, they doubted not of the ſucceſs and victory.

‡ Contemning the good counſel which came of the Spirit of God, he thought to have overcome by deceit.

¶ He ſheweth that the ſtay of all kingdoms, and aſſurance of victories depend upon our truſt and confidence in the Lord.

¶ Which were planted contrary to the law, Deut. 16. 21.

¶ He ſheweth that the reſt and quietneſs of kingdoms ſtandeth in abolishing idolatry, and advancing true religion.

¶ While we have the full government thereof.

¶ The king of Ethiopia, or Egypt.

¶ Which was a city in Judah, Joſh. 15. 44. where Micahiah the prophet was born.

951. **Bef. Chr.** are we come againſt this multitude: O Lord, thou art our God, ^o let not man prevail againſt thee.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Judah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them unto Gerar. And the Ethiopians hoſt was overthrown, *ſo that* there was no life in them: for they were deſtroyed before the Lord and before his hoſt: and they carried away a mighty great ſpoil.

14 And they ſmote all the cities round about Gerar: for the ^e fear of the Lord came upon them, and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

15 Yea, and they ſmote the tents of cattle, and carried away plenty of ſheep and camels, and returned to Jeruſalem.

CHAP. XV.

¶ *The exhortation of Azariah. 8 Aſa purgeth his country of idolatry. 11 He ſacrificeth with the people. 14 They ſwear together to ſerve the Lord. 16 He depoſeth his mother for her idolatry.*

THEN the Spirit of God came upon ^a Azariah the ſon of Obed.

2 And he went out to meet Aſa, and ſaid unto him, O Aſa, and all Judah and Benjamin, hear ye me. The Lord is with you, while ye be with him: and if ye ſeek him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the ^e true God, and without prieſt to teach, and without law.

4 But *whoſoever* returned in his affliction to the Lord God of Iſrael, and ſought him, he ^f was found of them.

5 And in that time there *was* no peace to him that did go out and go in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was deſtroyed of nation, and city of city: for God troubled them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your ^g work ſhall have a reward.

8 ¶ And when Aſa heard theſe words, and the prophecy of Obed the prophet, he was encouraged, and took away the abominations out of all the land of Judah, and Benjamin, and out of

the cities which he had taken of mount Ephraim, **Bef. Chr.** and he renewed the altar of the Lord, that was 911. before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God *was* with him.

10 So they aſſembled to Jeruſalem in the ^h third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time of the ⁱ ſpoil *which* they had brought, *even* ſeven hundred bullocks, and ſeven thouſand ſheep.

12 And they made ^j covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul.

13 And ^k whoſoever will not ſeek the Lord God of Iſrael, ſhall be ſlain, whether he were ſmall or great, man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhoutings, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath, for they had ſworn unto the Lord with all their heart, and ſought him with ^l whole deſire, and he was ^m found of them. And the Lord gave them reſt round about.

16 ¶ And king Aſa depoſed ⁿ Maachah ^o his mother from her regency, because ſhe had made an idol in a grove: and Aſa brake down her idol, and ſtamped it, and burnt it at the brook Kidron. ^{15. 13.}

17 But the high places were not ^p taken away out of ^o Iſrael: yet the heart of Aſa was ^q perfect all his days.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that he had dedicate, ſilver and gold, and veſſels.

19 And there was no war unto the five and thirtieth year of the reign of Aſa.

CHAP. XVI.

2 *Aſa, for fear of Baaſha king of Iſrael, maketh a covenant with Benbadad king of Aram. 7 He is reproved by the prophet, 10 Whom he putteth in priſon. 12 He putteth his truſt in the phyſicians. 13 He dieth.*

IN the ſix and thirtieth year of the reign of Aſa came ^r Baaſha king of Iſrael up againſt Judah, and built ^s Ramah to let none paſs out or go in to Aſa king of Judah. ^{15. 17.}

2 Then

^a Thus the children of God neither truſt in their own power or policy, neither fear the ſtrength and ſubtilty of their enemies, but conſider the cauſe, and ſee whether their enterpriſe tend to God's glory, and thereupon aſſure themſelves of the victory by him, who is only Almighty, and can turn all fleſh into duſt with the breath of his mouth.

^e The Lord had ſtricken them with fear.

^f Who was called Obed, as his father was, ver. 8.

^g For the ſpace of twelve years under Rehoboam, and three years under Abijah, religion was neglected and idolatry planted.

^h He ſheweth, that notwithstanding the wickedneſs of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah king of the Ethiopians, ch. 14. 9. 12. and out of all other dangers, when they called upon the Lord.

ⁱ Your confidence and truſt in God ſhall not be fruſtrated.

^j Called Saivan, containing part of May and part of June.

ⁱ Which they had taken of the Ethiopians.

^k Theſe were the words of their covenant, which commanded all idolaters to be put to death, according to the laws of God, Deut. 13. 5, 9. 15.

^l So long as they ſerved him aright, ſo long did he preſerve and proſper them.

^m Or grandmother, and herein he ſhewed that he lacked zeal, for the ought to have died both by the covenant, as ver. 13. and by the law of God: but he gave place to fooliſh pity, and would alſo ſeem after ⁿ ſort to ſatisfy the law.

ⁿ Which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.

^o Because that God was called the God of Iſrael, by reaſon of his promiſe to Jacob: therefore Iſrael is ſometimes taken for Judah, becauſe Judah was his chief people.

^p In reſpect of his predeceſſors.

^q Who reigned after Nadab the ſon of Jeroboam.

^r He fortified it with walls and ditches: it was a city in Benjamin near to Gibton.

Bef. Chr. 2 Then Aſa brought out ſilver and gold out
941. of the treaſures of the houſe of the Lord, and of
the king's houſe, and ſent to Benhadad king of
Aram that dwelt at † Damafcus, ſaying,

† Or, Dar-
melek.
3 There is ■ covenant between me and thee,
and between my father and thy father: behold,
I have ſent thee ſilver and gold: come' break thy
league with Baaſha king of Iſrael that he may de-
part from me.

4 And Benhadad hearkened unto king Aſa,
and ſent the captains of the armies which he had
againſt the cities of Iſrael. And they ſmote
Ijon, and Dan, and Abelmaim, and all the ſtore
cities of Naphtali.

5 And when Baaſha heard it, he left building
of Ramah, and let his work ceaſe,

6 Then Aſa the king took all Judah and car-
ried away the ſtones of Ramah, and the timber
thereof, wherewith Baaſha did build, and he
built therewith Geba and Mizpah.

† Or, pro-
phet.
7 ¶ And at that ſame time Hanani the † Seer
came to Aſa king of Judah and ſaid unto him,
Becauſe thou haſt reſted upon the king of Aram,
and not reſted in the Lord thy God, therefore is the
hoſt of the king of Aram eſcaped out of thine hand.

• Ch. 14. 9.
8 * The Ethiopians and the Lubims, were
they not a great hoſt, with chariots and horſe-
men exceeding many? yet becauſe thou didſt
reſt upon the Lord, he delivered them into
thine hand.

9 For the eyes of the Lord behold all the earth,
to ſhew himſelf ſtrong with them that are of per-
fect heart toward him: thou haſt then done fool-
iſhly in this: therefore from henceforth thou
ſhalt have wars.

† Heb.
grif. a' ſoufe.
10 Then Aſa was wroth with the Seer, and
put him into a † priſon: for he was * diſpleaſed
with him, becauſe of this thing. And Aſa op-
preſſed certain of the people at the ſame time.

11 And behold the acts of Aſa firſt and laſt,
lo, they are written in the book of the kings of
Judah and Iſrael.

† Or, gouty,
or ſwollen.
* 1 Kings
15. 23.
† Or, to the
top of his
head.
12 ¶ And Aſa in the nine and thirtieth year
of his reign was † * diſeaſed in his feet, and his
diſeaſe was † * extreme: yet he fought not the
Lord in his diſeaſe, but to the * phyſicians.

13 So Aſa ſlept with his fathers, and died in
the one and fortieth year of his reign.

14 And they buried him in one of his ſepul-
chres, which he had made for himſelf in the city
of David, and laid him in the bed, which they
had filled with ſweet odours and divers kinds of
ſpices, made by the art of the apothecary: and they
burnt odours for him with an exceeding great fire.

C H A P. xvii.

5 Jehoſhaphat truſting in the Lord, proſpereth in
riches and honour. 6 He abolifeth idolatry, 7
And cauſeth the people to be taught. 11 He re-
ceiveth tribute of ſtrangers. 13 His munitions,
and men of war.

* He thought to repulſe his adverſary by ■ unlawful
means, that is, by ſeeking help of infidels, as they that ſeek
the Turk's amity, thinking thereby ■ make themſelves
more ſtrong.

† Thus inſtead of turning to God by repentance, he diſ-
dained the admonition of the prophet, and puniſhed him,
■ the wicked do when they be told of their faults.

‡ God plagued his rebellion, and hereby declareth that
it is nothing ■ begin well, except ■ ſo continue to the
end, that is, zealous of God's glory, and put our whole
truſt in him.

§ He ſheweth that it is in vain ■ ſeek to the phyſicians,
except firſt we ſeek to God ■ purge ■ ſins, which ■ the

AND Jehoſhaphat his ſon reigned in his Bef. Chr.
ſtead, and prevailed againſt Iſrael. 914.

■ And he put garrifons in all the ſtrong ci-
ties of Judah, and ſet bands in the land of Ju-
dah and in the cities of Ephraim, which Aſa his
father had taken.

3 And the Lord was with Jehoſhaphat, be-
cauſe he walked in the * firſt ways of his father
David, and fought not * Baalim,

• 4 But fought the Lord God of his father, and
walked in his commandments, and not after the
† trade of Iſrael.

† Heb. work.
5 Therefore the Lord eſtabliſhed the king-
dom in his hand, and all Judah brought preſents
to Jehoſhaphat, ſo that he had of riches and ho-
nour in abundance.

6 And he' lift up his heart unto the ways of
the Lord, and he took away moreover the high
places and the groves out of Judah:

7 ¶ And in the third year of his reign he ſent
his princes Ben-hail, and Obadiah, and Zechariah
and Nethaneel, and Micaiah, that they ſhould
* teach in the cities of Judah,

‡ And with them Levites, Shemaiah, and Ne-
thaniah, and Zebadiah, and Aſahel, and Shemi-
ramoth, and Jehonathan, and Adonijah, and To-
bijah, and Tob-adonijah, Levites, and with them
Eliſhama and Jehoram prieſts.

9 And they taught in Judah, and had the
book of the law of the Lord with them, and went
about throughout all the cities of Judah, and
taught the people.

10 And the fear of the Lord fell upon all the
kingdoms of the lands that were round about
Judah, and they * fought not againſt Jehoſhaphat.

11 And ſome of the Philiftines brought Je-
hoſhaphat gifts and tribute ſilver, and the Ara-
bians brought him flocks, ſeven thouſand and ſe-
ven hundred rams, and ſeven thouſand and ſeven
hundred he-goats.

12 So Jehoſhaphat proſpered and grew up on
high: and he built in Judah palaces and cities
of ſtore.

13 And he had great works in the cities of
Judah, and men of war, and valiant men in Je-
ruſalem.

14 And theſe are the numbers of them after
the houſe of their fathers: in Judah were cap-
tains of thouſands, Adnah the captain, and †
with him of valiant men three hundred thouſand.

15 And † at his hand Jehohanan a captain,
and with him two hundred and fourſcore thouſand.

16 And at his hand Amaſiah the ſon of Zich-
ri, which * willingly offered himſelf unto the
Lord, and with him two hundred thouſand va-
liant men.

17 And of Benjamin, Eliada ■ valiant man,
and with him armed men, with bow and ſhield,
two hundred thouſand.

18 And at his hand Jehozabad, and with
5 F him

chief cauſe of all ■ diſeaſes, and after uſe the help of the
phyſician, as ■ mean by whom God worketh.

* That is, his virtues: meaning, before he had com-
mitted ſin with Bathſheba and againſt Uriah.

† Sought not help ■ ſtrange gods.

‡ He gave himſelf wholly to ſerve the Lord.

§ He knew it was in vain ■ profeſs religion, except ſuch
were appointed which could inſtruct the people in the ſame,
and had authority to put away all idolatry.

¶ Thus God proſpereth all ſuch that with ■ pure heart
ſeek his glory, and keepeth their enemies in fear, that they
cannot be able to execute their rage againſt them.

‡ Meaning, which was ■ Nazarite, Num. 6.

Bef. Chr. him an hundred and fourscore thousand armed
897. to the war.

19 These^a waited on the king, besides those which the king put in the strong cities throughout all Judah.

CHAP. XVIII.

1 *Jehoshaphat maketh affinity with Ahab.* 10 *Four hundred prophets counsel Ahab to go to war.* 16 *Micaiah is against them.* 23 *Zedekiah smiteth him.* 25 *The king putteth him in prison.* 29 *The effect of the prophecy.*

* 1 Kings 22: 3.

AND^a Jehoshaphat had riches and honour in abundance, but he was joined in^b affinity with Ahab.

2 And after certain^c years he went down to Ahab to Samaria: and Ahab slew sheep and oxen for him in great number, and for the people that he had with him, and enticed him to go up unto^d Ramoth-Gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-Gilead? And he answered him, I am as thou art, and my people as thy people, and we will join with thee in the war.

4 And Jehoshaphat said unto the king of Israel, Ask counsel, I pray thee, at the^e word of the Lord this day.

5 Therefore the king of Israel gathered of^f prophets four hundred men, and said unto them, Shall we go to Ramoth-Gilead to battle, or shall I cease? And they said, Go up: for God shall deliver it into the king's hand.

6 But Jehoshaphat said, Is there here never^g prophet more of the Lord, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may ask counsel of the Lord, but I^h hate him: for he doth not prophesy good unto me, but always evil: it is Micaiah the son of Imla. Then Jehoshaphat said, Let not the king sayⁱ so.

8 And the king of Israel called an eunuch, and said, Call quickly Micaiah the son of Imla.

9 ¶ And the king of Israel, and Jehoshaphat king of Judah sat either of them on his throne, clothed in their^j apparel: they sat even in the threshing-floor at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah made him^k horns of iron, and said, Thus saith the Lord, With these shalt thou push the Aramites until thou hast consumed them.

11 And all the prophets prophesied so, saying, Go up to Ramoth-Gilead, and prosper:

for the Lord shall deliver it into the hand of the king.

Bef. Chr. 912.

12 ¶ And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets declare good to the king with one^l accord: let thy word, therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the Lord liveth, whatsoever my God saith, that will I speak.

14 ¶ So he came to the king, and the king said unto him, Micaiah, shall we go to Ramoth-Gilead to battle, or shall I leave off? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How oft shall I charge thee, that thou tell me nothing but the truth in the name of the Lord?

16 Then he said, I saw all Israel scattered in the mountains, as sheep that have no shepherd: and the Lord said, These have no master: let them return every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee, that he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear ye the word of the Lord: I saw the Lord sit upon his throne, and all the^m host of heaven standing at his right hand, and at his left.

19 And the Lord said, Who shallⁿ persuade Ahab king of Israel, that he may go up, and fall at Ramoth-Gilead? And one spake and said thus, and another said that.

† Or, de. cease.

20 Then there came forth^o a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherein?

21 And he said, I will go out, and be a false spirit in the mouth of all his prophets. And he said, Thou shalt persuade, and shalt also prevail: go forth, and do so.

22 Now therefore behold, the Lord hath put a^p false spirit in the mouth of these thy prophets, and the Lord hath determined evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the^q cheek, and said, By what way went the Spirit of the Lord from me, to speak with thee?

24 And Micaiah said, Behold, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Micaiah, and carry him to Amon the governor of the city, and to Joash the king's son,

26 And say, Thus saith the king, Put this man in the prison-house, and feed him with bread of^r affliction, and with water of affliction, until I return in peace.

27 And

^a That is, they were as his ordinary guard.

^b For Joram, Jehoshaphat's son, married Ahab's daughter.

^c That is, the third year, 1 Kings 22. 2.

^d To recover it out of the hands of the Syrians.

^e Hear the advice of some prophet, know whether it be God's will.

^f Which were the prophets of Baal, signifying, that the wicked esteem none but flatterers, and such as will bear with their inordinate affections.

^g Yet the true ministers of God ought not to cease to do their duty, though the wicked magistrates cannot abide them to speak the truth.

^h Meaning, that he ought not to refuse to hear any that was of God.

ⁱ That is, in their majesty, and royal apparel.

^j Read 1 Kings 22. 11.

^k Thinking, that whereas four hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainsay it.

^l He spake this by derision of the false prophets, as the king well perceived.

^m He prophesieth how the people should be dispersed, and Ahab slain.

ⁿ Meaning, his angels.

^o That is, the Lord.

^p To them that will not believe the truth, God sendeth strong delusion that they should believe lyes, 2 Thess. 2. 10.

^q By this cruelty, his ambition and hypocrisy was discovered: thus the hypocrites boast of the Spirit which they have not, and declare their malice against them in whom the true Spirit is.

^r Keep him straightly in prison, and let him feel hunger and thirst.

Def. Chr.
897.
Or, Mi-
chajah.

27 And Micaiah said, If thou return in peace, the Lord hath not spoken by me. And † he said, Hear, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-Gilead.

29 And the king of Israel said unto Jehoshaphat, I will * change myself, and enter into the battle: but put thou on thine apparel. So the king of Israel changed himself, and they went into the battle.

30 And the king of Aram had commanded the captains of the chariots that were with him, saying, Fight you not with small nor great, but against the king of Israel only.

31 And when the captains of the chariots saw Jehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat † cried, and the Lord helped him, and moved them to depart from him.

32 For when the captains of the chariots saw that he was not the king of Israel, they turned back from him.

33 Then a certain man drew a bow † mightily, and smote the king of Israel between the joints of † his brigandine: Therefore he said to his chariot-man, Turn thine hand, and carry me out of the host: for I am hurt.

34 And the battle increased that day: and the king of Israel † stood still in his chariot against the Aramites until even, and died at the time of the sun going down.

C H A P. XIX.

4 After Jehoshaphat was rebuked by the prophet, he called again the people to the honouring of the Lord. 5 He appointed judges and ministers, 9 And exhorteth them to fear God.

AND Jehoshaphat the king of Judah returned † safe to his house in Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, † Wouldst thou help the wicked, and love them that hate the Lord? therefore for this thing the wrath † of the Lord is upon thee.

3 Nevertheless good things are found in thee, because thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ So Jehoshaphat dwelt at Jerusalem, and returned and went † through the people from Beer-sheba to mount Ephraim, and brought them again unto the Lord God of their fathers.

5 And he set judges in the land throughout all the strong cities of Judah, city by city,

* Thus the wicked think by their own subtilty to escape God's judgments which he threateneth by his word.

† He cried † the Lord by acknowledging his fault, in going with this wicked king † war, against the word of the Lord by his prophet, † also by desiring mercy for the same.

‡ He dissembled his hurt, that his soldiers might fight more courageously.

§ He declareth that the wrath and judgment of God is over all such that support the wicked, and rather shew not indeed that they † enemies to all such as hate the Lord.

¶ He visited all his country, and brought his people from idolatry to the knowledge of the true God.

‡ Both to preserve you, if you do justly, or † punish you, if you do the contrary.

§ He will declare by the sharpness of the punishment that he hateth all iniquity.

¶ The priests and Levites, which should judge †

6 And said to the judges, Take heed what ye do: for ye execute not the judgments of man, but of the Lord, and *be will be* † with you in the cause and judgment.

7 Wherefore now let the fear of the Lord be upon you: take heed, and do it: for there is no † iniquity with the Lord our God, neither * re-
spect of persons, nor receiving of reward.

‡ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the families of Israel, for the judgment and cause of the Lord: and they † returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully, and with † perfect heart.

10 And in every cause that shall come to you of your brethren that dwell in their cities between † blood and blood, between law and precept, statutes and judgments, ye shall judge them, and admonish them, that they trespass not against the Lord, that † wrath come not upon you and upon your brethren. Thus shall ye do and trespass not.

11 And behold, Amariah the priest shall be the chief over you in all matters of the Lord, and Zebadiah the son of Ishmael, † ruler of the house of Judah, shall be for all the † king's affairs, and the Levites shall be † officers before you. Be of good courage and do it, and the Lord shall be with the † good.

C H A P. XX.

3 Jehoshaphat and the people pray unto the Lord. 22 The marvellous victory that the Lord gave him against his enemies. 30 His reign and acts.

AFTER this also came the children of Moab, and the children of Ammon, and with them of the † Ammonites against Jehoshaphat to battle.

2 Then there came that told Jehoshaphat, saying, There cometh † great multitude against thee from beyond the † sea, out of Aram: and behold, they be in Hazazon Tamar, which is Engedi.

3 And Jehoshaphat feared, and set himself † to seek the Lord, and proclaimed a fast throughout all Judah,

4 And Judah gathered themselves together to ask counsel of the Lord: they came even out of all the cities of Judah to enquire of the Lord.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the Lord before the new court,

6 And

according to the word of the Lord.

† That is, to try whether the murder was done at unawares, or else † set purpose, Num. 35. 11. Deut. 4. 41.

‡ Meaning, that God would punish them most sharply, if they would not execute justice aright.

§ Shall be chief overseer of the public affairs of the realm.

¶ They shall have the handling of inferior causes.

‡ God will assist them that do justice.

§ That is, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were † Amaekites, but as may appear by the tenth verse, they were the Idumeans of mount Seir.

¶ Called the dead Sea, where God destroyed the five cities for sin.

‡ This declareth what the fear of the godly is, which is as a prick to stir them † prayer, and † depend † the Lord, whereas it moveth the wicked either † seek after worldly means and policies, or else † fall into despair.

Def. Chr.
896.

Deut. 10.
17.
Job 34. 19.
Acts 10. 34.
Rom. 2. 11.
Gal. 2. 6.
Eph. 6. 9.
Cl. 3. 25.
1 Pet. 1. 17.

† Heb. in
the
between the
hubergeon.

† Heb. in
the

† Heb. in
from the
Lord.

6 And said, O Lord God of our fathers, art not thou God in heaven? and reignest not thou over all the kingdoms of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Didst not thou our God cast out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If evil come upon us, as the sword of judgment, or pestilence, or famine, we will stand before this house and in thy presence (for thy name is in this house) and will cry unto thee in our tribulation, and thou wilt hear and help.

10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, how they reward us, in coming to cast us out of thine inheritance, which thou hast caused us to inherit.

12 O our God, wilt thou not judge them? for there is no strength in us to stand before this great multitude that cometh against us, neither do we know what to do: but our eyes are toward thee.

13 And all Judah stood before the Lord with their young ones, their wives, and their children.

14 And Jahaziel the son of Zechariah the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, was there, upon whom came the Spirit of the Lord in the midst of the congregation.

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou, king Jehoshaphat: thus saith the Lord unto you, Fear you not, neither be afraid for this great multitude: for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cleft of Ziz, and ye shall find them at the end of the brook before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: stand still, move not, and behold the salvation of the Lord toward you: O Judah, and Jerusalem, fear ye not, neither be afraid: to-morrow go out against them, and the Lord will be with you.

18 ¶ Then Jehoshaphat bowed down with his face to the earth, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord.

19 And the Levites of the children of the

Kohathites and of the children of the Korhites stood up to praise the Lord God of Israel with a loud voice on high.

20 And when they arose early in the morning they went forth to the wilderness of Tekoa: and as they departed, Jehoshaphat stood and said, Hear ye me, O Judah, and ye inhabitants of Jerusalem: put your trust in the Lord your God, and ye shall be assured: believe his prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers unto the Lord, and them that should praise him that is in the beautiful sanctuary, in going forth before the men of arms, and saying, Praise ye the Lord, for his mercy lasteth for ever:

22 And when they began to shout, and to praise, the Lord laid ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward Mispah in the wilderness, they looked unto the multitude, and behold the carcases were fallen to the earth and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both of substance and also of bodies laden with precious jewels, which they took for themselves, till they could carry no more: they were three days in gathering of the spoil: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah, unto this day.

27 Then every man of Judah and Jerusalem returned with Jehoshaphat their head, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with viols and with harps, and with trumpets, even unto the house of the Lord.

29 And the fear of God was upon all the kingdoms of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Jehoshaphat was quiet, and his God gave him rest on every side.

31 ¶ And Jehoshaphat reigned over Judah, and was five and thirty years old when he began

* He groundeth his prayer upon God's power, whereby he is able to help, and also his mercy, which he will continue toward his, forasmuch as he hath once chosen them, and begun to shew his graces toward them.

Meaning, war which cometh by God's just judgments for our sins.

That is, it is here called upon, and thou declarest thy presence and favour.

We only put our trust in thee, and wait for deliverance from heaven.

That is, before the ark of the covenant.

Who was moved by the Spirit of God to prophesy.

They fight against God, and not against you: therefore he will fight for you.

Declaring his faith and obedience the word of the Lord, and giving thanks for the deliverance promised.

Give credit to their words and doctrine.

This is a psalm of thanksgiving, which they used commonly to sing when they praised the Lord for his benefits, and made by David, Ps. 136.

Meaning, the Idumeans, which dwelt in mount Seir.

Thus the Lord, according to Jehoshaphat's prayer, declared his power, when he delivered his, by causing their enemies to kill one another.

To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Jehoshaphat, Joel 3. 2, 12. because the Lord judged the enemies according to Jehoshaphat's prayer.

He declareth hereby, that the works of God bring ever comfort or deliverance to his, and fear destruction to his enemies.

• 1 Kings 18. 25.

• Deut. 2. 5. Nahem. 13.

Bef. Chr. 896.

1 Kings 22. 44.

896. Bef. Chr. to reign: and reigned five and twenty years in Jerusalem, and his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the way of Afa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

34 Concerning the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, which is mentioned in the book of the kings of Israel.

35 ¶ Yet after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who was given to do evil.

36 And he joined with him, to make ships to go to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dodavah of Maresnah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works: and the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 Jehoshaphat dieth. 3 Jehoram succeedeth him, 4 who killeth his brethren. 6 He was brought to idolatry, 11 and seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable end.

Jehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver and of gold, and of precious things, with strong cities in Judah, but the kingdom gave he to Jehoram: for he was the eldest.

4 * And Jehoram rose up upon the kingdom of his father, and made himself strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Jehoram was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and because he had promised to give a light to him, and to his sons for ever.

¶ In his days Edom rebelled from under the hand of Judah, and made king over them.

9 And Jehoram went forth with his princes, and all his chariots with him: and he arose up by night, and smote Edom, which had compassed him in, and the captains of the chariots.

10 But Edom rebelled from under the hand of Judah unto this day: then did Libnah rebel at the same time from under his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto,

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Afa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go whoring, as the house of Ahab went a whoring, and hast also slain thy brethren of thy father's house, which were better than thou,

14 Behold, with great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, until thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred up against Jehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives, so that there was not son left him, save Jehoahaz, the youngest of his sons.

18 And after all this, the Lord smote him in his bowels with incurable disease.

19 And in process of time, even after the end of two years, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reign, he was two and thirty years old, and reigned in Jerusalem eight years, and lived without being desired: yet they buried him in the city of David, but not among the sepulchres of the kings.

5 G

CHAP.

¶ Meaning, in his virtues, and those ways wherein he followed God.

¶ If the great care and diligence of this good king was not able utterly to abolish all superstition and idolatry of this people, but that they would still retain their filth and idolatry, how much less are they able to reform evil, which either have little zeal, or not such as he had? though herein he was not to be excused.

† Thus God would not have his to join in society with idolators and wicked men.

¶ Read ch. 15. 17. how by Israel is meant Judah.

h Because the wicked live ever in fear, and also are ambitious, they become cruel, and spare not to murder them, whom by nature they ought most to cherish and defend.

i Meaning, of Judah and Benjamin.

k So that we see how it cannot be that we should join with the wicked, and serve God.

1 Read 2 Kings 8. 22.

m Meaning idolatry, because that the idolator breaketh promise with God, doth the adulterers her husband.

n Some think that this was Elisha, so called, because he had the Spirit in abundance, had Elijah.

o We see this example daily practised upon them that fall away from God, and become idolators and murderers of their brethren.

p There were other Arabians in Africa southward toward Egypt.

q Called also Ahaziah, as ch. 22. 1. or Azariah, ver. 6. following.

r That is, as some write, he not regarded, but deposed for his wickedness and idolatry: so that his son reigned twenty-two years (his father yet living) without honour, and after his father's death he confirmed reign still, as ch. 22. 2.

Bef. Chr.
892.
2 Sam. 7.
12. 16.
1 Kings 2. 4.
and 9. 5.
Kings 8.
19.
Ch. 6. 16.

B. Chr. 885.

CHAP. XXII.

Ahaziah reigneth after Jehoram. 9 Jehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the king's lineage. 11 Joash escapeth.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the army that came with the Arabians to the camp, had slain all the eldest: therefore Ahaziah the son of Jehoram king of Judah reigned.

Two and forty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem, and his mother's name was Athaliah the daughter of Omri.

He walked also in the ways of the house of Ahab: for his mother counselled him to do wickedly.

Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

And he walked after their counsel, and went with Jehoram the son of Ahab king of Israel to fight against Hazael king of Aram, at Ramoth-Gilead: and the Aramites smote Jehoram.

And he returned to be healed in Jezreel, because of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was diseased.

And the destruction of Ahaziah came of God, in that he went to Jehoram: for when he was come, he went forth with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to destroy the house of Ahab.

Therefore when Jehu executed judgment upon the house of Ahab, and found the princes of Judah and the sons of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

And he sought Ahaziah, and they caught him where he hid in Samaria, and brought him to Jehu, and slew him, and buried him, because, said they, he is the son of Jehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retain the kingdom.

Therefore when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the king's seed of the house of Judah.

But Jehoshabeath, the daughter of the

king, took Joash the son of Ahaziah, and stole him from among the king's sons that should be slain, and put him and his nurse in the bed-chamber: so Jehoshabeath the daughter of king Jehoram the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

And he was with them hid in the house of God six years, while Athaliah reigned over the land.

CHAP. XXIII.

Joash the son of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 19 Jehoiada appointeth ministers in the temple.

AND in the seventh year Jehoiada waxed bold, and took the captains of hundreds, to wit, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, in covenant with him.

And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief fathers of Israel: and they came to Jerusalem.

And all the congregation made covenant with the king in the house of God: and he said unto them, Behold, the king's son must reign, the Lord hath said of the sons of David.

This is it that ye shall do, The third part of you that come on the sabbath, of the priests and the Levites, shall be porters of the doors.

And another third part toward the king's house, and another third part at the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

But let none come into the house of the Lord, save the priests and the Levites that minister: they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

And the Levites shall compass the king round about, and every man with his weapon in his hand, and he that entereth into the house shall be slain, and be you with the king, when he cometh in, and when he goeth out.

So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that on the sabbath, with them that went out on the sabbath: for Jehoiada the priest did not discharge the courses.

And Jehoiada the priest delivered to the captains of hundreds, spears, and shields, and bucklers,

2 Kings 9-7. Or, took vengeance.

2 Kings 11. 1.

Meaning, the Philistines. Read ch. 21. 20. That is, after the death of his father. She was Ahab's daughter, who was the son of Omri. He sheweth, that it must needs follow that the rulers such as their counsellors be, and that there be good king, that suffereth wicked counsellors. Hereby we see how nothing can be any, but by God's providence, and he hath appointed, and therefore he causeth all means to serve his will. This was the just plague of God, because he joined himself with God's enemies: yet God, to declare the worthiness of Jehoshaphat his grandfather, moved them to give him the honour of burial.

To the intent that there should be none to make title the crown, and so she might usurp the government. Meaning, in the chamber, where the priests and Levites slept, which kept their courses weekly in the temple. To wit, of Judah. Of the reign of Athaliah, or after the death of Ahaziah. Meaning, of Judah and Benjamin: read why they are called Israel, ch. 15. 17. Which was the chief gate of the temple toward the East. Meaning, to make any tumult, or to hinder their enterprise. Which had finished their course on the sabbath, and so the other part entered to keep their turn.

Bef. Chr. bucklers, which had been king David's, and
878. were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house to the left side of the house by the altar, and by the house round about the king.

11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his son anointed him, and said, God save the king.

12 ¶ But when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

¶ Or, saw the king standing.

13 And when she † looked, behold, the king stood by his pillar at the entering in, and the princes, and the trumpets by the king, and all the people of the land rejoiced, and blew the trumpets, and the singers were with instruments of music, and they that could sing praise: then Athaliah rent her cloaths, and said, Treason, treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were governors of the host, and said unto them, Have her forth of the ranges, and he that followeth her, let him die by the sword: for the priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entering of the horse-gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and all the people, and the king, that they would be the Lord's people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars, and his images, and slew Mattan the priest of Baal before the altars.

¶ Or, charge.

18 And Jehoiada appointed officers for the house of the Lord, under the † hands of the priests and Levites, whom David had distributed for the house of the Lord, to offer burnt-offerings unto the Lord, as it is written in the law of Moses, with rejoicing and singing by the appointment of David.

¶ Num. 28.

19 And he set porters by the gates of the house of the Lord, that none that were unclean in any thing should enter in.

20 And he took the captains of hundreds, and the noblemen, and the governors of the people, and all the people of the land, and he caused the king to come down out of the house of the Lord, and they went through the high-gate of the king's house, and set the king upon the throne of the kingdom.

21 Then all the people of the land rejoiced, and the city was quiet after that they had slain Athaliah with the sword.

¶ Meaning, the most holy place where the ark stood.
¶ That is, the book of the law, or some read, they put upon him his royal apparel.
¶ Declaring her vile impudence, which having unjustly, and by murder usurped the crown, would have defeated the true possessor, and therefore called true obedience treason.
¶ To join with her party and maintain her authority.
¶ That they would only serve him, and idolatry.
¶ According to their commandment made the Lord.
¶ As the Lord commanded in his law, both for the person and also the city, Deut. 13. 9. and 15.
¶ Which was the principal gate, that the king might be seen of all the people.

4 Joash repaireth the house of the Lord. 17 After the death of Jehoiada, he falleth to idolatry. 21 He stoneth to death Zechariah the prophet. 25 Joash is killed of his own servants. 27 After him reigneth Amaziab.

JOASH * seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba. * = Kings 12. 1.

2 And Joash did uprightly in the sight of the Lord all the days of Jehoiada the priest.

3 And Jehoiada † took him two wives, and he begat sons and daughters. † Or, gave him two wives.

4 ¶ And afterward it came into Joash's mind to renew the house of the Lord.

5 And he assembled the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God, from year to year, and haste the thing: but the Levites hastened not.

6 Therefore the king called Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and Jerusalem the money of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of the testimony? * = Exod. 30. 13.

7 For wicked Athaliah, and her children brake up the house of God: and all the things that were dedicate for the house of the Lord did they bestow upon Baalim.

¶ Therefore the king commanded, and they made a chest, and set it in the gate of the house of the Lord without. * = Kings 12. 9.

9 And they made proclamation through Judah and Jerusalem, to bring unto the Lord the tax of Moses the servant of God, laid upon Israel in the wilderness. * = Exod. 30. 13.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest until they had finished.

11 And when it was time, they brought the chest unto the king's officer by the hand of the Levites: and when they saw that there was much silver, then the king's scribe (and one appointed by the high priest) came and emptied the chest, and took it, and carried it to his place again: thus they did day by day, and gathered silver in abundance.

12 And the king and Jehoiada gave it to such as did the labour and work in the house of the Lord, and hired masons and carpenters to repair the house of the Lord: they gave it also to workers of iron and brass, to repair the house of the Lord.

13 So

* For where a tyrant and an idolator reigneth, there can be no quietness: for the plagues of God are ever among such people.

¶ Who was a faithful counsellor, and governed him by the word of God.

† Meaneth the ten tribes, but only the two tribes of Judah and Benjamin.

¶ For he was the high priest.

¶ The scripture doth call her thus, because she was a cruel murderer, and blasphemous idolatress.

¶ Such as were faithful men, whom the king had appointed for that purpose.

¶ Signifying, that this thing was done by advice and counsel, and not by any one man's affection.

13 So the workmen wrought, and the work amended through their hands: and they restored the house of God to his estate, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king and Jehoiada, and he made thereof vessels for the house of the Lord, even vessels to minister, both mortars and incense cups, and vessels of gold and of silver: and they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days, and died. An hundred and thirty years old was he when he died.

16 And they buried him in the city of David with the kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Jehoiada, came the princes of Judah, and did reverence to the king, and the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem, because of this their trespass.

19 And God sent prophets among them, to bring them again unto the Lord: and they made protestation among them, but they would not hear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord? surely ye shall not prosper: because ye have forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.

23 ¶ And when the year was out, the host of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 Though the army of Aram came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Joash.

25 And when they were departed from him (for

they left him in great diseases) his own servants conspired against him for the blood of the children of Jehoiada the priest, and slew him on his bed, and he died, and they buried him in the city of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the son of Shimrath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 But his sons, and the sum of the tax gathered by him, and the foundation of the house of God, behold, they are written in the story of the book of the Kings. And Amaziah his son reigned in his stead.

CHAPTER XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth back them of Israel. 11 He overcometh the Edomites. 14 He falleth to idolatry. 17 And Joash king of Israel overcometh Amaziah. 27 He is slain by a conspiracy.

Amaziah was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem: and his mother's name was Jehoaddan, of Jerusalem.

2 And he did uprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was established unto him, he slew his servants that had slain the king his father.

4 But he slew not their children, but did as it is written in the law, and in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ And Amaziah assembled Judah, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found among them three hundred thousand chosen men, to go forth to the war, and to handle spear and shield.

6 He hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, O king, let not the army of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

¶ If not, go thou on, do it, make thyself strong

For the wicked kings, his predecessors, and Athaliah, had destroyed the vessels of the temple, or turned them to the use of their idols.

Signifying, that they could not honour him much, who had so excellently served in the work of the Lord, and in the affairs of the commonwealth.

Which were flatterers, and knew now that the king was destitute of him who did watch over him as father, and therefore brought him most vile idolatry.

They took heaven and earth and all creatures witness, that except they returned to the Lord, he would most grievously punish their infidelity and rebellion, Nehem. 9. 26.

In place above the people, the intent that he might be heard.

There is no rage so cruel and beastly, as of them whose hearts God hath hardened, and which delight in superstition and idolatry, than in the service of God and pure simplicity of his word.

Revenge my death, and require my blood in your hands: or he speaketh this by prophesy, because he knew

that God would do it. This Zachariah is also called the son of Barachias, Matt. 23. 35. because his progenitors were Iddo, Barachiah, Jehoiada, &c.

That is, reprov'd and checked him, and handled him him rigorously.

Meaning, Zachariah, which of Jehoiada's sons, and prophet of the Lord.

That is, concerning his sons, &c.

That is, the reparation.

Meaning in respect of his predecessors, albeit he had his imperfections.

That is, for that fault, wherefore the child is punished, except he be culpable of the same.

So many as able men to bear weapons, and go to the war.

That is, out of the ten tribes, which had separated themselves before, both from God and their true king.

And therefore to think have help of them, whom the Lord favoureth not, is to cast off the help of the Lord.

If thou wilt not give credit to my words.

839.
2 King 24. 2.
Deut. 24. 16.
2 Kings 24. 6.
Jer. 31. 30.
Ezek. 18. 20.

839. **Chr.** strong to the battle, *but* God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, What shall we do then for the hundred talents, which I have given to the host of Israel? Then the man of God answered, The Lord is able to give thee more than this.

10 So Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to return to their place: wherefore their wrath was kindled greatly against Judah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of Seir, ten thousand.

12 And *other* ten thousand did the children of Judah take alive, and carried them to the top of a rock, and cast them down from the top of the rock, and they all burst to pieces.

13 But the men of the army, which Amaziah sent away, that they should not go with his people to battle, fell upon the cities of Judah from Samaria unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, and worshipped, and burned incense unto them.

15 Wherefore the Lord was wroth with Amaziah, and sent unto him a prophet, which said unto him, Why hast thou sought the gods of the people, which were not able to deliver their own people out of thine hand?

16 And as he talked with him, he said unto him, Have they made thee the king's counsellor? cease thou: why should they smite thee? And the prophet ceased: but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel.

17 ¶ Then Amaziah king of Judah took counsel, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 But Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that is in Lebanon sent to the cedar that is in Lebanon, saying, Give thy daughter to my son to wife: and the wild beast that was in Lebanon went and trod down the thistle.

19 Thou thinkest: lo, thou hast smitten Edom, and thine heart lifteth thee up to brag: abide now at home: why dost thou provoke to thine hurt, that thou shouldest fall, and Judah with thee?

20 But Amaziah would not hear: for it was of God, that he might deliver them into his hand, because they had fought the gods of Edom. Bef. Chr. 826.

21 So Joash the king of Israel went up: and he, and Amaziah king of Judah saw one another in the face at Beth-sheMesh, which is in Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 But Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz in Beth-sheMesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner gate, four hundred cubits:

24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-Edom, and in the treasures of the king's house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Concerning the rest of the acts of Amaziah, first and last, are they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from the Lord, they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there. * 2 Kings 14. 19.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

C H A P. XXVI.

1, 5 Uzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud, and usurpeth the priest's office. 19 The Lord plagueth him. 20 The priests drive him out of the temple, and exclude him out of the Lord's house. 29 His burial, and his successor.

THEN * all the people of Judah took Uzziah, which was sixteen years old, and made him king in the stead of his father Amaziah. * 2 Kings 14. 21.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign, and he reigned two and fifty years in Jerusalem, and his mother's name was Jecoliah of Jerusalem. * 2 Kings 15. 2.

4 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he fought God in the days of Zechariah (which understood the visions of God)

5 H and

* He sheweth that if we depend only upon God, we shall not need to be troubled with these worldly respects: for he will give at all times that which shall be necessary, if we obey his word.

¶ For the Idumeans whom David had brought in subjection, rebelled under Jehoram, Jehoshaphat's son.

† In Kings 14. 7. this rock is called the city Sela.

‡ That is, the hundred thousand of Israel.

§ Thus where he should have given the praise to God for his benefits and great victory, he fell from God, and did most vilely dishonour him.

¶ He proveth, that whatsoever cannot save himself, his worshippers, is no god, but an idol.

‡ Meaning the king.

§ So hard it is for the carnal man to be admonished of his fault, that he contemneth, mocketh, and threateneth

him that warneth him: yea, imprisoneth him, and putteth him to death, ch. 16. 18, 26. and 24. 21.

¶ That is, let us try the matter hand to hand: for he was offended, that the army of the Israelites, whom he had in wages, and dismissed by the counsel of the prophet, had destroyed certain of the cities of Judah.

‡ Thus God oft-times plagueth by those means wherein most trust, and teach men have their recourse only to him: and he shew his judgments, moveth their hearts to follow that which shall be their destruction.

§ Meaning, the successors of Obed-Edom: for the house bare the name of the chief father.

¶ Called also Azariah.

‡ He fortified it and made it strong: this city was also called Elath and Elanon, to the red sea.

§ This was that Zechariah that was the son of Jehoiada, but some other prophet of that name.

6 And when he had fought the Lord, God made him to prosper.

7 For he went forth and fought against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.

8 And God helped him against the Philistines, and against the Arabians that dwelt in Gath-baal, and Hammetnim.

9 And the Ammonites gave gifts to Uzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

10 Moreover, Uzziah built towers in Jerusalem at the corner-gate, and at the valley-gate, and at the turning, and made them strong.

11 And he built towers in the wilderness, and digged many cisterns: for he had much cattle both in the vallies and plains, ploughmen, and dressers of vines in the mountains, and in Carmel: for he loved husbandry.

12 Uzziah had also an host of fighting men that went out to war by bands, according to the count of their number under the hand of Jelel the scribe, and Maaseiah the ruler, and under the hand of Hananiah, one of the king's captains.

13 The whole number of the chief of the families of the valiant men were two thousand and six hundred.

14 And under their hand was the army for war, three hundred and seven thousand, and five hundred that fought valiantly to help the king against the enemy.

15 And Uzziah prepared them throughout all the host, shields, and spears, and helmets, and brigandines, and bows, and staves to sling.

16 He made also very artificial engines in Jerusalem, to be upon the towers and upon the corners, to shoot arrows and great stones: and his name spread far abroad, because God did help him marvellously, till he was mighty.

17 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

18 And Azariah the priest went in after him, and with him fourscore priests of the Lord, valiant men.

19 And they withstood Uzziah the king, and said unto him, It pertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt have none honour of the Lord God.

20 Then Uzziah was wroth, and had incense

incense in his hand to burn it: and while he was wroth with the priests, the leprosy rose up in his forehead before the priests in the house of the Lord beside the incense altar.

21 And when Azariah the chief priest with all the priests looked upon him, behold, he was leprous in his forehead, and they caused him hastily to depart thence: and he was even compelled to go out, because the Lord had smitten him.

22 And Uzziah the king was a leper unto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Jotham his son ruled over the king's house, and judged the people of the land.

23 Concerning the rest of the acts of Uzziah, first and last, did Isaiah the prophet the son of Amoz write.

24 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial, which pertained to the kings: for they said, He is a leper. And Jotham his son reigned in his stead.

CHAP. XXVII.

1 Jotham reigneth, and overcometh the Ammonites. 2 His reign and death. 3 Abaz his son reigneth in his stead.

JOTHAM was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem, and his mother's name was Jerushah the daughter of Zadok.

1 And he did uprightly in the sight of the Lord, according unto all that his father Uzziah did, save that he entered not into the temple of the Lord, and the people did yet corrupt their ways.

2 He built the high gate of the house of the Lord, and he built very much on the wall of the castle.

3 Moreover, he built cities in the mountains of Judah, and in the forests he built palaces and towers.

4 And he fought with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley: this did the children of Ammon give him both in the second year and the third.

5 So Jotham became mighty, because he directed his way before the Lord his God.

6 Concerning the rest of the acts of Jotham, and all his wars and his ways, lo, they are written in the book of the kings of Israel and Judah.

7 He was five and twenty years old when he began

6 For God never forsaketh any that seeketh him, and therefore man is the cause of his own destruction.

7 That is, they payed tribute in sign of subjection.

8 Whereat the wall or tower turneth.

9 That is, in mount Carmel, or, the word signifieth, in the fruitful field; it is also taken for a green ear of corn, when it is full, as Lev. 2. 14.

10 Of the chief officers of the king's house, or of the captains and serjeants for war.

Thus prosperity causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their own perdition.

Though his zeal seemed to be good, and also his intention yet because they were not governed by the word

of God, he did wickedly, and was therefore both justly resisted and also punished.

11 According to the commandment of the Lord, Lev. 13. 46.

12 And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

13 To wit, to offer incense against the word of God, which thing is spoken in the commendation of Jotham.

14 They were not clean purged from idolatry.

15 Which was sixscore cubits high, and was for the height called Ophel: it was at the east gate, and mention is made of it, ch. 3. 4.

16 He sheweth that all prosperity cometh of God, who never faileth when we put our trust in him.

Bef. Chr. 765.

2 Kings 15. 5.

2 Kings 15. 33.

1 H. B. C.

1 O. 1. 1. 1.

742. Bef. Chr. began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

C H A P. XXVIII.

1 *Ahaz an idolater is given into the hands of the Syrians, and the king of Israel.* 9 *The prophet reproveth the Israelites cruelty.* 18 *Judah is molested with enemies.* 23 *Ahaz increaseth his idolatry.* 26 *His death and successor.*

2 Kings 16. 2. **A**HAZ * was twenty years old when he began to reign, and reigned sixteen years in Jerusalem, and did not uprightly in the sight of the Lord, like David his † father :

2 But [†] he walked in the ways of the kings of Israel, and made even molten images for [†] Baalim.

3 Moreover, he burnt incense in the valley of Ben-hinnom, and † burnt his sons with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they smote him, and took of his † many prisoners, and brought them to Damascus: and he was also delivered into the hand of the king of Israel, which smote him with a great slaughter.

6 For [†] Pekah the son of Remaliah slew in Judah sixscore thousand in one day, all † valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a † mighty man of Ephraim slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah the second after the king.

■ And the children of Israel took prisoners of their brethren, [†] two hundred thousand of women, sons and daughters, and carried away much spoil of them, and brought the spoil to Samaria.

9 ¶ But there was a prophet of the Lord's, (whose name was Oded) and he went out before the host that came to Samaria, and said unto them, Behold, [†] because the Lord God of your fathers is wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage, that reacheth up to heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem, as servants and handmaids unto you: but are not you *sub, that* [†] sins are with you before the Lord your God?

11 Now therefore hear me, and deliver the

Bef. Chr. 741. captives again, which ye have taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certain of the chief of the children of [†] Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Bring not in the captives thither: for *this shall be* [†] a sin upon us against the Lord: ye intend to add more to our sins and to our trespass, though our trespass be great, and the fierce wrath of God is against Israel.

14 So the army left the captives and the spoil before the princes and all the congregation.

15 And the men that were [†] named by name, rose up and took the prisoners, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them meat, and gave them drink, and [†] anointed them, and carried all that were feeble of them upon asses, and brought them to Jericho the city of palm-trees to their [†] brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the [†] kings of Asshur to help him.

17 (For the Edomites came moreover, and slew of Judah: and carried away captives.)

18 The Philistines also invaded the cities in the low country, and toward the south of Judah, and took Beth-shemesh, and Aijalon, and Gederoth, and Shocho with the villages thereof, and Timnah with her villages, and Gimzo with her villages, and they dwelt there.

19 For the Lord had humbled Judah, because of Ahaz king of [†] Israel: for he had brought vengeance upon Judah, and had grievously transgressed against the Lord.)

20 And Tilgath-Pilnefer king of Asshur came unto him: who troubled him, and did not strengthen him.

21 For Ahaz † took a portion * out of the house of the Lord, and out of the king's house, and of the princes, and gave unto the king of Asshur: yet it helped him not. † Heb. divided. 2 Kings 16. 3.

22 And in the time of his tribulation did he yet trespass more against the Lord (this is king Ahaz)

23 For he sacrificed unto the gods of Damascus, which [†] plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice unto them, and they will [†] help me: yet they were his ruin, and of all † Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, † Or, Judah and Benjamin.

* He was an idolater like them.
 † As the idolaters have certain chief idols, who are as patrons: (as were these Baalim) so have they others which are inferior, and do represent the greater idols.
 † Who was king of Israel.
 † Thus by the just judgment of God, Israel destroyed Judah.
 † For they thought they had overcome them by their own valiantness, and did not consider that God had delivered them into their hands, because Judah had offended him.
 † May not God as well punish you for your sins, as he hath done these men for theirs, seeing yours are greater?
 † Which tribⁿ was now greatest, and had most authority.

* God will not suffer this sin which we commit against him, to be unpunished.
 † Whose names were rehearsed before, ver. 12.
 † Either for their wounds or weariness.
 † To them of the tribe of Judah.
 † To Tilgath Pilnefer, and those kings that were under his dominion, 2 Kings 16. 7.
 † He meaneth Judah, because Ahaz forsook the Lord, and sought help of the infidels. Read of Israel taken for Judah, ch. 15. 17.
 † As he falsely supposed.
 † Thus the wicked measure God's favour by prosperity and adversity: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oft-times whom he loveth, and giveth his enemies good success for [†] time, whom afterward he will destroy.

741. **Beh** Car. God, and shut up the doors of the house of the Lord, and made him altars in every corner of Jerusalem.

25 And in every city of Judah he made high places, to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city † of Jerusalem, but brought him not unto the † sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

C H A P. XXIX.

3, 5 Hezekiah repaireth the temple, and advertiseth the Levites of the corruption of religion. 12 The Levites prepare the temple. 20 The king and his princes sacrifice in the temple. 25 The Levites sing praises. 31 The oblation of the people.

1 **H**EZEKIAH * began to reign when he was five and twenty years old, and reigned nine and twenty years in Jerusalem: and his mother's name was † Abijah the daughter of Zechariah.

2 And he did uprightly in the sight of the Lord, according to all that David his father had done.

3 He opened the † doors of the house of the Lord in the first year, and in the † first month of his reign, and repaired them.

4 And he brought in the priests and the Levites, and gathered them into the east street,

5 And said unto them, Hear me, ye Levites: sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth † the filthiness out of the sanctuary.

6 For our fathers have trespassed and done evil in the eyes of the Lord our God, and have forsaken him, and turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have also shut the doors of the porch, and quenched the lamps, and have neither burnt incense, nor offered burnt-offerings in the sanctuary unto the God of Israel.

8 † Wherefore the wrath of the Lord hath been on Judah and on Jerusalem: and he hath made them a † scattering, a desolation, and an hissing, as ye see with your eyes.

9 For lo, our fathers are fallen by the sword, and our sons, and our daughters, and our wives are in captivity for the same cause.

10 Now † I purpose to make a covenant with the Lord God of Israel, that he may † turn away his fierce wrath from us.

11 Now my sons, be not deceived: for the Lord hath † chosen you to stand before him, to

serve him, and to be his ministers, and to burn incense. Beh. Chr. 726.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah of the sons of the Kohathites, and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan, Shimri, and Jehiel: and of the sons of Afaph, Zechariah, and Mattaniah:

14 And of the sons of Heman, Jehiel, and Shimei: and of the sons of Jeduthun, Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, and † by the words of the Lord, for to cleanse the house of the Lord.

16 And the priests went into the inner parts of the house of the Lord to † cleanse it, and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord: and the Levites took it to carry it out unto the brook Kidron.

17 They began the first † day of the † first month to sanctify it, and the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days, and in the sixteenth day of the first month they made an end.

18 ¶ Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the † shew-bread table, with all the vessels thereof:

19 And all the vessels which king Ahaz had cast aside when he reigned and transgressed, have we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king † rose early, and gathered the princes of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a † sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the priests received the blood, and † sprinkled it upon the altar: they slew also the rams, and sprinkled the blood upon the altar: and they slew the lambs, and they sprinkled the blood upon the altar.

23 Then they brought the he-goats for the sin-offering before the king and the congregation, and they laid their hands upon them.

24 And the priests slew them, and with the blood of them they cleansed the altar to reconcile

† They buried him not in the city of David, where were the sepulchres of the kings.

† Which Ahaz had shut up, ch. 28. 24.

† This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and served aright.

† Meaning, all the idols, altars, groves, and whatsoever was occupied in their service, and wherewith the temple was polluted.

† He sheweth that the contempt of religion is the cause of all God's plagues.

† He proveth by the judgments of God upon those that have contemned his word, that there is no way to avoid his plagues, but by conforming themselves to his will.

† From the pollutions and filth that Ahaz had brought in.

† Which contained part of March and part of April.

† By this manner of speech the Hebrews mean a certain diligence and speed to do a thing, and when there is no delay.

† For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. Exod. 24. 8.

† That is, the king and the elders, as Lev. 4. 15. for they that offered a sin-offering must lay their hands upon it, to signify that they had deserved that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

720. Def. Chr. that he gave them one heart to do the commandment of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalem much people, to keep the feast of the unleavened bread in the second month, a very great assembly.

14 ¶ And they arose, and took away the altars that were in Jerusalem: and all those for incense took they away, and cast them into the brook Kidron.

15 Afterward they slew the passover the fourteenth day of the second month: and the priests and Levites were ashamed, and sanctified themselves, and brought the burnt-offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses the man of God: and the priests sprinkled the blood ^{of} the ritual of the hands of the Levites.

17 Because there were many in the congregation that were not sanctified, therefore the Levites had the charge of killing of the passover for all that were not clean, to sanctify it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did eat the passover, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be merciful toward *him*,

19 That prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven days with great joy, and the Levites and the priests praised the Lord, day by day, singing with loud instruments unto the Lord.

22 And Hezekiah † spake comfortably unto all the Levites that had good knowledge to sing unto the Lord: and they did eat in that feast seven days, and offered peace-offerings, and praised the Lord God of their fathers.

23 And the whole assembly took counsel to keep it other seven days. So they kept it seven days with joy.

24 For Hezekiah king of Judah had given to the congregation a thousand bullocks, and seven thousand sheep. And the princes had given to the congregation a thousand bullocks, and ten thousand sheep: and many priests were sanctified.

25 And all the congregation of Judah re-

joined with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel, there was not the like thing in Jerusalem.

27 Then the priests and the Levites arose, and blessed the people, and their voice was heard, and their prayer came up unto heaven, to his holy habitation.

CHAPTER XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth priests and Levites, 4 and provideth for their living. 13 He ordaineth overseers to distribute to every one his portion.

AND when all these things were finished, all Israel that were found in the cities of Judah, went out and brake the images, and cut down the groves, and brake down the high places, and the altars throughout all Judah and Benjamin, in Ephraim also and Manasseh, until they had made an end: afterward all the children of Israel returned every man to his possession, into their own cities.

2 And Hezekiah appointed the courses of the priests and Levites by their turns, every man according to his office, both priests and Levites, for the burnt-offering and peace-offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord.

3 (And the king's portion was of his own substance for the burnt-offerings, even for the burnt-offerings of the morning, and of the evening, and the burnt-offerings for the sabbaths, and for the new moons, and for the solemn feasts, * as it is written in the law of the Lord) ^{† Num. 11.}

4 He commanded also the people that dwelt in Jerusalem, to give a part to the priests and Levites, that they might be encouraged in the law of the Lord. ^{‡ 5.}

5 ¶ And when the commandment was spread, the children of Israel brought abundance of first-fruits, of corn, wine, and oil, and honey, and of all the increase of the field, and the tythes of all things brought they abundantly. ^{† Or, put, listed.}

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tythes of bullocks and sheep, and the holy tythes which were consecrated unto the Lord their God, and laid them on many heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 ¶ And

† He sheweth the cause why some obey, and some mock at God's calling, to wit, because his Spirit is with the one sort, and moveth their heart, and the other are left to themselves.

‡ Which declareth that we must put away those things where with God is offended, before we can serve him aright.

§ Seeing their own negligence (who should have been most prompt) and the readiness of the people, ch. 29. 36.

¶ To wit, of the lamb of the passover.

‡ He knew, that faith and sincerity of heart was more agreeable to God than the observation of these ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

§ That is, did accept them as purified.

¶ This great liberality declareth how kings, princes,

and all they to whom God hath given wherewith, ought to be most ready to bestow it in setting forth of God's glory.

¶ According to that which is written, Num. 6. 23. when they should dismiss the people.

¶ According to the commandment of the Lord, Deut. 7. 25. Josh. 7. 1.

‡ That is, all they which came to the passover.

¶ That is, in the temple where they assembled as in a tent.

‡ The tythes and first-fruits for the maintenance of the priests and Levites.

‡ That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord.

‡ Which they had dedicated to the Lord by a vow.

¶ For the relief of the priests, Levites, widows, pupils, fatherless, strangers, and such as were in necessity.

8 ¶ And when Hezekiah and the princes came, and saw the heaps, they ^d blessed the Lord and his people Israel.

9 And Hezekiah questioned with the priests and the Levites, concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have ^e eaten and have been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And carried in the first-fruits, and the tythes, and the dedicate things faithfully: and over them *was* Cononiah the Levite, the chief, and Shimei his brother the second.

13 And Jehiel, and Azariah, and Nahath, and Afahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benai-ah, *were* overseers [†] by the appointment of Cononiah and Shimei his brother, *and* by the commandment of Hezekiah the king, and of Azariah the chief of the house of God.

14 And Kore the son of Immah the Levite, porter toward the East, *was* over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the priests, to distribute with fidelity to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation, being males ^f from three years old and above, *even* to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the priests after the house of their fathers, and to the Levites from twenty years old and above, according to their charge in their courses:

18 And to the generation of all their children, their wives, and their sons, and their daughters throughout all their congregation: for by their ^g fidelity are they partakers of the holy things.

19 Also the sons of Aaron, the priests, *which* *were* in the fields *and* suburbs of their cities, in every city the men which were appointed by names, should give portions to all the males of the priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly before the Lord his God.

21 And in all the works that he began for

the service of the house of God, both in the law [†] and in the commandments, to seek his God, he did it with all his heart, and prospered.

C H A P. XXXII.

Sennacherib invadeth Judah. 3 Hezekiah prepareth for the war. 7 He exhorteth the people to put their trust in the Lord. 9 Sennacherib blasphemeth God. 20 Hezekiah prayeth. 21 The angel destroyeth the Assyrians, and the king is slain. 25 Hezekiah is not thankful toward the Lord. 33 His death.

AFTER these things faithfully described, Sennacherib king of Asshur came and entered into Judah, and besieged the strong cities, and thought to [†] win them for himself.

2 When Hezekiah saw that Sennacherib was come, and that his [†] purpose *was* to fight against Jerusalem,

3 Then he took counsel with his princes and his nobles, to stop the water of the fountains without the city: and they did help him.

4 So many of the people assembled themselves, and stopt all the fountains, and the river that ran through the midst of the country, saying, Why should the kings of Asshur come, and find much water?

5 And [†] he took courage, and built all the broken wall, and made up the towers, and another wall without, and repaired ^h Millo in the city of David, and made many ^k darts and shields.

6 And he set captains of war over the people, and assembled them to him in the broad place of the gate of the city, and [†] spake comfortably unto them, saying,

7 Be strong and courageous: fear not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: ^{*} for there *be* more with us, than *is* with him.

8 With him *is* an ^l arm of flesh, but with us *is* the ^m Lord our God for to help us, and to fight our battles. Then the people were confirmed by the words of Hezekiah king of Judah.

9 ^{*} After this, did Sennacherib king of Asshur send his servants to Jerusalem (while he *was* ⁿ against Lachish, and all his dominion with him) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib the king of Asshur, Wherein do ye trust, that ye will remain in Jerusalem, *during* the siege?

11 Doth not Hezekiah entice you to give over yourselves unto death, by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places and his ^o altars, and commanded Judah

^d They praised the Lord, and prayed for all prosperity to his people.

^e He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

^f Who had also ^h portion and allowance in this distribution.

^g Meaning, that either by the faithful distributions of the officers, every one had their part in the things that ^h offered, or else that their wives and children were relieved, because the Levites were faithful in their office, and so depended on them.

^h He made a double wall.

ⁱ Read ^h Sam 5. 9.

^j Some read swords or daggers.

^k That is, the power of man.

^l This declareth that Hezekiah did ever put his trust in God, and yet made himself strong and used lawful means, lest he should seem to tempt God.

^m While he besieged Lachish.

ⁿ Thus the wicked put no difference between true religion and false, God and idols: for Hezekiah only destroyed idolatry, and placed true religion. Thus the Papists slander the servants of God: for when they destroy idolatry, they say that they abolish religion.

10. Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

11. Know ye not what I and my fathers have done unto all the people of other countries: were the gods of the nations of other lands able to deliver their land out of mine hand?

12. Who is he of all the gods of those nations, that my fathers have destroyed, that could deliver his people out of my hand? that your God should be able to deliver you out of mine hand?

13. Now therefore let not Hezekiah deceive you, nor seduce you after this sort, neither believe ye him: for none of all the gods of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your gods deliver you out of mine hand?

14. And his servants spake yet more against the Lord God, and against his servant Hezekiah.

15. He wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countries could not deliver their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

16. Then they cried with a loud voice in the Jews speech unto the people of Jerusalem that were on the wall, to fear them and to astonish them, that they might take the city.

17. Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, even the works of man's hands.

18. But Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed against this, and cried to heaven.

19. And the Lord sent an angel which destroyed all the valiant men, and the princes and captains of the host of the king of Asshur: so he returned with shame to his own land. And when he was come into the house of his god, they that came forth of his own bowels, slew him there with the sword.

20. So the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Asshur, and from the hand of all other, and maintained them on every side.

21. And many brought offerings unto the Lord to Jerusalem, and presents to Hezekiah king of Judah, so that he was magnified in the sight of all nations from thenceforth.

22. In those days Hezekiah was sick unto the death, and prayed unto the Lord, who spake unto him, and gave him a sign.

23. But Hezekiah did not render according to the reward bestowed upon him: for his heart

was lifted up, and wrath came upon him, and upon Judah and Jerusalem.

24. Notwithstanding Hezekiah humbled himself (after that his heart was lifted up) he and the inhabitants of Jerusalem, and the wrath of the Lord came not upon them in the days of Hezekiah.

25. Hezekiah also had exceeding much riches and honour, and he gat him treasures of silver, and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

26. And of store-houses for the increase of wheat, and wine and oil, and stalls for all beasts, and rows for the stables.

27. And he made him cities, and had possession of sheep and oxen in abundance: for God had given him substance exceeding much.

28. This same Hezekiah also stopped the upper water springs of Gihon, and led them straight underneath toward the city of David westward: so Hezekiah prospered in all his works.

29. But because of the ambassadors of the princes of Babel which sent unto him to inquire of the wonder that was done in the land, God left him to try him: and to know all that was in his heart.

30. Concerning the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the book of the kings of Judah and Israel.

31. So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAP XXXIII.

2. Manasseh an idolater. 9 He causeth Judah to err. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is delivered. 14 He abhorreth idolatry, 16 and setteth up true religion. 20 He dieth, and Amon his son succeedeth, 24 whom his own servants slay.

MANASSEH was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem:

2. And he did evil in the sight of the Lord, like the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3. For he went back and built the high places which Hezekiah his father had broken down: and he set up altars for Baalim, and made groves

10. This is his blasphemy, that he will compare the living God to vile idols.

11. When man hath prosperity, he swelleth in pride, and thinketh himself able to resist and overcome even God himself.

12. Herein we see that when the wicked speak evil of the servants of God, they care not to blaspheme God himself: for if they feared God, they would love his servants.

Their words are written, 2 Kings 18. 19.

13. Which were invented, made and authorized by man.

14. This sheweth what is the best refuge in all troubles and dangers.

15. To the number of an hundred fourscore and five thousand, as 2 Kings 19. 35, 36.

16. Meaning, Adrammelech and Sharezer his sons.

17. Thus after trouble, God sendeth comfort to all them

that patiently wait on him, and constantly put their trust in his mercies.

18. To confirm his faith in God's promise, who declared to him by his prophet, that his life should be prolonged fifteen years.

19. He was lifted up with the pride of his victory and treasures, and shewed them for an ostentation to the ambassadors of Babylon.

20. Which also was called Siloam, whereof mention is made, Isa. 8. 6. John 9. 7.

21. Here we see the cause, why the faithful are tempted, which is to try whether they have faith or no, and that they may feel the presence of God, who suffereth them not to be overcome by temptations, but in their weakness ministereth strength.

10r, r. 30, and part. 110r, r. 11.

2 Kings 21. 17.

Deut. 10. 16.

2 Kings 18. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

686. groves, and worshipped all the host of the heaven, and served them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Jerusalem shall my name be for ever.

5 And he built altars for all the host of the heaven in the two courts of the house of the Lord.

6 And he caused his sons to pass through the fire in the valley of Ben-hinnom: he gave himself to witchcraft, and to charming, and to sorcery, and he used them that had familiar spirits, and soothsayers: he did very much evil in the sight of the Lord to anger him.

7 He put also the carved image which he had made, in the house of God: whereof God had said to David and to Solomon his son, * In this house and in Jerusalem which I have chosen before all the tribes of Israel, will I put my name for ever.

8 Neither will * I make the foot of Israel to remove any more out of the land which I have appointed for your fathers, so that they take heed and do all that I have commanded them, according to the law, and statutes, and judgments, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought upon them the captains of the host of the king of Asshur, which took Manasseh and put him in fetters, and bound him in chains, and carried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and God was entreated of him, and heard his prayer, and brought him again to Jerusalem into his kingdom: then Manasseh knew that the Lord was God.

14 Now after this he built a wall without the city of David, on the west side of Gihon in the valley, even at the entry of the fish-gate, and compassed about Ophel, and raised it very high, and put captains of war in all the strong cities of Judah.

15 And he took away the strange gods, and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 Also he prepared the altar of the Lord, and sacrificed thereon peace-offerings, and of thanks, and commanded Judah to serve the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the high places, but unto the Lord their God.

18 ¶ Concerning the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers, that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel.

19 And his prayer, and how God was intreated of him: and all his sin, and his trespass, and the places where he built high places, and set groves and images (before he was humbled) behold, they are written in the book of the seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images which Manasseh his father had made, and served them,

23 And he humbled not himself before the Lord, as Manasseh his father had humbled himself: but this Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

1 Josiah destroyeth the idols, and restoreth the temple. 14 The book of the law is found. 21 He sendeth to Huldah the prophetess for counsel. 27 God heareth his prayer. 31 He maketh a covenant with God.

JOSIAH * was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did uprightly in the sight of the Lord, and walked in the ways of David his father, and bowed neither to the right hand nor to the left.

3 And in the eighth year of his reign (when he was yet a child) he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and molten images.

4 And they brake down in his sight the altars of Baalim, and he caused to cut down the images that were on high upon them: he brake also the groves, and the carved images, and the molten images, and stamp them to powder, and strew-

5 K ed

d Read 2 Kings 16. 3. e By the charge given to Moses. f Meaning, by his prophets; but their hearts were not touched to believe and repent, without the which the preaching of the word taketh no place. g Thus affliction giveth understanding: for he that hated God in his prosperity, now in his misery he seeketh unto him. h Read ch. 32. 30. i Read ch. 27. 3. k Which Solomon had caused to be made. l Thus by ignorance they were deceived, thinking it nothing to keep the altar, so that they worshipped God: but it is idolatry to worship God any otherwise than he

hath appointed. m Which albeit that it is not contained in the Hebrew, yet because it is here mentioned, and is written in the Greek, we have placed it in the end of this book. n Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the king's house. o He followed David in all points that he followed the Lord. p When he was but sixteen years old, he shewed himself zealous of God's glory, and at twenty years old he abolished idolatry, and restored the true religion. q Which sheweth that he would see the reformation with his eyes.

630. ed it upon the graves of them that had sacrificed unto them.

5 Also he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mauls they brake all round about.

7 And when he had destroyed the altars and the groves, and had broken and stamped to powder the images, and had cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth year of his reign, when he had purged the land and the temple, he sent Shaphan the son of Azaliah, and Maaiach the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the door had gathered at the hand of Manasseh and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

¶ Or, they returned to Jerusalem, repairing Shaphan, &c.

10 And they put it in the hands of them that should do the work and had the oversight in the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house.

11 Even to the workmen and to the builders gave they it, to buy hewed stone and timber for couples and for beams of the houses, which the kings of Judah had destroyed.

12 And the men did the work faithfully, and the overseers of them were Jahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites, to set it forward: and of the Levites all that could skill of instruments of music.

13 And they were over the bearers of burdens, and them that set forward all the workmen in every work: and of the Levites were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiyah the priest found the book of the law of the Lord given by the hand of Moses.

15 Therefore Hilkiyah answered and said to Shaphan the chancellor, I have found the book of the law in the house of the Lord: and Hilkiyah gave the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word again, saying, All that is committed to the hand of thy servants, that do they.

17 For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and into the hands of the workmen.

630.

18 Also Shaphan the chancellor declared to the king, saying, Hilkiyah the priest hath given me a book, and Shaphan read it before the king.

19 And when the king had heard the words of the law, he tare his cloaths,

20 And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the chancellor, and Afaiah the king's servant, saying,

21 Go and inquire of the Lord for me, and for the rest in Israel and Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is fallen upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

22 Then Hilkiyah and they that the king had appointed, went to Huldah the prophetess the wife of Shallum, the son of Tokhath, the son of Hasrah keeper of the wardrobe (and she dwelt in Jerusalem within the college) and they communed hereof with her.

¶ Or, Tokhath, Hasrah, &c.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and burnt incense unto other gods, to anger me with all the works of their hands, therefore shall my wrath fall upon this place, and shall not be quenched.

26 But to the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words which thou hast heard shall come to pass.

27 But because thine heart did melt, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and tarest thy cloaths, and wepest before me, I have also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place, and upon the inhabitants of the same. Thus they brought the king word again.

29 ¶ Then the king sent and gathered all the elders of Judah and Jerusalem.

30 And

¶ Read 2 Kings 23. 16.

¶ This great zeal of this godly king the Holy Ghost setteth forth as an example and pattern to other kings and rulers, to teach them what God requireth of them.

¶ For there were many portions and pieces annexed to the temple.

¶ Meaning, that they were in such credit for their fidelity, that they made none accounts of that which they received, ¶ Kings 22. 7. 9.

¶ Read ¶ Kings 22. 8.

¶ For the king ¶ commanded to have continually a copy of this book, and ¶ read therein day and night, Deut. 17. 18.

¶ For sorrow, that the word of God had been so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

¶ Thus the godly do ¶ only lament their own sins, but also that their fathers and predecessors have offended God.

¶ Meaning, either of the priests apparel, or of the king's.

¶ Read hereof, 2 Kings 22. 15.

¶ That is, ¶ the king.

¶ This she speaketh in contempt of the idolaters, who contrary ¶ reason and nature make that a god, which they have made and framed with their own hands.

¶ This declareth what is the end of God's threatenings, ¶ call his ¶ repentance, and ¶ assure the unrepentant of their destruction.

¶ It may appear that very few ¶ touched with true repentance, seeing that God spared them for a time only for the king's sake.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people from the greatest to the smallest, and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a covenant before the Lord, to walk after the Lord, and keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, and that he would accomplish the words of the covenant written in the same book.

32 And he caused all that were found in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the covenant of God, even the God of their fathers.

33 So Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and compelled all that were found in Israel to serve the Lord their God: so all his days they turned not back from the Lord God of their fathers.

C H A P. XXXV.

1 Josiah keepeth the passover. 2 He setteth forth God's service. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewail him.

2 Kings 23, 24.

Moreover Josiah kept a passover unto the Lord in Jerusalem, and they slew the passover in the fourteenth day of the first month.

2 And he appointed the priests to their charges, and encouraged them to the service of the house of the Lord,

3 And he said unto the Levites that taught all Israel, and were sanctified unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build: it shall be no more a burden upon your shoulders: serve now the Lord your God, and his people Israel,

1 Chron. 23, 24, 25 and 26 ch.

4 And prepare yourselves by the houses of your fathers according to your courses, as David the king of Israel hath written, and according to the writing of Solomon his son,

† Or, the people.

5 And stand in the sanctuary according to the division of the families of your brethren, and the children of the people, and after the division of the family of the Levites:

6 So kill the passover and sanctify yourselves, and prepare your brethren that they may do according to the word of the Lord by the hand of Moses.

† Heb. sons of the priests.

7 Josiah also gave to the people sheep,

lamb and kids, all for the passover, even to all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

Ref. Chr. 623.

And his princes offered willingly unto the people, to the priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover, two thousand and six hundred sheep, and three hundred bullocks.

9 Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for the passover, five thousand sheep, and five hundred bullocks.

10 Thus the service was prepared, and the priests stood in their places, also the Levites in their orders, according to the king's commandment:

11 And they slew the passover, and the priests sprinkled the blood with their hands, and the Levites slayed them.

12 And they took away from the burnt-offering to give it according to the divisions of the families of the children of the people, to offer unto the Lord, as it is written in the book of Moses, and so of the bullocks.

Exod. 13.

13 And they roasted the passover with fire according to the custom, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly all the people.

14 Afterward also they prepared for themselves and for the priests: for the priests the sons of Aaron were occupied in offering of burnt-offerings, and the fat until night: therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph stood in their standing, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer: and the porters every gate, who might not depart from their service: therefore their brethren the Levites prepared for them.

1 Chron. 25, 26.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover the same time, and the feast of the unleavened bread seven days.

18 And there was no passover kept like that in Israel, from the days of Samuel the prophet: neither did all the kings of Israel keep such a passover as Josiah kept, and the priests and the Levites, and all Judah, and Israel that were present, and the inhabitants of Jerusalem.

† Heb. found.

19 This

Forasmuch neither young nor old could be exempted from the curses contained therein, if they did transgress, he knew pertained all, and was his duty see it read to all sorts, that every might learn to avoid those punishments by serving God aright.

Because he had charge over all, and must answer for every that perished, he thought it his duty see that all should make profession receive the word of God.

The scripture useth in sundry places to call the lamb, the passover, which was but the sign of the passover, because all sacraments the signs of the things have the names which signified.

So that the Levites charge only minister in the temple, but also instruct the people in the word of God.

1 As it was before the temple built: therefore your office only is now to teach the people, and to praise God.

2 Exhort every examine themselves, that they be not eat of the passover.

3 So that every one, and of all sorts, gave of that they had, a liberal portion to the service of God.

4 Meaning of the lamb, which called the passover: for only the priests might sprinkle, and in necessity the Levites might kill the sacrifice.

5 They reserved for the people that which was not expedient be offered, that every might offer peace-offerings, and have his portion.

6 Meaning hereby his prophet, because he appointed the psalms and prophecies which were to be sung.

19 This passover was kept in the eighteenth year of the reign of Josiah.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Perath, and Josiah went out against him.

21 But he sent messengers to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house of mine enemy, and God commanded me to make haste: leave off to come against God, which is with me, lest he destroy thee.

22 But Josiah would not turn his face from him, but changed his apparel to fight with him, and hearkened not unto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Josiah: then the king said to his servants, Carry me away, for I am very sick.

24 So his servants took him out of that chariot, and put him in the second chariot which he had, and when they had brought him to Jerusalem, he died, and was buried in the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented Josiah, and all singing men and singing women mourned for Josiah in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they be written in the Lamentations.

26 Concerning the rest of the acts of Josiah, and his goodness, doing as it was written in the law of the Lord,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

1 After Josiah, reigneth Jehcabez. 4 After Jehcabez, Jehoiakim. 8 After him Jehoiachin. 11 After him Zedekiah, 14, 17 In whose time all the people were carried away to Babel for contemning the admonitions of the prophets, 22 And were restored again the seventieth year after by king Cyrus.

1 THEN * the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt took him away at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

* Which was in the six and twentieth year of his age.
 † Which was a city of the Assyrians, and Josiah fearing lest the passing through Judah would have taken his kingdom, made war against him, and consulted not with the Lord.
 ‡ That is, armed himself, or disguised himself, because he might not be known.
 § The people so much lamented the loss of this good king, that after when there was any great lamentation, this was spoken of as a proverb, read Zech. 12. 11.
 ¶ Which some think Jeremiah made, wherein he lamenteth the state of the church after this king's death.
 ■ For three months after the death of Josiah came Necho to Jerusalem, and so the plagues began, which Judah and the prophets forewarned should come upon Jerusalem.
 † To pay this as a yearly tribute.

4 ¶ And the king of Egypt made Eliakim, his brother king over Judah and Jerusalem, and turned his name to Jehoiakim: and Necho took Jehoahaz his brother, and carried him to Egypt.

5 Jehoiakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem, and did evil in the sight of the Lord his God.

6 Against him came up Nebuchadnezzar king of Babel, and bound him with chains to carry him to Babel.

7 Nebuchadnezzar also carried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found upon him, behold, they are written in the book of the kings of Israel and Judah, and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did evil in the sight of the Lord.

10 And when the year was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord: and he made Zedekiah his brother king over Judah and Jerusalem.

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 * And he did evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet at the commandment of the Lord.

13 But he rebelled moreover against Nebuchadnezzar, which had caused him to swear by God: and he hardened his neck, and made his heart obstinate, that he might not return to the Lord God of Israel.

14 All the chief of the priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Jerusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, † rising early, and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, and till there was no remedy.

17 For he brought upon them the king of the Chaldeans, who slew their young men with the sword † in the house of their sanctuary, and spared

‡ Because he and the people turned not to God by his first plague, he brought a new upon him, and at length rooted them out.
 § He meaneth, superstitious marks, which were found upon his body, when he was dead: which thing declared how deeply idolatry was rooted in his heart, seeing he bare the marks in his flesh.
 ¶ That is, he began his reign at eight years old, and reigned ten years when his father was alive, and after his father's death, which was the eighteenth year of his age, he reigned alone three months and ten days.
 † By this phrase the scripture meaneth, oftentimes and diligently, as Jer. 11. 7. and 25. 3. and 26. 5. and 32. 32.
 † Till God could no longer suffer their sins, but must needs punish them.
 † Whither they fled, thinking to have been saved, for the holiness thereof.

Def. Chr. spared neither young man nor virgin, ancient
588. nor aged. God^f gave all into his hands.

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these carried he to Babel.

19 And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the sword carried he away to Babel, and they were servants to him and to his sons, until the kingdom of the^s Persians had rule,

21 To fulfil the word of the Lord by the

^h mouth of Jeremiah, until the land had her fill of her sabbaths: for all the days that she lay desolate, she kept sabbath, to fulfil seventy years. Def. Chr. 588.

22 ¶^z But in theⁱ first year of Cyrus king of Persia (when the word of the Lord, spoken by the mouth of Jeremiah, was finished) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation through all his kingdom, and also by writing, saying, * Jer. 25. 13. and 29. 10.

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath^k commanded me to build him an house in Jerusalem, that is in Judah. Who is among you of all his people, with whom the Lord his God is? let him go up,

¶ The Prayer of Manasseh king of the Jews.

O LORD Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heaven and earth, with all their ornament, which hast bound the sea by the word of thy commandment, which hast shut up the deep, and sealed it by thy terrible and glorious name, whom all do fear, and tremble before thy power: for the majesty of thy glory cannot be borne, and thy angry threatening towards sinners is insupportable, but thy merciful promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, long suffering, and most merciful, and repentest for man's miseries. Thou, O Lord, according to thy great goodness, hast promised^l repentance and forgiveness to them that sin against thee, and for thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not^m sinned against thee, but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heavens for the multitude of mine unrighteousness. I am bowed down with many iron bands that I cannot lift up mine head, neither have any release. For I have provoked thy wrath and done evil before thee. I did not thy will, neither kept I thy commandments. I have set up abominations, and have multiplied offences. Now, therefore, I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever by reserving evil for me, neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy: therefore I will praise thee for ever all the days of my life: for all the power of the heavens praise thee, and thine is the glory for ever and ever. Amen.

This prayer is not in the Hebrew, but translated out of the Greek.

^l Which is not because God approveth him, which yet is the minister of his justice, but because God would by his just judgment punish this people: for this king was led with ambition and vain glory, whereunto were joined fury and cruelty: therefore his work was condemnable, notwithstanding it was just and holy on God's part, who used this wicked instrument to declare his justice.

^m When Cyrus king of Persia had made the Babylonians subject.

ⁿ Who threatened the vengeance of God, and seventy years captivity, which he calleth the sabbaths, or rest of the land, Jer. 25. 11.

ⁱ In the first year that he reigned over the Chaldeans, Ezra 1. 1.

^k God had so forewarned by his prophet above hundred years before Cyrus was born, Isa. 44. 28 that Jerusalem and the temple should be built again by Cyrus his anointed: so called, because God used his service for time to deliver his church.

^l Thou hast promised that repentance shall be the way for them to return to thee.

^m He speaketh this in comparison of himself and those holy fathers, which have their commendation in the scriptures, so that in respect of himself, he calleth their sins nothing, but attributeth unto them righteousness.

E Z R A.

THE ARGUMENT.

AS the Lord is ever merciful unto his church, and doth not punish them, but to the intent they should see their own miseries, and be exercised under the cross, that they may contemn the world and aspire unto the heavens: so after that he had visited the Jews and kept them now in bondage seventy years in a strange country among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his own sake raised them up a deliverer, and moved both the heart of the chief ruler to pity them, and also by him punished such which had kept them in servitude. Notwithstanding, lest they should grow into a contempt of God's great benefit, he keepeth them still in exercise, and raiseth domestical enemies, which endeavour as much as they can to binder their most worthy enterprizes: yet by the exhortation of the prophets they went forward by little and little till their work was finished. The author of this book was Ezra, who was priest and scribe of the law, as chap. vii. 6. He returned to Jerusalem the sixth year of Darius, who succeeded Cyrus, that is, about fifty years after the return of the first under Zerubbabel, when the temple was built. He brought with him a great company and much treasures, with letters to the king's officers for all such things as should be necessary for the temple: and at his coming he redressed that which was amiss, and set the things in good order.

CHAP. I.

Ref. Chr. 1 Cyrus sendeth again the people that was in captivity, 536. 8 and restoreth them their holy vessels.

NOW in the first year of Cyrus king of Persia (that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished) the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation through all his kingdom, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath commanded me to build him an house in Jerusalem, which is in Judah.

3 Who is he among you of all his people with whom his God is? let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel: he is the God, which is in Jerusalem.

4 And every one that remaineth in any place (where he sojourneth) let the men of his place relieve him with silver and with gold, and with substance, and with cattle, and with a willing offering, for the house of God that is in Jerusalem.

5 Then the chief father of Judah and Benjamin, and the priests and the Levites rose up, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem.

^a After that he and Darius had won Babylon.
^b Who promised them deliverance after that seventy years were past, Jer. 25. 11.
^c That is, moved him, and gave him heart.
^d For he was chief monarch, and had many nations under his dominion, which this heathen king confesseth to have received of the living God.
^e If any, through poverty, were not able to return, the king's commission was, that he should be furnished with necessaries.
^f Which they themselves should send toward the reparation of the temple.

6 And all they that were about them, strengthened their hands with vessels of silver, with gold, with substance, and with cattle, and with precious things, besides all that was willingly offered. Ref. Chr. 536.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Jerusalem, and had put them in the house of his god: = 2 Kings 15: 2 Chron. 35: 7.

8 Even them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them unto Shefhabazzar the prince of Judah. Jer. 27: 20, 21. D. n. 1. 4.

9 And this is the number of them, thirty basons of gold, thousand basons of silver, nine and twenty knives,

10 Thirty bowls of gold, and of silver bowls of the second sort four hundred and ten, and of other vessels thousand.

11 All the vessels of gold and silver were five thousand and four hundred. Shefhabazzar brought up all with them of the captivity that came up from Babel to Jerusalem.

CHAP. II.

The number of them that returned from the captivity.

THESSE also are the sons of the province, that went up out of the captivity (whom Nebuchadnezzar king of Babel had carried = 1 Kings 7: 6.

^a The Babylonians and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stir up the heart of the very infidels to help them.

^b So the Chaldeans called Zerubbabel, who was the chief governor, so that the pre-eminence still remained in the house of David.

^c Which served to kill the beasts that were offered in sacrifice.

^d With the Jews that had been kept captives in Babylon.

^e Meaning, Judea, which is a province, that is, a country which was in subjection.

ried away unto Babel) and returned to Jerusalem, and to Judah, every one to his city,
 2 Which came with ^m Zerubbabel, ^{to wit,} Jeshua, Nehemiah, Seraiah, Reelaiah, ⁿ Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men ^o of the people of Israel was,
 3 The sons of Parosh, two thousand an hundred seventy and two:
 4 The sons of Shephatiah, three hundred seventy and two:
 5 The sons of Arah, seven hundred seventy and five:
 6 The sons of [†] Pahath Moab, of the sons of Jeshua, and Joab, two thousand eight hundred and twelve:
 7 The sons of Elam, a thousand two hundred and four and fifty:
 8 The sons of Zattu, nine hundred and five and forty:
 9 The sons of Saccai, seven hundred and threescore:
 10 The sons of Bani, six hundred and two and forty:
 11 The sons of Bebai, six hundred and three and twenty:
 12 The sons of Azgad, a thousand two hundred and two and twenty:
 13 The sons of Adonikam, six hundred threescore and six:
 14 The sons of Bigvai, two thousand and six and fifty:
 15 The sons of Adin, four hundred and four and fifty:
 16 The sons of Ater of ^p Hizkiah, ninety and eight:
 17 The sons of Bezai, three hundred and three and twenty:
 18 The sons of Jorah, an hundred and twelve:
 19 The sons of Hashum, two hundred and three and twenty:
 20 The sons of Gibbar, ninety and five:
 21 ³ The sons of Beth-lehem, an hundred and three and twenty:
 22 The men of Netophah, six and fifty:
 23 The men of Anathoth, an hundred and eight and twenty:
 24 The sons of Azmaveth, two and forty:
 25 The sons of Kirjath-arim, of Chephirah, and Beeroth, seven hundred and three and forty:
 26 The sons of Ramah and Gaba, six hundred and one and twenty:
 27 The men of Michmas, an hundred and two and twenty:
 28 The sons of Beth-el, and Ai, two hundred and three and twenty:
 29 The sons of Nebo, two and fifty:
 30 The sons of Magbish, an hundred and six and fifty:
 31 The sons of the other Elam, ⁿ thousand and two hundred and four and fifty:
 32 The sons of Harim, three hundred and twenty:

33 The sons of Lod-hadid and Ono, seven hundred and five and twenty:
 34 The sons of Jericho, three hundred and five and forty:
 35 The sons of Senaah, three thousand six hundred and thirty.
 36 ¶ The ^r priests: of the sons of Jedaiah of the house of Jeshua, nine hundred seventy and three:
 37 The sons of Immer, a thousand and two and fifty:
 38 The sons of Pashur, a thousand two hundred and seven and forty:
 39 The sons of Harim, a thousand and seventeen.
 40 ¶ [†] The Levites: the sons of Jeshua, and Kadmiel of the sons of Hodaviah, seventy and four. ^{† The Levites.}
 41 ¶ [†] The singers: the sons of Asaph, ⁿ hundred and eight and twenty. ^{† The singers.}
 42 ¶ [†] The sons of the porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai: all were an hundred and nine and thirty. ^{† The porters.}
 43 ¶ The ^r Nethinims: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
 44 The sons of Keros, the sons of Siaha, the sons of Padon,
 45 The sons of Lebanah, the sons of Hagabah, the sons of Akkub,
 46 The sons of Hagab, the sons of Shamlai, the sons of Hanan,
 47 The sons of Giddel, the sons of Gahar, the sons of Reaiah,
 48 The sons of Rezin, the sons of Nekoda, the sons of Gazzam,
 49 The sons of Uzza, the sons of Paseah, the sons of Befai,
 50 The sons of Asnah, the sons of Meunim, the sons of Nephusim,
 51 The sons of Bakbuk, the sons of Hakupa, the sons of Harhur,
 52 The sons of Bazluthi, the sons of Mehida, the sons of Harsha,
 53 The sons of Barcos, the sons of Sisera, the sons of Thamah,
 54 The sons of Neziah, the sons of Hatipha,
 55 The sons of Solomon's ^r servants: the sons of Sotai, the sons of Shophereth, the sons of Peruda,
 56 The sons of Jaalah, the sons of Darkon, the sons of Giddel,
 57 The sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, the sons of Ami.
 58 All the Nethinims, and the sons of Solomon's servants were three hundred ninety and two.
 59 ¶ And these went up from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their father's house and their seed, whether they were of Israel.
 60 The

^m Zerubbabel was chief captain, and Jeshua the high-priest: but Nehemiah ⁿ of great authority went not now, but came after sixty-four years.

ⁿ This was not that Mordecai which was Esther's kinsman.

^o Meaning, of the common people.

^p Which were of the posterity of Hezekiah.

^r That is, inhabitants: for so this word (son) signifieth, when it is joined with the names of places.

^r Before, he hath declared the two tribes of Judah and Benjamin, and ⁿ cometh ⁿ the tribe of Levi, and beginneth at the priests.

^s So called, because they were given for the temple, ⁿ cut wood, and bear water for the use of the sacrifices, and ⁿ of the Gibeonites, which were appointed ⁿ this use by Joshua, Josh. 9. 23.

^t Which came of them that Solomon had appointed for the work of the temple.

60 The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and two and fifty.

61 And of the sons of the priest, ² the sons of Habaiah, the sons of Coz, the sons of Barzillai: which took of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the priesthood.

63 And ³ Tirihatha said unto them, that they should not eat of the most holy thing, till there rose up a priest with ⁴ Urim and Thummim.

64 The whole congregation together *was* two and forty thousand, three hundred and threescore,

65 Beside their servants and their maids: of whom *were* seven thousand three hundred and seven and thirty: and among them *were* two hundred singing men and singing women.

66 Their horses *were* seven hundred and six and thirty: their mules two hundred and five and forty.

67 Their camels four hundred and five and thirty: their asses six thousand seven hundred and twenty.

68 And *certain* of the chief fathers, when they came to the house of the Lord, which was in Jerusalem, they offered willingly for the house of God, to set it up upon his foundation.

69 They gave after their ability unto the treasure of the work, *even* one and threescore thousand ⁵ drams of gold, and five thousand ⁶ pieces of silver, and an hundred priests garments.

70 So the priests and the Levites, and *certain* of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

¹ They build the altar of God. ⁶ They offer to the Lord. ⁷ They prepare for the temple, ¹¹ And sing unto the Lord.

AND when the ⁷ seventh month was come, and the children of Israel *were* in their cities, the people assembled themselves as one man unto Jerusalem.

² Then stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubbabel, the ³ son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

³ And they set the altar upon ⁴ his bases (for fear *was* among them, because of the people of

those countries) therefore they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings in the morning, and at even.

⁴ They kept also the feast of the tabernacles, as it is written, and the burnt-offerings ⁵ daily, by number according to the custom day by day, ⁶ *Exod. 27.*

⁵ And afterward ⁶ the continual burnt-offering, both in the new moons, and in all the feast days that were consecrate unto the Lord, and in all the oblations willingly offered unto the Lord.

⁶ From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not laid.

⁷ They gave money also unto the masons, and to the workmen, and meat and drink, and oil unto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea unto ⁸ Japho, according to the grant that they had of Cyrus king of Persia. ⁹ *1 Or, J. p.*

⁸ ¶ And in the second year of their coming unto the house of God in Jerusalem, in the ⁹ second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty years old and above, to set forward the work of the house of the Lord.

⁹ And Jeshua ¹⁰ stood with his sons, and his brethren, and Kadmiel with his sons, and the sons of Judah together, to set forward the workmen in the house of God, and the sons of Henadad with their sons, and their brethren the Levites.

¹⁰ And when the builders laid the foundation of the temple of the Lord, they appointed the priests in their apparel with trumpets, and the Levites the sons of Afaph with cymbals, to praise the Lord, ¹¹ after the ordinance of David king of Israel. ¹² *1 Or, 15, 7, 8.*

¹¹ Thus they sang when they gave praise, and when they gave thanks unto the Lord, For he is good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

¹² Many also of the priests and the Levites and the chief of the fathers, ancient men which had seen the first house, (when the foundation of this house was laid before their eyes) ¹³ wept with a loud voice, and many shouted aloud for joy.

¹³ So that the people could not discern the sound of the shout for joy, from the noise of the weeping of the people: for the people shouted with a loud cry, and the noise was heard afar off.

CHAP.

¹ Of him is made mention, 2 Sam. 17. 27. and 19. 31. and because the priests office was had in contempt, these would have changed their estate by their name, and so by God's just judgment lost both the estimation of the world, and the dignity of their office.

² This is a Chaldee name, and signifieth him that hath authority over others.

³ Read Exod. 28. 30.

⁴ Which mount in of our money, 24s26 l. 13 s. 4 d. reckoning the French crown at 6s. 4d. for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark.

⁵ Which are called mites, and contain apiece two marks: so 5000 mites make 50000 franks, which mount to, of our money, 67500 l. 13 s. 4 d. so that the whole sum was 100000 l. 6 s. 8 d.

⁶ Called Tishri, which answereth to part of September, and part of October.

⁷ Meaning, nephew: for he was the son of Pedaiah, read 1 Chron. 3. 19.

⁸ In the place where Solomon had placed it.

⁹ That is, after the feast of tabernacles.

¹⁰ Which month contained part of April and part of May, for in the mean season they had provided for things necessary for the work.

¹¹ They gave them exhortations, and encouraged every man forward in the work.

¹² Because they saw that it was nothing so glorious as that temple which Solomon had built, notwithstanding Haggai comforteth them, and prophesieth that it shall be more beautiful than the first, meaning the spiritual temple, which are the members of Christ's body.

C H A P. IV.

2 The building of the temple is hindered, and how. II
Letters to Artaxerxes, and the answer.

BUT^h the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chief fathers, and said unto them, We will build with you: for we seek the Lord your God as ye do, and we have sacrificed unto him since the time of Esar-Haddon king of Ashur, which brought us up hither.

3 Then Zerubbabel, and Jeshua, and the rest of the chief fathers of Israel, said unto them, It is not for you, but for us to build the house unto our God: for we ourselves together will build it unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Wherefore the people of the land † discouraged the people of Judah, and troubled them in building,

5 And they^h hired counsellors against them to hinder their device, all the days of Cyrus king of Persia, even unto the reign of Darius king of Persia.

6 And in the reign of¹ Ahasuerus (in the beginning of his reign) wrote they an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of^h Artahshashte, Mithridath, Tabeel, and the rest of their companions wrote when it was peace, unto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the † chancellor, and Shimshai the scribe wrote^h a letter against Jerusalem to Artahshashte the king, in this sort.

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and their companions^h Dinai, and Apharsathcaie, Tarpelaie, Apharsaie, Archevaie, Bablaie, Shushanchaie, Dehave, Elmiaie,

10 And the rest of the people whom the great and noble^o Asnappar brought over, and set it in the cities of Samaria, and other that are beyond the^h river and^h Cheeneth.

11 ¶ This is the copy of the letter that they sent unto king Artahshashte, Thy servants the men beyond the river and Cheeneth, salute thee.

12 Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem (a city rebellious and wicked) and build, and lay the foundations of the walls, and have joined the foundations.

13 Be it known now unto the king, that if

^h Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, Kings 17. 24. and 19. 37. These professed God, but worshipped idols also, and therefore^h the greatest enemies^h the true servants of God.

¹ For they perceived what their pretence was, ^h wit, ^h erect idolatry instead of true religion.

^h They bribed the governors under the king, ^h hinder their work; thus they that halt, cannot abide that God should be purely served.

¹ He was also called Artaxerxes, which is^h Persian name: some think it^h Cambyses, Cyrus's son, or Darius, ^h ver. 5.

^h Called Artaxerxes, which signifieth in the Persian tongue, an excellent warrior.

this city be built, and the foundations of the walls laid, they will not give toll, tribute, nor^h custom: so shalt thou hinder the king's tribute.

14 Now therefore because † we have been brought up in the king's palace, it was not meet for us to see the king's dishonour: for this cause have we sent and certified the king,

15 That one may search in the book of the Chronicles of thy fathers, and thou shalt find in the book of the Chronicles, and perceive that this city is rebellious and noisome unto kings and provinces, and that they have moved sedition of old time, for the which cause this city was destroyed.

16 We certify the king^h therefore, that if this city be builded, and the foundation of the walls laid, by this means the portion beyond the river shall not be thine.

17 ¶ The kingsent^h answer unto Rehum the chancellor, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyond the river^h Shelam and^h Cheeth.

18 ¶ The letter which ye sent unto us hath been openly read before me,

19 And I have commanded, and they have searched, and found, that this city of old time hath made insurrection against kings, and hath rebelled, and rebellion hath been committed therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all beyond the river, and toll, tribute, and custom was given unto them.

21 Make ye now a decree, that those men may cease; and that the city be not built, till I have given^h another commandment.

22 Take heed now that ye fail not to do this: why should damage grow to hurt the king?

23 When the copy of king Artaxerxes letter was read before Rehum and Shimshai the scribe, and their companions, they went up in all the haste to Jerusalem unto the Jews, and caused them to cease by force and power.

24 Then^h ceased the work of the house of God, which was in Jerusalem, and did stay unto the second year of Darius king of Persia.

C H A P. V.

1 Haggai and Zechariah do prophesy. 3 The work of the temple goeth forward contrary to the mind of Tatnai. 6 His letter to Darius.

THEN †^h Haggai^h prophet, and Zechariah the son of Iddo^h prophet, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

2 Then Zerubbabel the son of Shealtiel, and
5 M Jeshua

^h These were certain people, which the Assyrians placed in Samaria, instead of the ten tribes.

^h Some think it was Sennacherib, but rather Salmannasar.

^h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyond it.

^h Which were^h certain people that envied the Jews.

^h Meaning, the gifts that are wont^h be given^h kings when they pass by any country.

^h Some read for Shelam; salutation, or greeting.

^h Called also Cheeneth, ^h ver. 10.

^h Not altogether: for the prophets exhorted them to continue, but they used less diligence because of the troubles.

Ref. Chr. 522. Jeshua the son of Jozadak arose, and began to build the house of God at Jerusalem, and with them were the prophets of God, which helped them.

3 ¶ At the same time came to them Tatnai, which was captain beyond the river, and Shethar-boznai and their companions, and said thus unto them, Who hath given you commandment to build this house, and to lay the foundations of these walls?

4 Then said we unto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

6 The copy of the letter that Tatnai captain beyond the river, and Shethar-boznai and his companions, Apharsechaie (which were beyond the river) sent unto king Darius.

7 They sent a letter unto him, wherein it was written thus, Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and beams are laid in the walls, and this work is wrought speedily, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, Who hath given you commandment to build this house, and to lay the foundation of these walls?

10 We asked their names also, that we might certify thee, and that we might write the names of the men that were their rulers.

11 But they answered us thus, and said, We are the servants of the God of heaven and earth, and build the house that was built of old many years ago, which a great king of Israel builded, and founded it.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them over into the hand of Nebuchadnezzar king of Babel the Chaldean, and he destroyed this house, and carried the people away captive unto Babel.

13 But in the first year of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gave them unto one Shefbazzar by his name, whom he had made captain:

15 And he said unto him, Take these vessels and go thy way, and put them in the temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Shefbazzar, and laid the foundation of the house of God, which is in Jerusalem: and since that time even until now hath it been in building, yet is it not finished.

17 Now therefore, if it please the king, let

there be search made in the house of the king's treasures, which is there in Babel, whether a decree hath been made by king Cyrus, to build this house of God in Jerusalem, and let the king send his mind concerning this.

C H A P. VI.

At the command of Darius king of Persia, after the temple was builded and dedicated, the children of Israel keep the feast of unleavened bread.

THEN king Darius gave commandment, and they made search in the † library of the treasures, which were there laid up in Babel:

2 And there was found in a coffer (in the palace that was in the province of the Medes) a volume, and therein was it thus written, as a memorial:

3 In the first year of king Cyrus, king Cyrus made a decree for the house of God in Jerusalem, Let the house be built, even the place where they offered sacrifices, and let the walls thereof be joined together: let the height thereof be threescore cubits, and the breadth thereof threescore cubits:

4 Three † orders of † great stones, and one order of timber, and let the expences be given of the king's house.

5 And also let them render the vessels of the house of God (of gold and silver, which Nebuchadnezzar took out of the temple, which was in Jerusalem, and brought unto Babel) and let him go unto the temple that is in Jerusalem to his place, and put them in the house of God.

6 Therefore Tatnai captain beyond the river, and Shethar-boznai, (and their companions Apharsechaie, which are beyond the river) be ye far from thence.

7 Suffer ye the work of this house of God, that the captain of the Jews, and the elders of the Jews, may build this house of God in his place.

8 For I have given a commandment what ye shall do to the elders of these Jews, for the building of this house of God, that of the revenues of the king, which is of the tribute beyond the river, there be incontinently expences given unto these men, that they cease not.

9 And that which they shall have need of, let it be given unto them day by day, whether it be young bullocks, or rams, or lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests that are in Jerusalem, that there be no fault.

10 That they may have to offer sweet odours unto the God of heaven, and pray for the king's life, and for his sons.

11 And I have made a decree, that whosoever shall alter this sentence, the wood shall be pulled down from his house, and shall be set up, and he shall be hanged thereon, and his house shall be made a dunghil for this.

12 And the God that hath caused his name

to

† Which encouraged them to go forward, and accused them that they were more careful to build their own houses, than zealous to build the temple of God.

¶ That is, the enemies asked this, as ver. 10.

† His favour and the spirit of strength.

‡ To wit, Solomon.

§ Read ch. 1. 1, 2.

¶ Read ch. 1. 8.

† Meaning, in the library, or, places where lay the registers, or records of times.

‡ Which were the acts of the kings of Medes and Persians.

§ Meaning, Zerubbabel, whom he giveth charge.

¶ Meddle not with them, neither hinder them.

§ For lack of money.

519. **Bef. Chr.** to dwell there, destroy all kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius have made a decree, let it be done with speed.

13 ¶ Then Tatnai the captain beyond the river, and Shethar-boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Jews builded, and they prospered by the prophesying of Haggai the prophet, and Zechariah the son of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artaxerxes king of Persia.

15 And this house was finished the third day of the month ^k Adar, which was ^l the sixth year of the reign of king Darius.

16 ¶ And the children of Israel, the priests, and the Levites, and the residue of the children of the captivity kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and twelve goats, for the sin of all Israel, according to the number of the tribes of Israel.

18 And they set the priests in their order, and the Levites in their courses over the service of God in Jerusalem, **■** it is written in the ^{*} book of Moses.

19 And the children of the captivity kept the passover on the fourteenth *day* of the first month.

20 (For the priests and the Levites were purified altogether) and they killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 So the children of Israel which were come again out of captivity, and all such **■** had ^m separated themselves unto them, from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

22 And they kept the feast of unleavened bread seven days with joy: for the Lord had made them glad, and turned the heart of the king of ⁿ Asshur unto them, to [†] encourage them in the work of the house of God, *even* the God of Israel.

C H A P. VII.

1 By the commandment of the king, Ezra and his companions come to Jerusalem. 27 He giveth thanks to God.

NOW after these things, in the reign of ⁿ Artaxerxes king of Persia, was Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

[■] Who hath appointed that place **■** have his **■** called upon there.

[†] Whom God stirreth up, **■** assure them that he would give their work good success.

^{*} That is, the twelfth month, and containeth part of February and part of March.

[†] And the two and fortieth after their first return.

^m Which were of the heathen, and forsaked their idolatry to worship the true God.

ⁿ Meaning, Darius, who was king of the Medes, Persians, and Assyrians.

^o The Hebrews write, that divers of the kings of Persia were called by this name, **■** Pharaoh was a **■** name to the kings of Egypt, and Cesar to the Roman **■** perors.

2 The son of Shallum, the son of Zadok; the son of Ahitub, **Ber. Chr.** 457.

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeraiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas; the son of Eleazar, the son of ^p Aaron the chief priest.

6 This Ezra came up from Babel, and was a ^q scribe prompt in the law of Moses, which the Lord God of Israel had given: and the king gave him all his request, according to the hand of the Lord his God *which was* upon him.

7 And there went up *certain* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims unto Jerusalem, in the seventh year of king Artaxerxes.

8 And he came to Jerusalem in the ^r fifth month, which was in the seventh year of ^s the king.

9 For upon the first *day* of the first month began he **■** go up from Babel, and on the first *day* of the fifth month came he **■** Jerusalem, according to the good hand of his God *that was* upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach the precepts and judgments in Israel.

11 ¶ And this is the copy of the letter that king Artaxerxes gave unto Ezra the priest and scribe, *even* **■** writer of the words of the commandments of the Lord, and of his statutes over Israel.

12 Artaxerxes king of kings, to Ezra the priest, and perfect scribe of the law of the God of heaven, and to ^t Cheeneth.

13 I have given commandment, that every one, that is willing in my kingdom of the people of Israel, and of the priests and Levites, ^v to go to Jerusalem with thee, shall go.

14 Therefore art thou sent of the king and his seven counsellors, to ^w inquire in Judah and Jerusalem, according to the law of thy God, which is in ^x thine hand,

15 And to carry the silver and the gold, which the king and his counsellors willingly offered unto the God of Israel (whose habitation is in Jerusalem)

16 And all the silver and gold that thou canst find in all the province of Babel, with the free-offering of the people, and that which the priests offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest buy speedily with this silver, bullocks, rams, lambs, with their meat-offerings and their drink-offerings: and thou shalt

^p Ezra deduceth his kindred, till he cometh **■** Aaron, **■** prove that he **■** of him.

^q He sheweth here what **■** scribe is, who had charge **■** write the law and to expound it, whom Mark called a scribe, Mark 12. 28. Matthew and Luke call him a lawyer, **■** doctor of the Law, Matt. 22. 35. Luke 10. 25.

^r That containeth part of July, and part of August.

^s Of king Darius.

^t Some take this for the name of **■** people, some for the time **■** continuance, meaning that the king wished him long life.

^v Which remained **■** yet in Babylon, and had not returned with Zerubbabel.

^w To examine who lived according to the law.

^x Whereof thou art expert.

515. **Be.** **Chr.** that offer them upon the altar of the house of your God, which is in Jerusalem.

18 And whatsoever it pleaseth thee and thy brethren to do with the rest of the silver and gold, do ye it according to the will of your God.

19 And the vessels that are given thee for the service of the house of thy God, those deliver thou before God in Jerusalem.

20 And the residue that shall be needful for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the king's treasure-house,

21 And I king Artahshasthe have given commandment to all the treasurers which are beyond the river, that whatsoever Ezra the priest and scribe of the law of the God of heaven shall require of you, that it be done incontinently,

22 Unto an hundred talents of silver, unto an hundred \dagger measures of wheat, and unto an hundred baths of wine, and unto an hundred \ddagger baths of oil, and salt without writing.

23 Whatsoever is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should he be wroth \ddagger against the realm of the king and his children?

24 And we certify you, that upon any of the priests, Levites, singers, porters, Nethinims, or ministers, in this house of God, there shall no governor lay upon them toll, tribute, nor custom.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) ϵ set judges and arbiters, which may judge all the people that is beyond the river, *even* all that know the law of thy God, and teach ye *them* that know it not.

26 And whosoever will not do the law of thy God, and the king's law, let him have judgment without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 δ Blessed be the Lord God of our fathers, which so hath put in the king's heart, to beautify the house of the Lord that is in Jerusalem,

28 And hath inclined mercy toward me, before the king and his counsellors, and before all the king's mighty princes: and I was comforted by the hand of the Lord my God *which* was upon me, and I gathered the chief of Israel to go up with me.

C H A P. VIII.

1 *The number of them that returned to Jerusalem with Ezra.* 21 *He causeth them to fast.* 24 *He admonisheth the priests of their duty.* 31 *What they did when they came to Jerusalem.*

TH E S E are now the chief fathers of them, and the genealogy of them that came up with me from Babel, in the reign of king η Artahshasthe.

1 Of the sons of Phinehas, Gershom: of the

sons of Ithamar, Daniel: of the sons of David, Hattush: **Ref. Chr.** 457.

3 Of the sons of Shechaniah, of the sons of Parosh, Zechariah, and with him the count of the males, an hundred and fifty.

4 Of the sons of \ddagger Pahath Moab, Elihoenai, the son of Zerariah, and with him two hundred males. \ddagger Or, captain of Moab.

5 Of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males.

6 And of the sons of Adin, Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah, Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith the son of Josiphiah, and with him κ hundred and threescore males.

11 And of the sons of Bebai, Zechariah the son of Bebai, and with him eight and twenty males.

12 And of the sons of Azgad, Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the sons of Adonikam, *that were the last*, whose names are these: Eliphet, Jehiel, and Shemaiah, and with them threescore males.

14 And of the sons of Biguai, Uthai, and Zabbud, and with them seventy males.

15 And I gathered them to the λ river that goeth toward Ahava, and there abode we three days: then I viewed the people, and the priests, and found there none of the sons of Levi.

16 Therefore sent I to Eliezer, to Ariel, She-meiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chief, and to Jocharib, and to Elnathan, men of understanding.

17 And I gave them commandment, to Iddo the μ chiefest at the place of Casiphia, and ν I told them the words that they should speak to Iddo, *and* to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come unto us.

18 So by the good hand of our God *which* was upon us, they brought us ξ man of understanding of the sons of Mahali the son of Levi the son of Israel, and Sherebiah with his sons and his brethren, even eighteen.

19 Also Hahabiah, and with him Jeshaiah the sons of Merari, with his brethren, and their twenty sons.

20 And of the ζ Nethinims, whom David had set, and the princes for the service of the Levites two hundred and twenty of the Nethinims, which all were named by name.

21 And there at the river, by Ahava, I proclaimed a fast, that we might humble η ourselves before

δ As ye know best may serve κ God's glory.
 ϵ Which was the river Euphrates, and they were beyond it in respect of Babylon.
 ζ Read 1 Kings 7. 26. and 2 Chron. 2. 10.
 η This declareth that the fear of God's judgments caused him to use this liberality, and not the love that he bare to God's glory or affection to his people.
 θ He gave Ezra full authority κ restore all things according to the word of God, and to punish them that rebelled, and would not obey.
 ι Thus Ezra gave God thanks, for that he gave him so

good success in his affairs, by reason of the king.

ϵ Read ch. 7. 1.

ζ That came κ go with Ezra.

η To that place of Euphrates, where Ahava the river entereth into it.

θ He was the chiefest that taught there the law of God unto the Levites.

ι Read ch. 2. 43.

κ He sheweth that the end of fasting is to humble the body κ the spirit, which must proceed of the heart lively touched, or else it is but hypocrisy.

Bef. Chr. 457. fore our God, and seek of him a right way for us, and for our children, and for all our substance.

22 For I was ¹ashamed to require of the king an army and horsemen, to help us against the enemy in the way, because we had spoken to the king, saying, The hand of our God *is* upon all them that seek him in goodness, but his power and his wrath *is* against all them that forsake him.

23 So we fasted, and besought our God, for this: and he was intreated of us.

24 Then ¹ separated twelve of the chief of the priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the silver and the gold, and the vessels, *even* the offering of the house of our God, *which* the king and his counsellors, and his princes, and all Israel that were present had offered.

26 And I weighed unto their hand six hundred and fifty ^mtalents of silver, and in silver vessels an hundred talents, *and* in gold an hundred talents:

27 And twenty basons of gold, of a thousand ^adrams, and two vessels of shining brass, very good, and precious as gold.

28 ¶ And I said unto them, Ye are consecrate unto the Lord, and the vessels are consecrate, and the gold and the silver are freely offered unto the Lord God of your fathers.

29 Watch ye, and keep *them* until ye weigh them before the chief priests and the Levites, and the chief fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the priests and the Levites received the weight of the silver and of the gold, and of the vessels to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth day of the first month, to go unto Jerusalem, and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as laid ^owait by the way.

32 And we came to Jerusalem, and abode there three days.

33 And on the fourth day was the silver weighed, and the gold and the vessels in the house of our God, by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui the ^pLevites.

34 By number and by weight of every one, and all the weight was written at the same time.

35 Also the children of the captivity, which were come out of captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven

lambs, *and* twelve he-goats for sin: all *was* burnt-offering unto the Lord. ■ Bef. Chr. 457.

36 And they delivered the king's commission unto the king's officers, and to the captains beyond the river: and they promoted the people and the house of God.

C H A P. IX.

■ *Ezra complaineth on the people that had turned themselves from God and married with the Gentiles. 5 He prayeth unto God.*

WHENAS these things were done, the rulers came to me, saying, The people of Israel, and the priests and the Levites, are not ¹ separated from the people of the lands (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken their daughters to themselves, and to their sons, and they have mixed the holy seed with the people of the lands, and the hands of the ^rprinces and rulers have been chief in this trespass.

3 But when I heard this saying, I rent my cloaths and my garment, and plucked off the hair of mine head, and of my beard, and sat down ^sastonished.

4 And there assembled unto me all that feared the words of the God of Israel, because of the transgression of them of the captivity. And I sat down astonished until the ^eevening sacrifice. ■ Exod. 29. 39. Num. 28. 3, 4.

5 And at the evening sacrifice I arose up from mine heaviness, and when I had rent my cloaths and my garment, I fell upon my knees, and spread out mine hands unto the Lord my God,

6 And said, O my God, I am confounded and ashamed, to lift up mine eyes unto thee my God: for our iniquities are increased over ^rour head, and our trespass is grown up unto ^uthe heaven.

7 From the days of our fathers have we been in ^ggreat trespass unto this day, and for our iniquities have we, our kings *and* our priests, been delivered into the hand of the kings of the lands, unto the sword, into captivity, into a spoil, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath been shewed from the Lord our God in causing ⁿremnant to escape, and in giving us a ⁿnail in his holy place, that our God may light our eyes, and give us a little reviving in our servitude.

9 For *though* we were bondmen, yet our God hath not forsaken us in our bondage, but hath

5 N inclined

¹ He thought it better to commit himself ⁿthe protection of God, than by seeking these ordinary means, to give an occasion to others to think that he did doubt of God's power.

■ Read 1 Kings 9. 14.

■ Read ch. 2. 69.

^o This declared that their journey was full of danger, and yet God delivered them according ⁿtheir prayer.

^p This was a token of a good conscience, and of his integrity, that he would have witnesses of his fidelity.

^q From the time they came home under Zerubbabel until the coming of Ezra, they had degenerated contrary

■ the law of God, and married where it was not lawful, Deut. 7. 3.

^r That is, the governors are the chief beginners thereof.

■ As one doubting whether God would continue his benefits towards us, or else destroy this which he had begun.

^s That is, we are drowned in sin.

■ They so exceed that they cannot grow greater.

^t In giving us a resting-place. It is ⁿsimilitude taken of them that remain still in ⁿplace, which smite nails to hang things upon, Isa. 22. 23.

inclined mercy unto us in the sight of the kings of Persia, to give us life, and to erect the house of our God, and to redress the desolate places thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, our God; what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, * The land whereunto ye go to possess it, is an unclean land, because of the filthiness of the people of the lands, which by their abominations and by their uncleannels have filled it from corner to corner.

12 Now therefore shall ye not give your daughters unto their sons, neither shall ye take their daughters unto your sons, nor seek their peace nor wealth for ever, that ye may be strong and eat the goodneis of the land, and leave it for an inheritance to your sons for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespasses, (seeing that thou our God hast stayed us from being beneath for our iniquities, and hast given us such deliverance)

14 Should we return to break thy commandments, and join in affinity with the people of such abominations? wouldest not thou be angry toward us till thou hadst consumed us, so that there should be no remnant, nor any escaping?

15 O Lord God of Israel, thou art just, for we have been reserved to escape, as appeareth this day: behold, we are before thee in our trespass: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turn, and put away their strange wives.

WHILE Ezra prayed thus, and confessed himself, weeping, and falling down before the house of God, there assembled unto him of Israel a very great congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the son of Jehiel, one of the sons of Elam, answered, and said to Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this.

3 Now therefore let us make a covenant with our God to put away all the wives (and such as are born of them) according to the counsel of the Lord, and of those that fear the commandments of our God, and let it be done according to the law.

4 Arise: for the matter belongeth unto

thee: we also will be with thee: be of comfort and do it. Ref. Chr. 457.

5 ¶ Then arose Ezra, and caused the chief priests, the Levites, and all Israel, to swear that they would do according to this word. So they swore.

6 And Ezra rose up from before the house of God, and went into the chamber of Jehanan the son of Eliahib: he went even thither, but he did eat neither bread, nor drink water: for he mourned, because of the transgression of them of the captivity.

7 And they caused proclamation to go throughout Judah and Jerusalem, unto all them of the captivity, that they should assemble themselves unto Jerusalem.

8 And whosoever would not come within three days according to the counsel of the princes and elders, all his substance should be forfeit, and he should be separate from the congregation of them of the captivity.

9 ¶ Then all the men of Judah and Benjamin assembled themselves unto Jerusalem within three days, which was the twentieth day of the ninth month, and all the people sat in the street of the house of God, trembling for this matter, and for the rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore give praise unto the Lord God of your fathers, and do his will, and separate yourselves from the people of the land, and from the strange wives.

12 And all the congregation answered, and said with loud voice, So will we do according to thy words unto us.

13 But the people are many, and it is rainy weather, and we are not able to stand without, neither is it the work of one day or two: for we are many that have offended in this thing.

14 Let our rulers stand therefore before all the congregation, and let all them which have taken strange wives in our cities, come at the time appointed, and with them the elders of every city, and the judges thereof, till the fierce wrath of our God for this matter turn away from us.

15 Then were appointed Jonathan the son of Asahel, and Jahaziah the son of Tikuah over this matter, and Meshullam and Shabbethai the Levites helped them.

16 And they of the captivity did so, and departed, even Ezra the priest, and the men that were chief fathers to the family of their fathers by name, and sat down in the first day of the tenth month to examine the matter.

17 And until the first day of the first month they were finishing the business with all the men that had taken strange wives.

18 And

* Hast not utterly cast us down and destroyed us for our sins. Deut. 28. 13.

† He sheweth that God is just in punishing his people, and yet merciful in reserving a residue to whom he sheweth favour.

‡ He confessed his sins, and the sins of the people.

§ Meaning, that God would receive them to mercy.

¶ Which are strangers and married contrary to the law of God.

‡ Because God hath given thee authority, and learning to persuade the people herein, and to command them.

¶ Which contained part of November and part of December.

† For the season was given to rain, and so the weather was more sharp and cold, and also their conscience touched them.

‡ Ye have laid one sin upon another.

§ Read Josh. 7. 19.

¶ Let them be appointed to examine this matter.

‡ They went to the chief cities to sit on this matter, which was three months in finishing.

18 And of the sons of the priests there were men found, that had taken strange wives; *to wit*, of the sons of Jeshua, the son of Jozadak, and of his brethren, Maaseiah, Eliezer, and Jarib, and Gedaliah.

19 And they gave ¹ their hands, that they would put away their wives, and they that had trespassed, gave a ram for their trespass.

20 And of the sons of Immer, Honani, and Zebadiah.

21 And of the sons of Harim, Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elafah.

23 And of the Levites, Jozabad and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the singers, Eliahib: and of the porters, Shallum, and Telem, and Uri.

25 And of ^m Israel: of the sons of Parosh, Ramia, and Jeshiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu, Elioenai, Eliahib, Mattaniah, and Jerimoth, and Zabad, and Aziza.

28 And of the sons of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sons of Bani, Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeramoth.

30 And of the sons of † Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim, Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, Shamariah.

33 Of the sons of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sons of Bani, Maadai, Amram, and Uel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliahib,

37 Mattaniah, Mattenai, and Jaafau,

38 And Banni, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Joseph.

43 Of the sons of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and among them were women that had ⁿ children.

¹ As a token that they would keep promise and do it.

^m Meaning, of the common people: for before he spake of the priests and Levites.

ⁿ Which also were made illegitimate, because the marriage was unlawful.

N E H E M I A H.

T H E A R G U M E N T.

GOD doth in all ages and at all times set up worthy persons for the commodity and profit of his church, as now within the compass of seventy years he raised up divers excellent men for the preservation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the temple was builded: the second reformed their manners and planted religion: and the third builded up the walls, delivered the people from oppression, and provided that the law of God was put in execution among them. He was a godly man, and in great authority with the king, so that the king favoured him greatly, and gave him most ample letters for the accomplishment of all things which he could desire. This book is also called of the Latins, the second book of Ezra, because he was the writer thereof.

C H A P. I.

1 Nehemiah bewaileth the calamity of Jerusalem.

5 He confesseth the sins of the people, and prayeth God for them.

THE words of Nehemiah the son of Hachaliah. In the month ^a Chisleu, in the twentieth year, as I was in the palace of Shushan,

2 Came Hanani, one of my ^b brethren, he and the men of Judah, and I asked them concerning the Jews that were delivered, which were of the residue of the captivity, and concerning Jerusalem.

^a Which contained part of November, and part of December, and was their ninth month.

3 And they said unto me, The residue that are left of the captivity there in the ^c province, are in great affliction and in reproach, and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

4 And when I heard these words, I sat down and wept, and mourned *certain* days, and I fasted and prayed before the God of heaven,

5 And said, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments, ^d Dan. 9. 4.

6 I pray thee, let thine ears be attentive, and thine

^b A Jew ■ I was.

^c Meaning, in Judæa.

445. **Bef. Chr.** thine eyes open, to hear the prayer of thy servant, which I pray before thee daily, day and night for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee, both I and my father's house have sinned:

7 We have grievously sinned against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 I beseech thee, remember the word that thou commandedst thy servant Moses, saying, Ye will transgress, and I will scatter you abroad among the people.

9 But if ye turn unto me, and keep my commandments, and do them, though your scattering were to the uttermost part of the heaven, yet will I gather you from thence, and will bring you into the place that I have chosen to place my name there.

10 Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine ear now hearken to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and I pray thee, cause thy servant to prosper this day, and give him favour in the presence of this man: for I was the king's butler.

C H A P. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 he came to Jerusalem, 17 and builded the walls.

NOW in the month Nisan, in the twentieth year of king Artaxerxes, the wine stood before him: and I took up the wine, and gave it unto the king. Now I was not before time sad in his presence.

2 And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing but sorrow of heart. Then was I fore afraid,

3 And I said to the king, God save the king for ever: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lieth waste, and the gates thereof are devoured with fire?

4 And the king said unto me, For what thing dost thou require? Then I prayed to the God of heaven,

5 And said unto the king, If it please the king, and if thy servant have found favour in thy sight, I desire that thou wouldst send me to Judah unto the city of the sepulchres of my fathers, that I may build it.

6 And the king said unto me, (the queen also sitting by him) How long shall thy journey be? and when wilt thou come again? So it pleased the king, and he sent me, and I set him a time.

^d That is, to worship thee.

^e To wit, the king Artaxerxes.

^f Which was the first month of the year, and containeth part of March, and part of April.

^g Who is also called Darius: read Ezra 7. 1. and was the son of Hytaspis.

^h I desired God in mine heart to prosper mine enterprise.

ⁱ As God moved me to ask, and as he gave good success therein.

^k These were great enemies to the Jews, and laboured always both by force and subtilty to overcome them, and Tobiah, because his wife was Jewess, had advertise-

7 After I said unto the king, If it please the king, let them give me letters to the captains beyond the river, that they may convey me over, till I come into Judah,

8 And letters unto Asaph the keeper of the king's park, that he may give me timber to build the gates of the palace (which appertained to the house) and for the walls of the city, and for the house that I shall enter into. And the king gave me according to the good hand of my God upon me.

9 Then came I to the captains beyond the river, and gave them the king's letters. And the king had sent captains of the army, and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a servant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to do at Jerusalem: and there was not a beast with me, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walls of Jerusalem, how they were broken down, and the ports thereof devoured with the fire.

14 Then I went forth unto the gate of the fountain, and to the king's fishpool, and there was no room for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jews, nor to the priests, nor to the noblemen, nor to the rulers, nor to the rest that laboured in the work.

17 Afterward I said unto them, Ye see the misery that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let us build the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God (which was good over me) and also of the king's words that he had spoken unto me. And they said, Let us rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the servant an Ammonite, and Geshem the Arabian heard it, they mocked us and despised us, and said, What a thing is this that ye do? Will ye rebel against the king?

20 Then answered I them, and said to them,

ment ever of their affairs, and so wrought them great trouble.

¹ That is, contemned of other nations, as though God had forsaken us.

² They were encouraged, and gave themselves to do well, and to travail in this worthy enterprise.

³ These were three chief governors under the king of Persia beyond Euphrates.

⁴ Thus the wicked, when they will burden the children of God, even lay treason unto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

445. **Bef. Chr.** The God of heaven, he will prosper us, and we his servants will rise up and build: but as for you, ye have no portion, nor right, nor memorial in Jerusalem.

C H A P. III.

The number of them that builded the walls.

THEN arose Eliashib the high priest with his brethren the priests, and they built the sheep-gate: they repaired it, and set up the doors thereof: even unto the tower of Meah repaired they it, and unto the tower of Hana-neel.

2 And next unto him builded the men of Jericho, and beside him Zaccur the son of Imri.

3 But the fish-port did the sons of Senaah build, which also laid the beams thereof, and set the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them fortified Merimoth, the son of Urijah, the son of Hakkoz: and next unto them fortified Meshullam, the son of Berechiah, the son of Meshezabeel: and next unto them fortified Zadok, the son of Baana.

5 And next unto them fortified the Tekoites: but the great men of them put not their necks to the work of their lords.

6 And the gate of the old fish-pool fortified Jehoiada the son of Paseah, and Meshullam the son of Besodaiah: they laid the beams thereof, and set on the doors thereof, and the locks thereof, and the bars thereof.

7 Next unto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, unto the throne of the duke, which was beyond the river.

8 Next unto him fortified Uzziel the son of Harhaiah of the goldsmiths: next unto him also fortified Hananiah, the son of Harkahim, and they repaired Jerusalem unto the broad wall.

9 Also next unto them fortified Rephaiah, the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto him fortified Jedaiah the son of Harumaph, even over-against his house: and next unto him fortified Hattush, the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-Moab, fortified the second portion, and the tower of the furnaces.

12 Next unto him also fortified Shallum, the son of Haloheah, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate fortified Hanun, and the inhabitants of Zanoah: they built it, and set the doors thereof, the locks thereof, and the bars thereof, even a thousand cubits on the wall unto the dung port.

14 But the dung-port fortified Malchiah the son of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain fortified Shallum the son of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and covered it, and set on the doors thereof, the locks thereof, and the bars thereof, and the wall unto the fish-pool of Shelah by the king's garden, and unto the steps that go down from the city of David. **Bef. Chr.** 445.

16 After him fortified Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, until the other side over-against the sepulchres of David, and to the fish-pool that was repaired, and unto the house of the mighty.

17 After him fortified the Levites, Rehum the son of Bani, and next unto him fortified Hashabiah the ruler of the half part of Keilah in his quarter.

18 After him fortified their brethren: Bavai, the son of Henadad, the ruler of the half part of Keilah:

19 And next unto him fortified Ezer, the son of Jeshua the ruler of Mizpah, the other portion over-against the going up the corner of the armour.

20 After him was earnest Baruch the son of Zacchai, and fortified another portion from the corner unto the door of the house of Eliashib the high priest.

21 After him fortified Merimoth the son of Urijah, the son of Hakkoz, another portion from the door of the house of Eliashib, even as long as the house of Eliashib extended.

22 After him also fortified the priests, the men of the plain.

23 After him fortified Benjamin and Hashub, over-against their house: after him fortified Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him fortified Binnui, the son of Henadad, another portion, from the house of Azariah unto the turning and unto the corner.

25 Palal, the son of Uzai, from over-against the corner, and the high-tower, that lieth out from the king's house, which is beside the court of the prison. After him Pedaiah the son of Parosh.

26 And the Nethinims that dwelt in the fortress unto the place over-against the water-gate eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion over-against the great tower that lieth out, even unto the wall of the fortress.

28 From above the horse-gate forth fortified the priests, every one over-against his house.

29 After them fortified Zadok the son of Immer over-against his house: and after him fortified Shemaiah the son of Shechaniah, the keeper of the east-gate.

30 After him fortified Hananiah the son of Shelemiah, and Hanun the son of Zalaph, the sixth, another portion: after him fortified Meshullam the son of Berechiah, over-against his chamber.

31 After him fortified Malchiah the goldsmith's

5 O

smith's

Neither ye of the number of the children of God (to whom he hath appointed this city only), neither did any of your predecessors ever fear God.

In Hebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him maintain it.

The rich and mighty would not obey them, which were appointed officers in this work, neither would they

help thereunto.

Unto the place where the duke went sit in judgment, who governed the country in their absence.

Where the weapons and armour of the city lay.

Which dwelt in the plain country by Jordan and Jerusalem.

Read Ezra, ch. 2. 43.

Meaning, the sixth of his sons.

Bef. Chr. 445. Smith's son, until the house of the Nethenims, and of the merchants over-against the gate
 ■ Miphkad, and to the chamber in the corner.

32 And between the chamber of the corner unto the sheep-gate, fortified the goldsmiths and the merchants.

C H A P. IV.

7 *The building of Jerusalem is hindered, 15 but God breaketh their enterprise. 17 The Jews build with one hand, and hold their weapons in the other.*

BUT when Sanballat heard that we builded the wall, then was he wroth, and sore grieved, and mocked the Jews,

2 And said before his brethren, and the army of Samaria, thus he said, What do these weak Jews? will they fortify themselves? will they sacrifice? will they finish it in a day? will they make the stones whole again out of the heaps of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fox go up, he shall even break down their stony wall.

4 Hear, O our God, (for we are despised) and turn their shame upon their own head, and give them unto a prey in the land of their captivity,

5 And cover not their iniquity, neither let their sin be put out in thy presence: for they have provoked us before the builders.

6 So we built the wall, and all the wall was joined unto the † half thereof, and the heart of the people was to work.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walls of Jerusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Jerusalem, and to † hinder them.

9 Then we prayed unto our God, and set watchmen by them, day and night, because of them.

10 And Judah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our adversaries had said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12 But when the Jews (which dwelt beside them) came, they told us ten times, From all places, whence ye shall return, they will be upon us.

13 Therefore set I in the lower places behind the wall upon the tops of the stones, and placed

the people by their families, with their swords, their spears, and their bows. Bef. Chr. 445.

14 Then I beheld, and rose up, and said unto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord, and fearful, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was known unto us, then God brought their counsel to nought, and we turned all again to the wall, every one unto his work.

16 And from that day, half of the young men did the labour, and the other half part of them held the spears, and shields, and bows, and habergeons: and the rulers stood behind all the house of Judah.

17 They that builded the wall, and they that bare burdens, and they that laded, did the work with one hand, and with the other held the sword.

18 For every one of the builders had his sword girded on his loins, and so builded: and he that blew the trumpet was beside me.

19 Then said I unto the princes, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work, and half of them held the spears, from the appearing of the morning, till the stars came forth.

22 And the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that they may be watch for us in the night, and labour in the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the ward (which followed me) none of us did put off our cloaths, save every one put them off for washing.

C H A P. V.

1 *The people are oppressed, and in necessity. 6 Nehemiah remedieth it. 14 He took not the portion of others that had ruled before, lest he should grieve the people.*

NOW there was a great cry of the people, and of their wives against their brethren the Jews.

2 For there were that said, We, our sons and our daughters are many, therefore we take up corn, that we may eat and live.

3 And there were that said, We must gauge our land, and our vineyards, and our houses, and take up corn for the famine.

4 There

■ Which was the place of judgment ■ execution.
 ■ Of his companions that dwelt in Samaria.
 ■ Thus the wicked, that consider not that God's power is ever in readiness for the defence of his, mock them, as though they were weak and feeble.
 ■ This is the remedy that the children of God have against the derision and threatenings of their enemies, in flee to God by prayer.
 † Let them be spoiled and led away captive.
 ■ Let thy plagues declare the world that they set themselves against thee, and against thy church: thus he prayeth, only having respect to God's glory, and not for any private affection or grudge.
 † That is, oftentimes.
 ■ They which brought the tidings, said thus, When

you leave your work, and go either eat ■ rest, your enemies will assail you.
 † Who is ever hand to deliver his out of danger, and therefore seeing they should fight for the maintenance of God's glory, and for the preservation of their own lives, and of others, he encourageth them to play the valiant men.
 † To oversee them, and to encourage them their work.
 ■ Meaning, resist their enemies, if needs required.
 † That is, when they purified themselves, or else when they washed their cloaths.
 † Against the rich, which oppressed them.
 † This is the complaint of the people, shewing what extremity they were brought.

Bef. Chr. 445. 4 There were also that said, We have borrowed money for the king's^o tribute, upon our lands and our vineyards.

5 And now our flesh is **■** the flesh of our brethren, and our sons **■** their sons: and lo, we bring into subjection our sons and our daughters, **■** servants, and there be of our daughters now in subjection, and there is no power^a in our hands: for other men have our lands and our vineyards.

6 Then was I very angry when I heard their cry, and these words.

7 And I thought in my mind, and I rebuked the princes, and the rulers, and said unto them, You lay^r burthens every one upon his brethren: and I set **■** great^r assembly against them,

8 And I said unto them, We (according to our ability) have redeemed our brethren the Jews, which were sold unto the heathen: and will you sell your brethren again, or shall they be^r sold unto us? Then held they their peace, and could not answer.

9^a I said also, That which ye do, is not good. Ought ye not to walk in the fear of our God, for the^r reproach of the heathen our enemies?

10 For even I, my brethren, and my servants do lend them money, and corn: I pray you, let us leave off this **†** burden.

11 Restore, I pray you, unto them this day their lands, their vineyards, their olives, and their houses, and remit the hundredth part of the silver and of the corn, of the wine, and of the oil^r that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will do as thou hast said. Then I called the priests, and caused them to swear, that they should do according to this promise.

13 So I shook my lap, and said, So let God shake out every man that will not perform this promise, from his house, and from his labour: even thus let him be shaken out, and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the king gave **■** charge to be governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of king Artaxerxes, that is, twelve years, I, and my brethren have not eaten the^r bread of the governor.

15 For the former governors that were before me, had been chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver: yea, and their servants bare rule over the people: but so did not I, because of the fear of God.

16 But rather I fortified **■** portion in the work

of this wall, and we bought **■** land, and all my servants came thither together unto the work. Bef. Chr. 445.

17 Moreover, there were at my table **■** hundred and fifty of the Jews, and rulers, which **■** unto us from among the heathen that are about us.

18 And there was prepared daily **■** ox, and six chosen sheep, and birds were prepared for me, and **†** within ten days wine for all^r in abundance. Yet for all this I required not the bread of the governor: for the bondage was grievous unto this people. ^{† Or, **■** in ten days.}

19 Remember me, O my God, in goodness, according to all that I have done for this people.

C H A P. VI.

■ Nehemiah answereth with great wisdom, and zeal to his adversary. **■** He is not discouraged by the false prophets.

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more^a breaches therein, (though at that time I had not set up the doors upon the gates)

2 Then sent Sanballat and Geshem unto me, saying, Come thou that we may meet together in the villages in the plain of Ono: and they thought to do me evil.

3 Therefore I sent messengers unto them, saying, I have **■** great work to do, and I cannot come down: ^b why should the work cease, while I leave it, and come down to you?

4 Yet they sent unto me four times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his servant after this sort unto **■** the fifth time, with **■** open letter in his hand,

6 Wherein was written, It is reported among the heathen, and **†** Gashmu hath said it, that thou and the Jews think to rebel, for the which cause thou buildest the wall, and thou wilt be their king according to these^c words. ^{† Or, God whom.}

7 Thou hast also ordained^d the prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now according to these words it shall come to the king's ears: come **■** therefore, and let us take counsel together.

■ Then I sent unto him, saying, It is not done according to these words that thou sayest: for thou feignest them of thine own heart.

8 For all they affrayed us, saying, Their hands shall be weakened from the work, and it shall not be done: now therefore **†** encourage thou me. ^{† Hab. strengthen thou mine hand.}

10 **¶** And I came to the house of Shemaiah the

^o To pay **■** tribute **■** the king of the Persians, which was exacted yearly of us.

■ By nature the rich is **■** better than the poor.

■ We **■** **■** able **■** redeem them, but for poverty are constrained **■** hire them **■** others.

^r You press them with usury, and seek how **■** bring **■** things into your hands.

^a Both because they should be moved with pity, seeing how many **■** by them oppressed, and also hear the judgment of others, which should be **■** it were witnesses of their dealing toward their brethren.

^b Seeing God hath once delivered them from the bondage of the heathen, shall we make them **■** slaves?

^c Meaning, Nehemiah.

^d Who by this occasion will blaspheme the name of God, seeing that our acts **■** no better than theirs.

^x Which ye take of them for the loan.

^y I received **■** that portion, and diet, which the governors that **■** before me, exacted: wherein he declareth that he rather sought the wealth of the people, than **■** own commodity.

^z Whereas **■** other times they had by measure, **■** this time they had most liberally.

^a That is, that they **■** joined together, **■** ch. 4. 6.

^b Meaning, that if he should obey their request, the work, which God had appointed, should cease: shewing hereby, that we should **■** commit ourselves **■** the hands of **■** wicked.

^c As the same goeth.

^d Thou **■** bribed, and set up false prophets, to make thyself king, and so to defraud the king of Persia of that subjection which you owe unto him.

Est. Chr. the son of Delaiah the son of Mehetabeel, and he was shut up, and he said, Let us come together into the house of God in the midst of the temple, and shut the doors of the temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I flee? Who is he, being as I am, that would go into the temple to live? I will not go in.

12 And lo, I perceived, that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and do thus, and sin, and that they might have an evil report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according unto these their works, and Noadiah the prophetess also, and the rest of the prophets that would have put me in fear.

15 Notwithstanding the wall was finished on the five and twentieth day of Elul, in two and fifty days.

16 And when all our enemies heard thereof, even all the heathen that were about us, they were afraid, and their courage failed them: for they knew that this work was wrought by our God.

17 And in these days were there many of the princes of Judah, whose letters went unto Tobiah, and those of Tobiah came unto them.

18 For there were many in Judah, that were sworn unto him: for he was the son-in-law of Shecaniah, the son of Arah: and his son Johanan had the daughter of Meshullam, the son of Berechiah.

19 Yea, they spake in his praise before me, and told him my words, and Tobiah sent letters to put me in fear.

C H A P. VII.

After the wall once builded, is the watch appointed.

6 They that returned from the captivity are numbered.

NOW when the wall was builded, and I had set up the doors, and the porters, and the singers, and the Levites were appointed,

2 Then I commanded my brother Hanani, and Hananiah the prince of the palace in Jerusalem (for he was doubtless a faithful man, and feared God above many.)

3 And I said unto them, Let not the gates of Jerusalem be opened, until the heat of the sun: and while they stand by, let them shut the doors, and make them fast: and I appointed wards of the inhabitants of Jerusalem, every one in his ward, and every one over-against his house.

4 Now the city was large and great, but the

people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a book of the genealogy of them, which came up at the first, and found written therein,

6 These are the sons of the province that came up from the captivity that was carried away (whom Nebuchadnezzar king of Babylon had carried away) and they returned to Jerusalem, and to Judah, every one unto his city.

7 They which came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamaiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. This is the number of the men of the people of Israel.

The sons of Parosh, two thousand an hundred seventy and two.

9 The sons of Shepatiah, three hundred seventy and two.

10 The sons of Arah, six hundred fifty and two.

11 The sons of Pahath-moab of the sons of Jeshua, and Joab, two thousand eight hundred and eighteen.

12 The sons of Elam, thousand two hundred fifty and four.

13 The sons of Zattu, eight hundred and five and forty.

14 The sons of Zacchai, seven hundred and threescore.

15 The sons of Binnui, six hundred and eight and forty.

16 The sons of Bebai, six hundred and eight and twenty.

17 The sons of Azgad, two thousand three hundred two and twenty.

18 The sons of Adonikam, six hundred threescore and seven.

19 The sons of Bigvai, two thousand threescore and seven.

20 The sons of Adin, six hundred and five and fifty.

21 The sons of Ater of Hezekiah, ninety and eight.

22 The sons of Hashum, three hundred and eight and twenty,

23 The sons of Bezai, three hundred and four and twenty.

24 The sons of Hariph, an hundred and twelve.

25 The sons of Gibeon ninety and five.

26 The men of Beth-lehem, and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred and eight and twenty.

28 The men of Beth-azmaveth, two and forty.

29 The men of Kirjath-jearim, Chephirah, and

As though he would be secret, the intent that he might pray unto God with greater liberty, and receive some revelation, which in him was but hypocrisy.

He doubted not but God was able preserve him, and knew that if he had obeyed this counsel, he should have discouraged all the people: thus God giveth power his, to resist false prophecies, though they seem have never so great probability.

Very grief caused him pray against such, which under the pretence of being the ministers of God, adversaries his glory, and about overthrow his church, declaring also hereby that where there is one true

minister of God, the devil hath great sort of hirelings.

Which was the sixth month, and contained part of August, and part of September.

After that I had sent Sanballat his answer.

Thus the church of God hath evermore enemies within itself, which dangerous than the outward and professed enemy.

To wit, they that mentioned, ver. 2.

That is, the inhabitants of Judah.

Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, ch. 2. 2.

That is, the inhabitants of Gibeon.

Bef. Chr. and Beeroth, seven hundred and three and forty.
556. ty.

30 The men of Ramah and Gaba, six hundred and one and twenty.

31 The men of Michmas, an hundred and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twenty.

33 The men ^p of the other Nebo, two and fifty.

34 The sons of the other Elam, ■ thousand two hundred and four and fifty.

35 The sons of Harim, three hundred and twenty.

36 The sons of Jericho, three hundred and five and forty.

37 The sons of Lod-hadid and Ono, seven hundred and one and twenty.

38 The sons of Senaah, three thousand nine hundred and thirty.

39 The priests: the sons of Jedaiah of the house of Joshua, nine hundred seventy and three.

40 The sons of Immer, a thousand and two and fifty.

41 The sons of Pashur, ■ thousand two hundred and seven and forty.

42 The sons of Harim, a thousand and seventeen.

43 ¶ The Levites: the sons of Jeshua of Kadmiel, and of the sons of † Hodivah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred and eight and forty.

45 The porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkup, the sons of Hatita, the sons of Shobai, an hundred and eight and thirty.

46 ¶ The ^q Nethinims: the sons of Zihā, the sons of Hashupha, the sons of Tabaoth,

47 The sons of Keros, the sons of Sia, the sons of Padon,

48 The sons of Lebana, the sons of Hagaba, the sons of Salmai,

49 The sons of Hanan, the sons of Giddel, the sons of Gahar,

50 The sons of Reaiah, the sons of Rezin, the sons of Nekoda,

51 The sons of Gazzam, the sons of Uzza, the sons of Paseah,

52 The son of Besai, the sons of Meunim, the sons of Nephishefim,

53 The sons of Bakbuk, the sons of Haku-pha, the sons of Harhur.

54 The sons of Bazlith, the sons of Mehida, the sons of Harsha,

55 The sons of Barkos, the sons of Sisera, the sons of Tamah,

56 The sons of Neziah, the sons of Hati-pha.

57 The sons of Solomon's servants, the sons of Sotai, the sons of Sophereth, the sons of Perida,

58 The sons of Jaala, the sons of Darkon, the sons of Giddel,

59 The sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, the sons of Amon.

60 All the Nethinims, and the sons of Solomon's servants ~~were~~ three hundred ninety and two. ^{Bef. Chr. 536.}

61 ¶ And these came up from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, *or* if they were of Israel.

62 The sons of Delaiah: the sons of Tobiah, the sons of Nekoda, six hundred and two and forty.

63 And of the priests: the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the priesthood.

65 And the ^r Tirshatha said unto them, that they should not eat of the most holy, till there rose up a priest with * Urim and Thummim. ^{Exod. 28,}

66 All the congregation together *was* two and forty thousand three hundred and three-score. ^{30.}

67 Besides their servants and their maids, which were seven thousand three hundred and seven and thirty: and they had two hundred and five and forty singing men and singing women.

68 Their horses *were* seven hundred and six and thirty, *and* their mules two hundred and five and forty.

69 The camels four hundred and five and thirty, *and* six thousand seven hundred and twenty asses.

70 And certain of the chief fathers gave unto the work. The Tirshatha gave to the treasure, a thousand ^s drams of gold, fifty basons, five hundred and thirty priests garments.

71 And *some* of the chief fathers gave unto the treasure of the work, twenty thousand drachms of gold, and two thousand two hundred † pieces of silver. ^{† Or, minets}

72 And the rest of the people gave twenty thousand drachms of gold, and two thousand pieces of silver, and threescore and seven priests garments.

73 And the priests, and the Levites, and the porters, and the singers, and the rest of the people, and the Nethinims, and all Israel dwelt in their cities: and when the seventh ^s month came, the children of Israel were in their cities.

C H A P. VIII.

2 Ezra gathereth together the people, and readeth to them the law. 12 They rejoice in Israel for the knowledge of the word of God. 15 They keep the feast of tabernacles or booths.

AND all the people assembled themselves † together, in the street that was before the water-gate, and they spake unto Ezra the ^u scribe, that he would bring the book of the law of Moses, which the Lord had commanded to Israel. ^{† Heb. one man.}

2 And Ezra the priest brought the law before the congregation both of men and women, and of all that ^w could hear and understand it, in the first day of the seventh month.

5 P

3 And

^p For there were two cities of this name.

^q Read Ezra 2. 58.

^r Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieth ■ butler.

^s Read Ezra 2. 69.

^t Which containeth part of September, and part of October.

^u Read Ezra 7. 6.

^w Which had age and discretion to understand.

3 And he read therein in the street that was before the water-gate (from the morning until the mid-day) before men and women, and them that understood it, and the ears of all the people *harkened* unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishacl, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book before all the people: for he was ^r above all the people: and when he opened it, all the people stood up.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting up their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Jeshua, and Dani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law, and the people stood in their place.

8 And they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the priest and scribe, and the Levites that instructed the people, said unto all the people, This day is holy unto the Lord your God: mourn not, neither weep: for all the people ^w wept when they heard the words of the law.

10 He said unto them, Go, and eat of the fat, and drink the sweet, and send part unto them for whom none is ^s prepared: for this day is holy unto our Lord: be ye not sorry therefore: for the ^b joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drink, and to send away part, and to make great joy, because they had understood the words that they had taught them.

13 And on the second day the chief fathers of all the people, the priests and the Levites, were gathered unto Ezra the scribe, that he also might instruct them in the words of the law.

14 And they found written in the law (that the Lord had commanded by Moses) that the children of Israel should dwell in ^{*} booths in the feast of the seventh month,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth unto the mount, and bring olive-branches, and pine-branches, and branches of [†] myrtle, and palm-branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth and brought them, and made them booths, every one upon the ^r roof of his house, and in their courts, and in the courts of the house of God, and in the

street by the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the time of Joshua the son of Nun unto this day, had not the children of Israel done so, and there was very great joy.

18 And he read in the book of the law of God every day, from the first day unto the last day. And they kept the feast seven days, and on the eighth day [■] solemn assembly, according unto the manner.

C H A P. IX.

The people repent, and forsake their strange wives. 5 The Levites exhort them to praise God, 6 Declaring his wonders, 26 and their ingratitude, 30 and God's great mercies toward them.

IN the four and twentieth day of this ^e month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them.

2 (And they that were of the seed of Israel were separated from all the [†] strangers) and they stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place and read in the book of the law of the Lord their God four times on the day, and they ^r confessed and worshipped the Lord their God four times.

4 Then stood up upon the stairs of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with [■] loud voice unto the Lord their God.

5 And the Levites said, *even* Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, Stand up, and praise the Lord your God for ever and ever, and let them praise thy glorious name, O God, which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of all heavens, with all their host, the earth, and all things that are therein, the seas, and all that are in them, and thou preservest them all, and the host of the heaven worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of [■] Ur in Chaldea, ^{*} and madest his name Abraham,

8 And foundest his heart faithful before thee, ^{*} and madest [■] covenant with him, to give unto his seed the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgashites, and hast performed thy words, because thou art just.

9 [■] Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red sea,

10 And shewed tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt

^{*} This declareth the great zeal that the people had [■] hear the word of God.

^r To the intent that his voice might be the better heard.

^e In considering their offences against the law, therefore the Levites do not reprove them for mourning, but assure them of God's mercies, forasmuch as they are repentant.

[■] That is, remember the poor.

^b Rejoice in the Lord, and he will give you strength.

^c For their houses were made flat above, read Deut. 22. 8.

^d Which was almost a thousand years.

^e Meaning, the seventh.

^f They made confession of their sins, and used prayers.

445. **Ref. Chr.** dealt proudly against them: therefore thou
madest thee a name, as *appeareth* this day.

11 * For thou didst break up the sea before
them, and they went through the midst of the
sea on the dry land: and those that pursued them
hast thou cast into the bottoms as a stone in the
mighty waters |

12 * And leddest them in the day with a
pillar of ■ cloud, and in the night with ■ pillar
of fire to give them light in the way that they
went.

13 * Thou camest down also upon mount Si-
nai, and spakest unto them from heaven, and
gavest them right judgments, and true laws,
ordinances, and good commandments,

14 And declaredst unto them thine holy
sabbath, and commandedst them precepts, and
ordinances, and laws, by the hand of Moses thy
servant,

15 ■ And gavest them bread from heaven
for their hunger, * and broughtest forth water
for them out of the rock for their thirst: and
and ■ promisedst them that they should go in,
and take possession of the land, for the which
thou hadst lift up thine hand for to give them.

16 But they and our fathers behaved them-
selves proudly, and hardened their neck, so that
they hearkened not unto thy commandments,

17 But refused to obey, and would not re-
member thy marvellous works, that thou hadst
done for them, but hardened their necks, and
had in their heads to return to their bondage by
their rebellion: but thou, O God of mercies,
gracious and full of compassion, of long-suffer-
ing, and of great mercy, yet forsookest them
not.

18 Moreover, when they made them a molt-
en calf (and said, This is thy God that brought
thee up out of the land of Egypt) and com-
mitted great blasphemies,

19 Yet thou for thy great mercies forsook-
est them not in the wilderness: * the pillar of
the cloud departed not from them by day to
lead them the way, neither the pillar of fire by
night, to shew them light, and the way whereby
they should go.

20 Thou gavest also thy good Spirit to in-
struct them, and with-heldest not thy MAN from
their mouth, and gavest them water for their
thirst.

21 Thou didst also feed them forty years in
the wilderness: they lacked nothing: * their
cloaths waxed not old, and their feet * swelled
not.

22 And thou gavest them kingdoms and peo-
ple, and ^h scatteredst them into corners: so they
possessed the * land of Sihon, and the land of the
king of Heshbon, and the land of Og king of
Bathan.

23 And thou didst multiply their children
like the stars of the heaven, and broughtest
them into the land, whereof thou hadst spoken
unto their fathers, that they should go and pos-
sels it.

■ Though the way ^{was} tedious and long.

^h Meaning, the heathen whom he drove out.

ⁱ Taking heaven and earth ■ witness, that God would
destroy them, except they returned, as ■ Chron. 24. 19.

^k He declareth how God's mercies ■ contended with
the wickedness of the people, who ever in their prosperity
forgot God.

■ Which is ■ similitude taken of oxen that shrink at the
yoke, or burden, ■ Zech. 7. 11.

24 So the children went in, and possessed the **Ref. Chr.**
land, and thou subduedst before them the in- 445.
habitants of the land, *even* the Canaanites, and
gavest them into their hands, with their kings and
the people of the land, that they might do with
them what they would.

25 And they took their strong cities and the
fat land, and possessed houses full of all goods,
cisterns digged out, vineyards, and olives, and
trees for food in abundance, and they did eat,
and were filled, and became fat, and lived in
pleasure through thy great goodness.

26 Yet they were disobedient, and rebelled
against thee, and cast thy law behind their
backs, and slew thy prophets (which ⁱ protested
among them to turn them unto thee) and com-
mitted great blasphemies.

27 Therefore thou deliiveredst them into the
hand of their enemies that vexed them: yet in
the time of their affliction, when they cried unto
thee, thou heardest them from the heaven, and
through thy great mercies thou gavest them fa-
vours, who saved them out of the hands of their
adversaries.

28 But when they had ^k rest, they returned
to do evil before thee: therefore leftest thou
them in the hand of their enemies, so that they
had the dominion over them, yet when they con-
verted and cried unto thee, thou heardest them
from heaven, and deliveredst them according ■
thy great mercies many times,

29 And protestedst among them that thou
mightest bring them again unto thy law: but
they behaved themselves proudly, and hearkened
not unto thy commandments, but sinned against
thy judgments (*which ■ man should do and
live in them) and ⁱ pulled away the shoulder,
and were stiff-necked, and would not ^m hear.

30 Yet thou [†] didst forbear them many years,
and protestedst among them by thy Spirit, *even*
by the hand of thy prophets, but they would not
hear: therefore gavest thou them into the hand
of the people of the lands.

31 Yet for thy great mercies thou hast not
consumed them, neither forsaken them: for
thou art ■ gracious and a merciful God.

32 Now therefore our God, ■ thou great **Exod. 34.**
God, mighty and terrible, that keepest covenant **Pl. 143**
and * mercy, let not all the affliction that hath **1, 2.**
come unto us seem a little before thee, *that is,*
to our kings, and to our princes, and to our
priests, and to our prophets, and to our fathers,
and to all thy people since the time of the kings
of ■ Asshur unto this day.

33 Surely thou art just in all that is come
upon us: for thou ^o hast dealt truly, but we
have done wickedly.

34 And our kings, and our princes, our
priests, and our fathers have not done thy law,
■■■ regarded thy commandments, nor thy pro-
testations, wherewith thou hast ■ protested among
them,

35 And they have not served thee in their
kingdom,

^m When thou didst admonish them by thy prophets.

ⁿ By whom we were led away into captivity, and have
been appointed to be slain, as Esther 3. 13.

■ He confesseth that all these things came ■ them justly
for their sins, but he appealeth from God's justice ■ his
mercies.

■ That thou wouldst destroy them, except they would
■■■■ thee, as ver. 26.

4-5. Bes. Can. kingdom, and in thy great goodness that thou shewedst unto them, and in the large and fat land which thou didst set before them, and have not converted from their evil works.

36 Behold, we are servants this day, and the land that thou gavest unto our fathers, to eat the fruit thereof, and the goodness thereof, behold, we are servants therein.

37 And it yielded much fruit unto the kings whom thou hast set over us, because of our sins: and they have dominion over our bodies, and over our cattle at their pleasure, and we are in great affliction.

38 Now because of all this we make a sure covenant, and write it, and our princes, our Levites, and our priests seal unto it.

C H A P. X.

1 The names of them that sealed the covenant between God and the people.

20, 21. NOW they that sealed were Nehemiah the son of [†] Tirshatha the son of Hachaliah and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these are the priests.

9 ¶ And the Levites: Jeshua the son of Ananiah, Binnui, of the sons of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rhehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu,

14 ¶ The chief of the people were Parosh, [†] Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azzad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Ananiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah,

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all that were separated from the people of the lands unto the law of God, their wives, their sons, and their daughters, all that could understand,

29 The chief of them received it for their brethren, and they came to the curse, and to the oath to walk in God's law, which was given by Moses the servant of God, to observe and do all the commandments of the Lord our God, and his judgments and his statutes:

30 And that we would not give our daughters to the people of the land, neither take their daughters for our sons.

31 And if the people of the land brought ware on the sabbath, or any victuals to sell, that we should not take it of them on the sabbath, and on the holy days: and that we would let the seventh year be free, and the debts of every person.

32 And we made statutes for ourselves, to give by the year the third part of a shekel for the service of the house of our God.

33 For the shew-bread, and for the daily offering, and for the daily burnt-offering, the sabbaths, the new moons, for the solemn feasts, and for the things that were sanctified, and for the sin-offerings to make an atonement for Israel, and for all the work of the house of our God,

34 We cast also lots for the offerings of the wood, even the priests, the Levites, and the people to bring it into the house of our God, by the house of our fathers, yearly at the times appointed, to burn it upon the altar of the Lord our God, as it is written in the law.

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, year by year, into the house of the Lord,

36 And the first-born of our sons, and of our cattle, as it is written in the law, and the first born of our bullocks and of our sheep, to bring it into the house of our God, unto the priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of every tree, of wine, and of oil, unto the priests, to the chambers of the house, of our God: and the tithes of our land unto the Levites, that the Levites might have the tithes in all the cities of our travail.

38 And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes, and the Levites shall bring up the tenth part of the tithes unto the house of our God, unto the chambers of the treasure-house.

39 For the children of Israel, and the children of Levi shall bring up the offerings of the corn, of the wine, and of the oil, unto the chambers: and there shall be the vessels of the sanctuary, and the priests that minister, and the porters, and the singers, and we will not forsake the house of our God.

CHAP.

1 That is, to be the lords thereof.

2 Thus by affliction they promise to keep God's commandments, whereunto they could not be brought by God's great benefits.

3 Which subscribed to keep the promise.

4 Read Ezra ii. 43.

5 Which being idolaters forsook their wickedness, and gave themselves to serve God.

6 They made the oath in the name of the whole multitude.

7 Whereunto they gave themselves, if they brake the law, as Deut. 28. 15.

8 Which notwithstanding they brake soon after, as ch. 13. 15.

9 This declareth wherefore they gave this third part of the shekel, which was besides the half shekel, that they were bound to pay, Exod. 30. 13.

10 By this rehearsal is meant, that there was no part nor ceremony in the law whereunto they did not bind themselves by covenant.

11 Wheresoever we laboured, or travailed, there the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

12 We will not leave it destitute of that, that shall be necessary for it.

C H A P. XI.

Who dwelt in Jerusalem, after it was builded,
21 and who in the cities of Judah.

AND the rulers of the people dwelt in Jerusalem: the other people also cast lots, to bring one out of ten to dwell in Jerusalem the holy city, and nine parts to be in the cities.

And the people thanked all the men that were willing to dwell in Jerusalem.

3 These now are the chief of the province, that dwelt in Jerusalem, but in the cities of Judah, every one dwelt in his own possession in their cities of Israel; the priests, and the Levites, and the Nethinims, and the sons of Solomon's servants.

4 And in Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the sons of Judah, Athaiah, the son of Uzziab, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleel, of the sons of Perez.

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, were four hundred threescore and eight valiant men.

7 These also are the sons of Benjamin, Sallu, the son of Meshullam, the son of Joed, the son of Pedaiab; the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiab.

8 And after him Gabai, Sallai, nine hundred and twenty and eight.

9 And Joel the son of Zichri was governor over them: and Judah, the son of Senuah was the second over the city:

10 Of the priests, Jedaiah, the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was chief of the house of God.

12 And their brethren that did the work in the temple, were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah:

13 And his brethren, chief of the fathers, two hundred and two and forty: and Amashai the son of Azareel, the son of Ahafai, the son of Meshillemoth, the son of Immer:

14 And their brethren valiant men, an hundred and eight and twenty, and their overseer was Zabdiel the son of Haggadolim.

15 And of the Levites, Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites were over the works of the house of God without.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the chief to begin the thanksgiving and prayer: and Bakbu-

kiah the second of his brethren, and Abda, the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and four.

19 And the porters, Akkub, Talmon and their brethren that kept the gates, were an hundred twenty and two.

20 And the residue of Israel, of the priests, and of the Levites dwelt in all the cities of Judah, every one in his inheritance.

21 And the Nethinims dwelt in the fortresses, and Zicha and Gispa were over the Nethinims.

22 And the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph singers were over the work of the house of God.

23 For it was the king's commandment concerning them, that faithful provision should be for the singers every day.

24 And Pethathiah the son of Meshezabeel, of the sons of Zerah, the son of Judah, was at the king's hand in all matters concerning the people.

25 And in the villages in their lands, some of the children of Judah dwelt in Kirjath-arba and in the villages thereof, and in Dibon and in the villages thereof, and in Jekabzeel and in the villages thereof,

26 And in Jeshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba and in the villages thereof,

28 And in Ziklag, and in Mechonah and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Jarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish and in the fields thereof, at Azekah and in the villages thereof: and they dwelt from Beer-sheba, unto the valley of Hinnom.

31 And the sons of Benjamin from Geba, in Michmash, and Aijah, and Beth-el and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod and Ono, in the carpenters valley;

36 And of the Levites were divisions in Judah and in Benjamin.

C H A P. XII.

The priests and the Levites which came with Zerubbabel unto Jerusalem are numbered, 27 and the wall is dedicated.

THESE also are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua; to wit, Seraiah, Jeremiah, Ezra,

Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

5 Q

6 She-

^d Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policy, because there were few that offered themselves willingly.

^e Which came of Perez the son of Judah.

^f That is, was the high priest.

^g That served and ministered in the temple.

^h That is, he began the psalm, and was the chanter.

ⁱ Meaning, of the temple.

^j Of them which dwelt not in Jerusalem.

^k Was chief about the king for all his affairs.

^l From Babylon unto Jerusalem.

Bef. Chr. 536. 6 Shemaiah, and Joiarib, Jedaiah,
7 Sallu, Amok, Hilkijah, Jedaiah: these were the chief of the priests and of their brethren in the days of Jeshua.

8 And the Levites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah^a were over the thanksgivings, he, and his brethren.

9 And Bakbukiah, and Unni, and their brethren were about them in the watches.

10 And Jeshua begat Joiakim: Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were these the chief fathers of the priests: under^b Seraiah was Meraiah: under Jeremiah, Hananiah:

13 Under Ezra, Meshullam: under Amariah, Jehohanan:

14 Under Melicu, Jonathan: under Shebaniah, Joseph:

15 Under Harim, Adna: under Meraioth, Helkai:

16 Under Iddo, Zechariah: under Ginnethon, Meshullam:

17 Under^c Abijah, Zichri: under Miniamin, and under Moadiah, Piltai:

18 Under Bilgah, Shammua: under Shemaiah, Jehonathan:

19 Under Joiarib, Mattenai: under Jedaiah, Uzzi:

20 Under Sallai, Kallai: under Amok, Eber:

21 Under Hilkiah, Hashabiah: under Jedaiah, Nethaneel.

22 In the days of Eliashib, Joiada and Johanan and Jaddua were the chief fathers of the Levites written, and the priests in the reign of Darius the Persian.

23 The sons of Levi, the chief fathers were written in the book of the Chronicles, even unto the days of Johanan the son of Eliashib.

24 And the chief of the Levites were Hashabiah, Sherabiah, and Jeshua the son of Kadmiel, and their brethren about them to give praise and thanks, according to the ordinance of David the man of God, ward^d over-against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the captain, and of Ezra the priest and scribe.

27 And in the dedication of the wall at Jerusalem they sought the Levites out of all their places to bring them to Jerusalem to keep the dedication with gladness, both with thanksgivings and with songs, cymbals, viols, and with harps.

28 Then the^e singers gathered themselves together both from the plain country about Jerusalem, and from the villages of^f Netophathi.

29 And from the house of Gilgal, and out of the countries of Jeba and Azmaveth: for the fingers had built them villages round about Jerusalem.

30 And the priests and Levites were purified, and cleansed the people, and the gates, and the wall.

31 And I^g brought up the princes of Judah upon the wall, and appointed two great companies to give thanks, and the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshaiah, and half of the princes of Judah.

33 And Azariah, Ezra, and Meshullam,

34 Judah, Benjamin, and Shemaiah, and Jeremiah,

35 And of the priests sons with trumpets, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiiah, the son of Zaccur, the son of Asaph:

36 And^h his brethren, Shemaiah and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God: and Ezra the scribe went before them.

37 And to the gate of the fountain, even over-against them, went they up by theⁱ stairs of the city of David, at the going up of the wall beyond the house of David, even unto the water-gate eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the half of the people was upon the wall, and upon the tower of the furnaces, even unto the broad wall.

39 And upon the gate of Ephraim, and upon the old gate, and upon the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood in the gate of the ward.

40 So stood the two companies of them that gave thanks, in the house of God, and I and the half of the rulers with me.

41 The priests also, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers[†] sang loud, having Izrahiah, which was the overseer.

43 And the same day they offered great sacrifices and rejoiced: for God had given them great joy, so that both the women and the children were joyful: and the joy of Jerusalem was heard far off.

44 Also at the same time were men appointed over the chambers of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the priests and the Levites: for Judah rejoiced for the priests and for the Levites that served.

45 And

^a Next in dignity to the high priests, and which of the stock of Aaron.

^b Had charge of them that sang the psalms.

^c They kept the wards and watches according to their turns, as 1 Chron. 25. 6.

^d That is, next to Seraiah, or rather of the order which was called after the name of Seraiah.

^e Whereof was Zachariah John Baptist's father.

^f That is, one after another, and every one in his course.

^g Which were a certain family, and had their possessions in the fields, 1 Chron. 2. 54.

^h Meaning, Nehemiah.

ⁱ That is, the brethren of Zaccur.

[†] Which was the going up to the mount Zion, which is called the city of David.

[‡] Which were chambers appointed by Hezekiah put in the tithes, and such things, 1 Chron. 31. 11. and now were repaired again for the same use.

1.1. Chr 45 And both the singers and the Levites kept
4:15 the ward of their God, and the ward of the pu-
rification, according to the commandment of
David and Solomon his son.

1 Chron. 46 * For in the days of David and Asaph, of
15, 16. old were chief singers, and songs of praise and
thanksgiving unto God.

47 And in the days of Zerubbabel, and in the
days of Nehemiah, did all Israel give portions
unto the singers and porters, every day his por-
tion, and they gave the holy things unto the Le-
vites, and the Levites gave ^z the holy things
unto the sons of Aaron.

C H A P. XIII.

¶ The law is read. 3 They separate from them all
strangers. 5 Nehemiah reproveth them that break
the sabbath. 30 An ordinance to serve God.

AND on that day did they read in the book
of Moses, in the audience of the people,
and it was found written therein, that the Am-
monite and the Moabite [¶] should not enter into
the congregation of God,

2 Because they met not the children of Is-
rael with bread and with water, [¶] but hired
Balaam against them, that he should curse them:
and our God turned the curse into [¶] blessing.

3 Now when they had heard the law, they
separated from Israel [¶] all those that were
mixed.

4 ¶ And before [¶] this had the priest Eliashib
the oversight of the chamber of the house of our
God, ^c being kinsman to Tobiah :

5 And he had made him a great chamber, and
there had they aforetime laid the offerings, the
incense, and the vessels, and the tithes of corn,
of wine, and of oil (appointed for the Levites,
and the singers, and the porters) and the offer-
ings of the priests.

6 But in all this time was not I in Jerusalem:
for in the two and thirtieth year of ^d Artah-
shashte king of Babel, came I unto the king,
and [†] after certain days I obtained of the king.

7 And when I was come to Jerusalem, I un-
derstood ^e the evil that Eliashib had done for
Tobiah, in that he had made him a chamber in
the court of the house of God,

8 And it grieved me sore: therefore I cast
forth all the vessels of the house of Tobiah out
of the chamber.

9 And I commanded them to cleanse the
chambers: and thither brought I again the
vessels of the house of God with the meat-offer-
ing and the incense.

10 And I perceived that the portions of the
Levites had not been given, and that every one
was fled to his land, even the Levites and the
singers that executed the work.

^z That is, the tenth part of the tithes.

^a That is, all such which had joined in unlawful mar-
riage, and also those with whom God had forbidden them
[¶] have society.

[¶] That the separation was made.

[¶] He was joined in affinity with Tobiah the Ammonite,
[¶] enemy of the Jews.

[¶] Called also Darius, Ezra 7. 1.

^c Thus we see what inconveniences the people fall into,
when they are destitute of one that hath the fear of God,
seeing that their chief governor was but awhile absent, and
yet they fell into such great absurdities: [¶] appeareth also,
Exod. 32. 1.

^f He protesteth that he did his duty with good con-
science, yet he doth not justify himself herein, but desireth

11 Then reproveth I the rulers and said, Why [¶] the house of God forsaken? And I assembled [¶] them, and set them in their place. Bef. Chr. 434

12 Then brought all Judah the tithes of
corn and of wine, and of oil unto the treasures.

13 And I made treasurers over the treasures,
Shelemiah the priest, and Zadok the scribe, and
of the Levites, Pedaiah, and under their hand
Hanan the son of Zaccur the son of Mattaniah:
for they [¶] counted faithful, and their office
was to distribute unto their brethren.

14 Remember me, O my God herein, and
wipe not out my [¶] kindness that I have shewed
on the house of my God, and [¶] on the offices
thereof.

15 In those days saw I in Judah, them that
trode wine-presses on the sabbath, and that brought
in sheaves, and which laded asses also with wine,
grapes, and figs, and all burdens, and brought
them into Jerusalem upon the sabbath-day: and
^e I protested to them in the day that they sold
victuals.

16 There dwelt men of Tyrus also therein,
which brought fish and all wares, and sold on
the sabbath unto the children of Judah even
in Jerusalem.

17 Then reproveth I the rulers of Judah, and
said unto them, What evil thing is this that ye
do, and break the sabbath-day?

18 Did not your fathers ^h thus, and our God
brought all this plague upon us, and upon this
city? yet ye increase the wrath upon Israel, in
breaking the sabbath.

19 And when the gates of Jerusalem began
to be [¶] dark before the sabbath, I commanded to
shut the gates, and charged that they should
[¶] be opened till after the sabbath-day, and
[¶] some of my servants set I at the gates, that there
should no burden be brought in [¶] the sab-
bath day.

20 So the chapmen and merchants of all
merchandise remained once or twice all night
without Jerusalem.

21 And I protested among them, and said
unto them, Why tarry ye all night about the
wall? If ye do it once again, I will lay hands
upon you. From that time came they [¶] more
on the sabbath.

22 ¶ And I said unto the Levites, that they
should cleanse themselves, and that they should
come and keep [¶] the gates, to sanctify the sab-
bath day. Remember me, O my God, concern-
ing this, and pardon [¶] according to thy great
mercy.

23 In those days I also saw Jews that married
wives of [¶] Ashdod, of Ammon, and of Moab.

24 And their children spake half in the speech
of Ashdod, and could not speak in the Jews
language,

God to favour him, and [¶] be merciful unto him for his
own goodness sake, as ver. 22 and 31.

^e I declared unto them, that God would not suffer such
transgressors of his law [¶] be unpunished.

^h Was not this [¶] great cause, why God plagued us in
times past? meaning, that if they transgressed now in the
same again, their plague should be greater.

[¶] About the time that the sun went down: for the sab-
bath lasted from the sun going down of the one day, [¶] the
sun setting of the other.

[¶] Meaning, of the temple, that none that [¶] unclean,
should enter.

[¶] Which was a city of the Philistines, and they had mar-
ried wives thereof, and so had corrupted their speech and
religion.

Bef. Chr. 434. language, and according to the language of the
one people, and of the other people.

25 Then I reprov'd them, and ^c cursed them, and smote certain of them, and pulled off their hair, and took an oath of them by God, Ye shall not give your daughters unto their sons, neither shall ye take of their daughters unto your sons, nor for yourselves.

• 1 Kings
3. 7. 12.

■ 1 Sam.
12. 24. 25.

■ 1 Kings
11. 1. 4.

26 ■ Did not Solomon the king of Israel sin by these things? yet among many nations was there no king like him: for he was ■ beloved of his God, and God had made him king over Israel: ■ yet strange women caused him to sin.

27 Shall we then obey unto you, to do all

this great evil, and to transgress against our God, ^{Bef. Chr.}
even to marry strange wives? 434.

28 And ^{one} of the sons of Joiada the son of Eliashib the high priest was the son-in-law of Sannaballat the Horonite: but I chased him from me.

29 Remember them, O my God, that ⁿ defile the priesthood, and the covenant of the priesthood and of the Levites.

30 Then cleansed I them from all strangers, and appointed the wards of the priests and of the Levites, every one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, ^o in goodness.

⁼ That is, I did excommunicate them, and drive them out of the congregation.

⁼ Punish them according to their fault and evil example,

which they have given to the rest of thy people, contrary to their vocation.

^o That is, to shew mercy unto me.

E S T H E R.

T H E A R G U M E N T.

Because of the diversity of names, whereby they used to name their kings, and the supputation of years wherein the Hebrews and the Grecians do vary, divers authors write diversly as touching this Abasuerus, but it seemeth, Dan. 6. 1. and 9. 1. that he was Darius king of the Medes, and son of Astyages, called also Abasuerus, which was ■ name of honour, and signified great and chief, as chief head. Herein is declared the great mercies of God toward his church: who never faileth them in their greatest dangers, but when all hope of worldly help faileth, he ever stirreth up some, by whom he sendeth comfort and deliverance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour, and their sudden fall when they are at the highest, and how God preserveth and preferreth them which are zealous of his glory, and have a care and love toward their brethren.

C H A P. I.

Bef. Chr. 521.

3 King Abasuerus maketh a royal feast, ¹² whereunto the queen Vashti will not come, ¹⁹ for which cause she is divorced. ²⁰ The king's decree touching the pre-eminence of man.

IN the days of ^a Ahasuerus: (this is Ahasuerus that reigned from India, even unto Ethiopia, over an ^b hundred and seven and twenty provinces)

• Nehem.
2. 1.

2 In those days when the king Ahasuerus sat on his throne, which was in the palace of ^c Shushan.

3 In the third year of his reign, he made [■] a feast unto all his princes and his servants, even the power of Persia and Media, and to the captains and governors of the provinces *which were* before him,

4 That he might shew the riches *and* glory of his kingdom, and the honour of his great majesty many days, *even* [■] hundred and fourscore days.

^a Called also Darius, who [■] [■] the sovereign [■] [■] narch, and had the government of the Medes, Persians, and Chaldeans: some think he was Darius Hystaspis's son, called also Artaxerxes.

^b Daniel, ch. 6. 1. maketh mention but of sixscore, leaving out the number that is imperfect, [■] the scripture in

5 And when these days were expired, the ^{Bef. Chr.}
king made [■] a feast to all the people that were ⁵¹⁹
found in the palace of Shushan, both unto great
and small, seven days, in the court of the garden
of the king's palace,

6 Under an hanging of white, green, and blue cloaths, fastened with cords of fine linen and purple, in silver rings, and pillars of marble: the ^d beds were of gold and of silver upon a pavement of porphyry, and marble, and alabaster, and blue colour.

7 And they gave them drink in vessels of gold, and changed vessel after vessel, and royal wine in abundance according to the ^e power of the king.

8 And the drinking was by an order, none might ^f compel: for so the king had appointed unto all the officers of his house, that they should do according to every man's pleasure.

9 ¶ The queen Vashti made a feast also for the women in the royal house of king Ahasuerus.

10 Upon

divers places useth.

^c That is, had rest and quietness.

^d Which they used in those countries instead of tables.

^e As was becoming for so magnificent a king.

^f None might be compelled to drink more than it pleased him.

10 Upon the seventh day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs, that served in the presence of king Ahasuerus,

11 To bring queen Vashti before the king with the crown royal, that he might shew the people and the princes her beauty: for she was fair to look upon.

12 But the queen Vashti refused to come at the king's word, † which he had given in charge to the eunuchs: therefore the king was very angry, and his wrath kindled in him.

13 Then the king said to the wise men, † that knew the times (for so was the king's manner towards all that knew the law and the judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and sat the first in the kingdom)

15 What shall we do unto the queen Vashti according to the law, because she did not according to the word of the king Ahasuerus by the commission of the eunuchs?

16 Then Memucan answered before the king and the princes, The queen Vashti hath not only done evil against the king, but against all the princes, and against all the people that are in all the provinces of king Ahasuerus.

17 For the act of the queen shall come abroad unto all women, so that they shall despise their husbands in their own eyes, and shall say, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say unto all the king's princes, when they hear of the act of the queen: thus shall there be much despitefulness and wrath.

19 If it please the king, let a royal decree proceed from him, and let it be written among the statutes of Persia and Media, (and let it not be transgressed) that Vashti come no more before king Ahasuerus: and let the king give her royal estate unto her companion that is better than she.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdom, (though it be great) all the women shall give their husbands honour both great and small.

21 And this saying pleased the king and the princes, and the king did according to the word of Memucan.

22 For he sent letters into all the provinces of the king, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in

his own house, and that he should publish it in the language of that same people. Bef. Chr. 518.

CHAP. II.

After the queen was put away, certain young maids are brought to the king. 17 Esther pleases the king, and is made queen. 22 Mordecai discloses unto the king those that would betray him.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

And the king's servants that ministered unto him, said, Let them seek for the king beautiful young virgins,

3 And let the king appoint officers through all the provinces of his kingdom, and let them gather all the beautiful young virgins unto the palace of Shushan, into the house of the women, under the hand of Hege the king's eunuch, keeper of the women, to give them their things for purification.

4 And the maid that shall please the king, let her reign in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In the city of Shushan, there was a certain Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, man of Jemini,

6 Which had been carried away from Jerusalem; with the captivity that was carried away with Jeconiah king of Judah (whom Nebuchadnezzar king of Babylon had carried away) King 24. 15.

7 And he nourished Hadassah, that is Esther his uncle's daughter: for she had neither father nor mother, and the maid was fair, and beautiful to look on: and after the death of her father and her mother, Mordecai took her for his own daughter.

And when the king's commandment, and his decree was published, and many maids were brought together to the palace of Shushan, under the hand of Hege, Esther was brought also unto the king's house under the hand of Hege the keeper of the women.

9 And the maid pleased him, and she found favour in his sight: therefore he caused her things for purification to be given her speedily, and her state, and seven comely maids to be given her out of the king's house, and he gave change to her and to her maids of the best in the house of the women. Hav. pers. 1101.

10 But Esther shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked every day before the

5 R

the

Which was the last day of the feast that the king made for the people, as ver. 5.

That had experience of things, as they had learned by diligent marking in continuance of time.

Which were as chief counsellors, that might have always access to him.

By her disobedience she hath given example to all women to do the like to their husbands.

That is, her disobedience.

Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance do the same.

Let her be divorced, and another made queen.

For he had under him an hundred twenty and seven countries.

That is, that the wife should be subject to the husband, and at his commandment.

That is, he called the matter again into communication.

By the seven wise men of his counsel.

The abuse of these countries was so great, that they invented many means to serve the lusts of princes; and therefore, as they ordained wicked laws that the king might have whose daughters he would, so they had divers houses appointed, as one for them whilst they were virgins, another when they were concubines, and for the queens another.

Read what this purification was, ver. 12.

For though she was taken away by cruel law, yet he ceased not to have fatherly care over her, and therefore did resort oft-times to hear of her.

515. **Est. Ch.** the court of the women's house, to know if Esther did well, and what should be done with her.

12 And when the course of every maid came to go in to king Ahasuerus, after that she had been twelve months according to the manner of the women (for so were the days of their purifications accomplished, six months with oil of myrrh, and six months with sweet odours, and in the purifying of the women :

13 And thus went the maids unto the king; whatsoever she required, was ^g given her, to go with her out of the women's house unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women under the hand of Shashgaz the king's eunuch, which kept the concubines: she came in to the king no more, except she pleased the king, and that she were called by name.

15 Now when the course of Esther, the daughter of Abihail the uncle of Mordecai (which had taken her as his own daughter) came, that she should go in to the king, she desired nothing, but what ^h Hege the king's eunuch the keeper of the women ⁱ said: and Esther found favour in the sight of all them that looked upon her.

16 **C** So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the ^j month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she found grace and favour in his sight more than all the virgins: so that he set the crown of the kingdom upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes, and his servants, ^k which was the feast of Esther, and gave rest ^l unto the provinces, and gave gifts, according to ^m the power of a king.

19 And when the virgins were gathered the ⁿ second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people, as Mordecai had charged her: for Esther did after the word of Mordecai, as when she was nourished with him.

21 **C** In those days when Mordecai sat in the king's gate, two of the king's eunuchs, Bigthan and Teresh, which kept the door, were wroth, and sought to lay ^o hand on the king Ahasuerus.

22 And the thing was known to Mordecai, and he told it unto queen Esther, and Esther certified the king thereof in Mordecai's name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the book of the ^p Chronicles before the king.

^g What apparel she asked of the eunuch, that was he bound to give her.

^h Wherein her modesty appeared, because she sought not apparel to commend her beauty, but stood to the eunuch's appointment.

ⁱ Which contained part of December, and part of January.

^j That is, made for her sake.

^k He released their tribute.

^l That is, great and magnificent.

^m That is, at the marriage of Esther, which was the second marriage of the king.

ⁿ Meaning, to kill him.

^o In the chronicles of the Medes and Persians, as ch. 2. 2.

C H A P. III.

Est. Ch. 510.

1 Haman, after he was exalted, obtained of the king, that all the Jews should be put to death, because Mordecai had not done him worship as others had.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and exalted him, and set his seat above all the princes that were with him.

2 And all the king's servants that were at the king's gate, bowed their knees, and revered Haman: for the king had so commanded concerning him: but Mordecai ¹ bowed not the knee, neither did reverence.

3 Then the king's servants which were at the king's gate, said unto Mordecai, Why transgressedst thou the king's commandment?

4 And albeit they spake daily unto him, yet he would not hear them: therefore they ² told Haman, that they might see how Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath.

6 Now he ³ thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, ⁴ even the people of Mordecai.

7 In the first month (that is the month ^h Nisan) in the twelfth year of king Ahasuerus, they cast Pur (that is, a lot) ¹ before Haman, from day to day, and from month to month, ² unto the twelfth month, that is the month ^h Adar.

8 Then Haman said unto king Ahasuerus, There is a people scattered and dispersed among the people in all the provinces of thy kingdom, and their laws ³ are divers from all people, and they do not observe the ⁴ king's laws: therefore it is not the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will ⁵ pay ten thousand talents of silver by the hands of them that have the charge of this business to bring it into the king's treasury.

10 Then the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite the Jews adversary.

11 And the king said unto Haman, Let the silver be thine, and the people to do with them as it pleaseth thee.

12 Then were the king's ⁶ scribes called on the thirteenth day of the first month, and there was written (according to all that Haman commanded)

¹ The Persians manner was to kneel down and reverence their kings, and such as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

² Thus we see that there is none so wicked, but they have their flatterers to accuse the godly.

³ Which answereth to part of March, and part of April.

⁴ To know what month and day should be good to enterprise this thing, that it might have good success: but God disappointed their lots and expectation.

⁵ Containing part of February, and part of March.

⁶ These be the two arguments which commonly the worldlings and the wicked use toward princes against the godly, that is, the contempt of their laws, and diminishing of their profit: without respect how God is either pleased or displeased.



Esther Ch. V. v. 2.

ESTHER before AHASUERUS

510. ^{Ref. Chr.} manded) unto the king's officers, and to the captains that were over every province, and to the rulers of every people, *and* to every province according to the writing thereof, and to every people according to their language: in the name of king Ahasuerus was it written, and sealed with the king's ring.

^{† Heb. the} 13 ^{15th} And the letters were sent † by posts into all the king's provinces to root out, to kill and to destroy all the Jews, both young and old, children and women, in one day, upon the thirteenth day of the twelfth month (which is the month Adar) and to spoil them as a prey.

14 The contents of the writing *was*, that there should be given a commandment in all provinces, *and* published unto all people, that they should be ready against the same day.

15 And the posts compelled by the king's commandment went forth, and the commandment was given in the palace at Shushan: and the king and Haman sat drinking: but the city of Shushan was in perplexity.

C H A P. IV.

5 *Mordecai giveth the queen knowledge of the cruel decree of the king against the Jews.* 16 *She willetb that they pray for her.*

NOW when Mordecai perceived all that was done, Mordecai rent his cloaths, and put on sackcloth, and ashes, and went out into the midst of the city, and cried with a great cry and a bitter.

2 And he came even before the king's gate, but he might not enter within the king's gate, being cloathed with sackcloth.

3 And in every province, *and* place, whither the king's charge and his commission came, there *was* great sorrow among the Jews, and fasting, and weeping, and mourning, and many lay in sackcloth and in ashes.

^{† Heb. sackcloth & ashes was spread for many.} 4 ¶ Then Esther's maids and her eunuchs came and told it her: therefore the queen was very heavy, and she sent raiment to cloath Mordecai, and to take away his sackcloth from him, but he received it not.

^{† Heb. had caused to stand before her.} 5 Then called Esther Hatach of the king's eunuchs, whom he † had appointed to serve her, and gave him a commandment unto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

^{† Heb. de-claration.} 7 And Mordecai told him of all that which had come unto him, and of the † sum of the silver that Haman had promised to pay unto the king's treasures, because of the Jews, for to destroy them,

^{† Or, contents.} 8 Also he gave him the † copy of the writing *and* commission that was given at Shushan, to destroy them, that he might shew it unto Esther, and declare it unto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

■ To wit, the Jews that were in Shushan.
 ° Because he would advertise Esther of this cruel proclamation.
 ° Thus Mordecai spake in the confidence of that faith, which all God's children ought to have: which is, that God will deliver them, though all worldly means fail.
 ° For to deliver God's church out of these present dangers.
 ° I will put my life in danger, and refer the success to God, seeing it is for his glory, and the deliverance of his

9 ¶ So when Hatach came, he told Esther ^{Ref. Chr.} the words of Mordecai. 510.

10 Then Esther said unto Hatach, and commanded him *to say* unto Mordecai,

11 All the king's servants and the people of the king's provinces do know, that whosoever, *or* woman, that cometh to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that he may live. Now I have not been called to come unto the king these thirty days.

12 And they certified Mordecai of Esther's words.

13 And Mordecai said, that they should answer Esther *thus*, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou holdest thy peace at this time, † comfort and deliverance shall appear to the Jews out of another place, but thou and thy father's house shall perish: and who knoweth whether thou art come to the kingdom for such a time?

15 Then Esther commanded to answer Mordecai,

16 Go, *and* assemble all the Jews that are found in Shushan, and fast ye for me, and eat not, nor drink in three days, day nor night. I also and my maids will fast likewise, and so will I go in to the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

C H A P. V.

1 *Esther entereth in to the king, and biddeth him and Haman to a feast.* 14 *Haman prepareth a gallows for Mordecai.*

AND on the third day Esther put on her royal apparel, and stood in the court of the king's palace within, over-against the king's house: and the king sat upon his royal throne in the king's palace over-against the gate of the house.

2 And when the king saw Esther the queen standing in the court, she found favour in his sight: and the king held out the golden scepter that was in his hand: so Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

4 Then said Esther, If it please the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 And the king said, Cause Haman to make haste that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What is thy petition, that it may be given thee? and what is thy request? it shall

church.

† To wit, after that the Jews had begun to fast.

° Which sign that her coming was agreeable unto him, as ch. 4. 11.

† Meaning hereby, that whatsoever she asked, should be granted, Mar. 6. 23.

■ Because they used to drink excessively in their banquets, they called the banquet by the name of that which was most in use or esteemed.

Est. Chr. shall even be performed unto the half of the kingdom.

7 Then answered Esther, and said, My petition and my request is,

8 If I have found favour in the sight of the king, and if it please the king to give me my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow according to the king's saying.

9 Then went Haman forth the same day joyful and with a glad heart. But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, then was Haman full of indignation at Mordecai.

10 Nevertheless Haman refrained himself: and when he came home, he sent, and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that he had set him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king to the banquet that she had prepared, save me: and to-morrow I am bidden unto her also with the king.

13 But all this doth nothing avail me, as long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let them make a tree of fifty cubits high, and to-morrow speak thou unto the king, that Mordecai may be hanged thereon: then shalt thou go joyfully with the king unto the banquet. And the thing pleased Haman, and he caused to make the tree.

C H A P. VI.

¶ *The king turneth over the Chronicles, and findeth the fidelity of Mordecai, 10 and commanded Haman to cause Mordecai to be had in honour.*

THE same night the king slept not, and he commanded to bring the book of the records, and the Chronicles: and they were read before the king.

2 Then it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, keepers of the door, who sought to lay hands on the king Ahasuerus.

3 Then the king said, What honour and dignity hath been given to Mordecai for this? And the king's servants that ministered unto him, said, There is nothing done for him.

4 And the king said, Who is in the court? (Now Haman was come into the inner-court of the king's house, that he might speak unto the king to hang Mordecai on the tree that he had prepared for him)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

¶ I will declare what thing I demand.

¶ Thus the wicked, when they are promoted, instead of acknowledging their charge, and humbling themselves, wax ambitious, disdainful, and cruel.

¶ Meaning, the highest that could be found.

¶ For he thought it unworthy his estate to receive benefit, and not reward it.

¶ Thus while the wicked imagine the destruction of

6 And when Haman came in, the king said unto him, What shall be done unto the man whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more than to me?

7 And Haman answered the king, The man whom the king would honour,

¶ Let them bring for him royal apparel which the king useth to wear, and the horse that the king rideth upon, and that the crown royal may be set upon his head.

9 And let the raiment and the horse be delivered by the hand of one of the king's most noble princes, and let them apparel the man (whom the king will honour) and cause him to ride upon the horse through the street of the city, and proclaim before him, Thus shall it be done unto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse, as thou hast said, and do so unto Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 So Haman took the raiment and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came again to the king's gate, but Haman hastened home mourning, and his head covered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wife men, and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's eunuchs, and hastened to bring Haman unto the banquet that Esther had prepared.

C H A P. VII.

3 *The queen biddeth the king and Haman again, and prayeth for herself and her people. 6 She accuseth Haman, and he is hanged on the gallows which he had prepared for Mordecai.*

SO the king and Haman came to the banquet with queen Esther.

2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther, that it may be given thee? and what is thy request? It shall be even performed unto the half of the kingdom.

3 And Esther the queen answered, and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slain, and to perish: but if we were sold for servants, and for handmaids, I would

others, they themselves fall into the same pit.

¶ Meaning hereby that the king should make him next unto himself, as Joseph hereby was known to be next to Pharaoh, Gen. 41. 42.

¶ Thus God sometime putteth in the mouth of the very wicked to speak that thing which he hath decreed shall come to pass.

¶ Read ch. 5. 6.

Est. Chr. 510.

Bel. Chr. 510. would have held my tongue : although the adversary could not recompense the king's loss.

5 Then king Ahasuerus answered, and said unto queen Esther, Who is he? and where is he that presumeth to do thus?

† Heb. fil-
is his seat.

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden : but Haman stood up, to make request for his life to the queen Esther : for he saw that there was a mischief prepared for him of the king.

And when the king came again out of the palace-garden into the house where they drank wine, Haman was fallen upon the bed whereon Esther sat : therefore the king said, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah one of the eunuchs said, in the presence of the king, Behold, there standeth yet the tree in Haman's house fifty cubits high, which Haman had prepared for Mordecai, that spake good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree that he had prepared for Mordecai : then was the king's wrath pacified.

C H A P. VIII.

1 After the death of Haman was Mordecai exalted.
14 Comfortable letters are sent unto the Jews.

THE same day did king Ahasuerus give the house of Haman the adversary of the Jews unto the queen Esther : and Mordecai came before the king : for Esther told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai : and Esther set Mordecai over the house of Haman.

3 And Esther spake yet more before the king, and fell down at his feet weeping, and besought him that he would put away the wickedness of Haman the Agagite, and his device that he had imagined against the Jews.

4 And the king held out the golden scepter toward Esther. Then arose Esther, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the device of Haman the son of Hammedatha the Agagite may be called again, which he wrote to destroy the Jews, that are in all the king's provinces.

^f Haman could not so much profit the king by this his malice, as he should hinder him by the loss of the Jews, and the tribute which he had of them.

^g His conscience did accuse him, that he had conspired the death of innocents, so the vengeance of God might fall upon him for the same.

^h He fell down at the bed's feet or couch, whereupon she sat, and made request for his life.

ⁱ This was the manner of the Persians when one was of the king's favour.

^k Which discovered the conspiracy against the king, ch. 2. 21, 22.

^l That is, was received into the king's favour and presence.

^m That he was her uncle, and had brought her up.

ⁿ Meaning, that he should abolish the wicked decrees,

6 For how can I suffer and see the evil that shall come unto my people? or how can I suffer and see the destruction of my kindred?

Bel. Chr. 10.

7 And the king Ahasuerus said unto the queen Esther, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, whom they have hanged upon the tree, because he laid hand upon the Jews.

† Or, went also to stay the Jews.

8 Write ye also for the Jews, as it liketh you in the king's name, and seal it with the king's ring (for the writings written in the king's name, and sealed with the king's ring, may no man revoke.)

9 Then were the king's scribes called at the same time, even in the third month, that is in the month Sivan, on the three and twentieth day thereof : and it was written, according to all as Mordecai commanded, unto the Jews, and to the princes and captains, and rulers of the provinces, which were from India even unto Ethiopia, an hundred and seven and twenty provinces, unto every province, according to the writing thereof, and to every people after their speech, and to the Jews, according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus's name, and sealed it with the king's ring, and he sent letters by post on horseback and that rode on beasts of price, as dromedaries and colts of mares.

† Or, mules.

11 Wherein the king granted the Jews (in what cities soever they were) to gather themselves together, and to stand for their life, and to root out, to slay and to destroy all the power of the people and of the province that vexed them, both children and women, and to spoil their goods :

12 Upon one day in all the provinces of king Ahasuerus, even in the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing was, how there should be a commandment given in all and every province, published among all the people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts rode upon beasts of price, and dromedaries, and went forth with speed, to execute the king's commandment, and the decree was given at Shushan the palace.

15 And Mordecai went out from the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple, and the city of Shushan rejoiced and was glad.

16 And unto the Jews was come light and joy, and gladness, and honour.

17 Also in all and every province, and in all and every city and place where the king's commandment

5 S

which he had made for the destruction of the Jews.

^o Read ch. 5. 2.

^p This was the law of the Medes and Persians, Dan. 6. 15. notwithstanding the king revoked the former decree granted to Haman for Esther's sake.

^q Which containeth part of May, and part of June.

^r That is, in such letters and language, was usual in every province.

^s That is, defend themselves against all that would assail them.

^t Which hath part of February, and part of March.

^u The king gave them liberty to kill all that did oppress them.

^v He sheweth by these words that follow, what this light

1. Commandment and his decree came, there was joy and gladness to the Jews, a feast and good day, and many of the people of the land became Jews: for the fear of the Jews fell upon them.

C H A P. IX.

1. At the commandment of the king, the Jews put their adversaries to death. 14 The ten sons of Haman are hanged. 17 The Jews keep a feast in remembrance of their deliverance.

SO in the twelfth month, which is the month Adar, upon the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (but it turned contrary, for the Jews had rule over them that hated them)

2 The Jews gathered themselves together into their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the prince and the captains, and the officers of the king exalted the Jews: for the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with strokes of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6 And at Shushan the palace the Jews slew and destroyed five hundred men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arifai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the adversary of the Jews, slew they: but they laid not their hands on the spoil.

11 On the same day came the number of those that were slain, unto the palace of Shushan before the king,

12 And the king said unto the queen Esther, The Jews have slain in Shushan the palace, and destroyed five hundred men, and the ten sons of Haman: what have they done in the rest of the king's provinces? and what is thy petition that it may be given thee? or what is thy request moreover, that it may be performed?

13 Then said Esther, If it please the king, let it be granted also to-morrow to the Jews that are

in Shushan, to do according unto this day's decree, that they may hang upon the tree Haman's ten sons.

14 And the king charged to do so, and the decree was given at Shushan, and they hanged Haman's ten sons.

15 ¶ So the Jews that were in Shushan assembled themselves upon the fourteenth day of the month Adar, and slew three hundred men in Shushan, but on the spoil they laid not their hand.

16 And the rest of the Jews that were in the king's provinces assembled themselves, and stood for their lives, and had rest from their enemies, and slew of them that hated them, seventy and five thousand: but they laid not their hand on the spoil.

17 This they did on the thirteenth day of the month Adar, and rested the fourteenth day thereof, and kept it a day of feasting and joy.

18 But the Jews that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and joy.

19 Therefore the Jews of the villages that dwelt in the unwalled towns, kept the fourteenth day of the month Adar: with joy and feasting, even a joyful day, and every one sent presents to his neighbour.

20 ¶ And Mordecai wrote these words, and sent letters unto all the Jews that were through all the provinces of the king Ahasuerus, both near and far,

21 Enjoining them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same every year.

22 According to the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning unto a joyful day, to keep them the days of feasting, and joy, and to send presents every man to his neighbour, and gifts to the poor.

23 And the Jews promised to do as they had begun, and as Mordecai had written unto them.

24 Because Haman the son of Hammedatha the Agagite, all the Jews adversary, had imagined against the Jews, to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

25 And when she came before the king, he commanded by letters, Let his wicked device (which he imagined against the Jews) turn upon his own head, and let them hang him and his sons on the tree.

26 Therefore they called these days Purim, by

1 Conformed themselves to the Jews religion.
 2 This was by God's great providence, who turneth the joy of the wicked into sorrow, and the tears of the godly into gladness.
 3 Did them honour, and shewed them friendship.
 4 Which had conspired their death, by the permission of wicked Haman.
 5 Besides those three hundred, that they slew the second day, as ver. 15.
 6 Whereby they declared that this was God's just judgment upon the enemies of his church, forasmuch as they sought not their own gain, but to execute his vengeance.
 7 This they requireth not for desire of vengeance, but with zeal to see God's judgments executed against his enemies.
 8 Read ch. 8. 11.

9 Meaning, that they laid hands on none that were not the enemies of God.
 10 Meaning, in all places saving in Shushan.
 11 As the Jews do even to this day, calling it in the Persian language Purim, that is, the day of lots.
 12 The Jews gather hereof, that Mordecai wrote this story, but it seemeth that he wrote but only these letters and decrees that follow.
 13 He setteth before our eyes the use of this feast, which was for the remembrance of God's deliverance, the maintenance of mutual friendship, and relief of the poor.
 14 Read ch. 3. 7.
 15 That is, Esther.
 16 These are the words of the king's commandment to disannul Haman's wicked enterprise.

by the name of Pur, *and* because of all the words of this letter, and of that which they had seen besides this, and of that which had come unto them:

27 The Jews *also* ordained, and promised for them and for their seed, and for all that joined unto them, that they would not † fail to observe those ° two days every year, according to their writing, and according to their season:

28 And that these days should be remembered, and kept throughout every generation, and every family, and every province, and every city: even these days of Purim should not fail among the Jews, and the memorial of them should not perish from their seed.

29 And the queen Esther the daughter of Abihail, and Mordecai the Jew, wrote with all † authority (to confirm this letter of Purim the second time.)

30 And he sent letters unto all the Jews to the hundred and seven and twenty provinces of the kingdom of Ahasuerus, with ° words of peace and truth,

31 To confirm these days of Purim, accord-

ing to their seasons, ■ Mordecai the Jew and Esther the queen had appointed them, and as they had promised for † themselves, and for their seed with ° fasting and prayer.

32 And the decree of Esther confirmed these words of Purim, and was written in the book.

C H A P. X.

The estimation and authority of Mordecai.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the dignity of Mordecai, wherewith the king magnified him, are they not written in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was the second unto king Ahasuerus, and great among the Jews, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

° Meaning, the fourteenth and the fifteenth day of the month Adar.

° Which were letters, declaring unto them quietness, and assurance, and putting them out of doubt and fear.

° That they would observe this feast with fasting and earnest prayer, which in Hebrew is signified by this word

(their cry.)

■ These three points ■ here set forth ■ commendable and necessary for him that is in authority: ■ have the favour of the people, to procure their wealth, and ■ be gentle and loving toward them.

J O B.

T H E A R G U M E N T.

In this history is set before our eyes the example of a singular patience. For this holy ■ Job was not only extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharp temptations of his wife and chief friends: which by their vehement words, and subtil disputations, brought him almost to despair: for they set forth God as ■ severe judge and mortal enemy unto him, which had cast him off, therefore in vain he should seek unto him for succour. These friends came unto him under pretence of consolation, and yet they tormented him more than did all his affliction. Notwithstanding he did constantly resist them, and at length had good success. In this story we have to mark, that Job maintaineth ■ good cause, but handleth it evil: again, his adversaries have an evil matter, but they defend it craftily. For Job held that God did not alway punish men according to their sins, but that he had secret judgments, whereof ■ knew not the cause, and therefore man could not reason against God therein, but he should be convicted. Moreover, he ■ assured that God had not rejected him, yet through his great torments and affliction he bursteth forth into many inconveniences both of words and sentences, and sheweth himself as ■ desperate ■ in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Again, the adversaries maintain with many goodly arguments, that God punisheth continually according to the trespasss, grounding upon God's providence, his justice, and man's sins, yet their intention is evil: for they laboured to bring Job into despair, and so they maintain an evil cause. Ezekiel commendeth Job as a just man, Ezek. xiv. 14. and James setteth out his patience for an example, James v. 11.

Bef. Chr.
1. 20.

C H A P. I.

1 The fall of, riches, and care of Job for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

HERE was a man in the land of Uz, called Job, and this man was an upright and just man, one that feared God and eschewed evil.

2 And he had seven sons, and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and his family was very great, so that this man was the greatest of all the men of the east,

4 And his sons went and banquetted in their houses, every one his day, and sent, and called their three sisters to eat and drink with them.

5 And when the days of their banquetting were gone about, Job sent, and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. For Job thought, It may be that my sons have sinned, and blasphemed God in their hearts: thus did Job every day.

6 Now on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord said unto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that he hath, to see if he will not blaspheme thee to thy face.

That is, of the country of Idumea, as Lam. 4. 21. or bordering thereupon: for the land was called by the name of Uz the son of Dishan the son of Seir. Gen. xxxvi. 28.

Forasmuch as he was a Gentile, and not a Jew, and yet is pronounced upright, and without hypocrisy, it declareth that amongst the heathen God hath his.

Hereby is declared, what is meant by an upright and just man.

His children and riches are declared to commend his virtue in his prosperity, and his patience and constancy, when God had taken them from him.

Meaning, the Arabians, Chaldeans, Idumeans, &c.

That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reprove themselves for the same.

That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

In Hebrew it is, and blessed God, which is sometimes taken for blaspheming and cursing, here, and 1 Kings 21. 10. and 13, &c.

While the feast lasted.

Meaning, the angels, which are called the sons of God, because they are willing to execute his will.

Because our infirmity cannot comprehend God in his majesty, he is set forth unto us as a king, that our capacity may be able to understand that which is spoken of him.

This declareth, that although Satan be adversary to God, yet he is compelled to obey him, and to do him all homage, without whose permission and appointment he can do nothing.

This question is asked for our infirmity: for God knew whence he came.

Herein is described the nature of Satan, which is ever ranging for his prey, 1 Pet. 5. 8.

12 Then the Lord said unto Satan, Lo, all that he hath is in thine hand: only upon himself shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house,

14 There came a messenger unto Job, and said, The oxen were plowing, and the asses feeding in their places,

15 And the Sabeans came violently, and took them: yea, they have slain the servants with the edge of the sword: but I only am escaped alone to tell thee.

16 And whilst he was yet speaking, another came and said, The fire of God is fallen from the heaven, and hath burnt up the sheep, and the servants, and devoured them: but I only am escaped to tell thee.

17 And whilst he was yet speaking, another came, and said, The Chaldeans set out three bands, and fell upon the camels, and have taken them, and have slain the servants with the edge of the sword: but I only am escaped alone to tell thee.

18 And whilst he was yet speaking, came another, and said, Thy sons and thy daughters were eating, and drinking wine in their eldest brother's house,

19 And behold, there came a great wind from beyond the wilderness, and smote the four corners of the house, which fell upon the children, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and rent his garment, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord hath given, and the Lord hath taken it: blessed be the name of the Lord.

22 In all this did not Job sin, nor charge God foolishly.

C H A P.

He feareth not thee for thine own sake, but for the commodity that he receiveth by thee.

Meaning, the grace of God, which served Job as a rampart against all temptations.

This signifieth, that Satan is not able to touch us, but it is God that must do it.

Satan noteth the vice whereunto men are commonly subject: that is, to hide their rebellion, and to be content with God in the time of prosperity, which vice is disclosed in the time of their adversity.

God giveth Satan power over man to gratify him, but men declare that he hath no power over man, but that which God giveth him.

That is, went to execute that which God had permitted him to do: for else he can never go out of God's presence.

That is, the Arabians.

Which thing also was done by the craft of Satan, to tempt Job the more grievously, forasmuch as he might see, that not only men were his enemies, but that God made war against him.

This last plague declareth that when one plague is past, which seemeth hard to be borne, God can send us another far more grievous to try his, and teach them obedience.

Which came not of impatience, but declareth that the children of God are not insensible like blocks, but that in their patience they feel affliction and grief of mind: yet they keep a mean herein, and rebel not against God, as the wicked do.

That is, into the belly of the earth, which is the mother of all.

Hereby he confesseth that God is just and good, although his hand be sore upon him.

But declared that God did all things according to justice and equity.

Bel. Chr.
1520.

C H A P. II.

6 Satan hath permission to afflict Job. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord said unto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? * an upright and just man, one that feareth God, and escheweth evil? for yet he continueth in his uprightness, † although thou movedst me against him, to destroy him † without cause.

4 And Satan answered the Lord, and said, Skin for skin, and all that ever a man hath will he give for his life.

5 But stretch now out thine hand, and touch his bones and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord said unto Satan, Lo, he is in thine hand, but save his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

¶ And he took a potsherd to scrape him, and he sat down among the ashes.

¶ Then said his wife unto him, Dost thou continue yet in thine uprightness? Blaspheme God, and die.

10 But he said unto her, Thou speakest like a foolish woman: what? shall we receive good at the hand of God, and not receive evil? in all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came, every one from his own place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

¶ That is, the angels, as ch. 1. 6.

† Read ch. 1. 6.

¶ He proveth Job's integrity by this, that he ceased not to fear God when his plagues were grievously upon him.

† That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to pass.

† Hereby he meant that a man's own skin is dearer unto him than any other man's.

‡ Meaning, his own person.

† Thus Satan can go further in punishing, than God hath limited him.

‡ This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threateneth to punish the rebellious people, Deut. 28. 27. So that this temptation was most grievous: for if Job had measured God's favour by the vehemence of his disease, he might have thought that God had cast him off.

¶ As destitute of all other help and means, and wonderfully afflicted with the sorrow of his disease.

¶ Satan useth the same instrument against Job, as he did against Adam.

¶ Meaning, what gainest thou to serve God, seeing he thus plagueth thee, as though he were thine enemy? This is the most grievous temptation of the faithful, when their faith is assailed, and when Satan goeth about to persuade them, that they trust in God in vain.

¶ For death was appointed to the blasphemer, and so he meant, that he should be soon rid out of his pain.

¶ That is, to be patient in adversity, as we rejoice when

12 So when they lift up their eyes afar off, they knew him not: therefore they lift up their voices and wept, and every one of them rent his garment, and sprinkled dust upon their heads toward the heaven.

13 So they sat by him upon the ground seven days, and seven nights, and none spake a word unto him: for they saw that his grief was very great.

C H A P. III.

1 Job complaineth, and curseth the day of his birth.

11 He desireth to die, as though death were the end of all man's misery.

Afterward Job opened his mouth, and cursed his day.

2 And Job cried out, and said,

3 Let the day perish wherein I was born, and the night when it was said, There is a man child conceived.

4 Let that day be darkness, let not God regard it from above, neither let the light shine upon it,

5 But let darkness, and the shadow of death stain it: let the cloud remain upon it, and let them make it fearful a bitter day.

6 Let darkness possess that night, let it not be joined unto the days of the year, nor let it come into the count of the months.

7 Yea, desolate be that night, and let no joy be in it.

¶ Let them that curse the day (being ready to renew their mourning) curse it.

9 Let the stars of that twilight be dim through darkness of it: let it look for light, but have none: neither let it see † the dawning of the day,

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why died I not in the birth? or why died I not when I came out of the womb?

12 Why did the knees prevent me? and why did I suck the breasts?

5 T

13 For

he sendeth prosperity, and so to acknowledge him to be both merciful and just.

¶ He so bridled his affections, that his tongue through impatience did not murmur against God.

† Which were of authority, wise and learned, and as the Septuagints write, kings, and came to comfort him; but when they saw how he was visited, they conceived an evil opinion of him, though he had been but an hypocrite, and so justly plagued of God for his sins.

¶ This was also a ceremony, which they used in those countries, as the rending of their cloaths in sign of sorrow, &c.

¶ And therefore thought that he would not have hearkened to their counsel.

‡ The seven days ended, ch. 2. 13.

¶ Here Job beginneth to feel his great imperfection, in this battle between the spirit and the flesh, Rom. 7. 18. and after manner yieldeth, yet in the end he getteth victory, though he was in the mean time greatly wounded.

‡ Men ought not to be weary of their life, and curse it because of the infirmities that it is subject unto, but because they are given to sin and rebellion against God.

‡ Let it be put out of the number of days, and let it not have the light of the sun to separate it from the night.

¶ That is, most obscure darkness, which maketh them afraid of death, that are in it.

¶ Which curse the day of their birth, let them lay that curse upon this night.

‡ Let it be always night, and never see day.

‡ This, and that which followeth, declareth that when man

† Heb. the
eye-lids of
the morning.

13 For should I now have ^f lien and been quiet, I should have slept then, ^{and} been at rest,
 14 With the kings and counsellors of the earth, which have builded themselves ⁱⁿ desolate places:
 15 Or with the princes that had gold, ^{and} have filled their houses with silver.
 16 Or why was I not hid as an untimely birth, ^{either} as infants which have not seen the light?
 17 The wicked have there ⁱⁿ ceased from their tyranny, and there they that laboured valiantly are at rest.
 18 The ⁱⁿ prisoners rest together, ^{and} hear not the voice of the oppressor.
 19 There are small and great, and the servant ^{is} free from his master.
 20 Wherefore is the light given to him that is in misery? and ^{is} life unto them that have heavy hearts?
 21 Which long for death, and if it come not, they would even search it more than treasures:
 22 Which joy for gladness, ^{and} rejoice, when they can find the grave.
 23 *Why is the light given to the man whose way is hid, and whom God hath hedged in?*
 24 For my sighing cometh before I eat, and my roarings are poured out like the water.
 25 For the thing I ^{am} feared, is come upon me, and the thing that I was afraid of, is come unto me.
 26 I had no peace, neither had I quietness; neither had I rest, ^{yet} trouble is come.

CHAP. IV.

5 Job is reprehended of impatience, 7 and injustice, 17 and of the presumption of his own righteousness.

THEN Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou be grieved? but ^{who} can withhold himself from speaking?
 3 Behold, thou hast taught many, and ^{hast} strengthened the weary hands.

man giveth place to his passions, he is not able to stay, nor keep measure, but runneth headlong into all evil, except God call him back.

^f The vehemency of his afflictions made him to utter these words, as though death were the end of all miseries, and as if there were no life after this: which he speaketh not as though it were so, but the infirmities of his flesh caused him to burst out into this error of the wicked.

^g He noteth the ambition of them, which for their pleasure as it were change the order of nature, and build in most barren places, because they would hereby make their names immortal.

^h That is, by death the cruelty of the tyrants hath ceased.

ⁱ All they that sustain any kind of calamity and misery in this world: which he speaketh after the judgment of the flesh.

^k He sheweth that the benefits of God are not comfortable, except the heart be joyful, and the conscience quieted.

^l That seeth not how to come out of his miseries, because he dependeth not on God's providence.

^m In my prosperity I looked ever for a fall, as is now come to pass.

ⁿ The fear of troubles that should ensue, caused my prosperity to seem to me as nothing, and yet I ^{was} not exempted from trouble.

^o Seeing this thine impatience.

^p Thou hast comforted others in their afflictions, and canst not now comfort thyself.

^q Thus he concludeth that Job was but ^{an} hypocrite, and had no true fear nor trust in God.

^r He concludeth that Job was reprov'd, seeing that God

4 Thy words have confirmed him that was falling, and thou hast strengthened the weak knees.

5 But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy ^{own} fear, thy confidence, thy patience, and the uprightness of thy ways?

7 Remember, I pray thee: *who ever* perished, being an ^{innocent}? or where were the upright destroyed?

8 As I have seen, they that ^{plow} iniquity, and sow wickedness, reap the same.

9 With the ^{blast} of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the ^{lion}, and the voice of the lions, and the teeth of the lion's whelps are broken.

11 The lion perisheth for lack of prey, and the lion's whelps are scattered abroad.

12 But a thing was brought to me ^{secretly}, and mine ear hath received a little thereof.

13 In the thoughts of ^a vision in the night, when sleep falleth on men,

14 Fear came upon me, and dread, which made all my bones to ^{tremble}.

15 And the wind passed before me, and made the hairs of my flesh to stand up.

16 *Then stood one*, and I knew not his face: an image ^{was} before mine eyes, ^{and} in ^{silence} heard I a voice, *saying*,

17 Shall man be more ^{just} than God? or shall a man be more pure than his maker?

18 Behold, he found no steadfastness in his servants, and laid folly upon his ^{own} angels.

19 How much more in them that dwell in houses of ^{clay}, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the ^{morning} unto the evening: they perish for ever, ^{without} regard.

21 Doth not their dignity go away with them? do they not die, and that without ^{wisdom}?

CHAP.

handled him so extremely, which is the argument that the carnal men make against the children of God.

^a They that do evil, cannot but receive evil.

^b He sheweth that God needeth no great preparation to destroy his enemies: for he can do it with the blast of his mouth.

^c Though men according to their office do not punish tyrants, (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his justice will punish them.

^d A thing that I knew not before, was declared unto me by visions, that is, that whosoever thinketh himself just, shall be found a sinner when he cometh before God.

^e In these visions which God sheweth to his creatures, there is ever a certain fear joined, that the authority thereof might be had in greater reverence.

^f When all things were quiet, or when the fear was somewhat assuaged, as God appeared to Elijah, 1 Kings 19. 12.

^g He proveth that if God did punish the innocent, the creature should be more just than the Creator, which were a blasphemy.

^h If God find imperfection in his angels, when they are not maintained by his power, how much more shall he lay folly to man's charge, when he would justify himself against God?

ⁱ That is, in this mortal body, subject to corruption, 2 Cor. 5. 1.

^k They see death continually before their eyes, and daily approaching toward them.

^l No ^{one} for all this doth consider it.

^m That is, before that any of them were so wise as to think ^{on} death.

Bef. Chr.
1520.

C H A P. V.

1 2 *Eliphaz sheweth the difference between the children of God and the wicked.* 3 *The fall of the wicked.* 9 *God's power, who destroyeth the wicked, and delivereth his.*

CALL now, if any will ^f answer thee, and to which of the faints wilt thou turn?

2 Doubtless ^g anger killeth the foolish, and envy slayeth the idiot.

3 I have seen the ^h foolish well rooted, and suddenly I ⁱ cursed his habitation, saying,

4 His ^k children shall be far from salvation, and they shall be destroyed in the ^l gate, and none shall deliver them.

5 The hungry shall eat up his harvest: yea, they shall take it from among the ^m thorns, and the thirsty shall drink up their substance.

6 For misery cometh not forth of the dust, ⁿ neither doth affliction spring out of the earth.

7 But man is born unto ^o travail, as the sparks fly upward.

8 But I would enquire ^p at God, and turn my talk unto God:

9 Which ^q doeth great things and unsearchable, and marvellous things without number.

10 He ^r giveth rain upon the earth, and poureth water upon the streets,

11 And setteth up on high them that be low, that the sorrowful may be exalted to salvation.

12 He scattereth the devices of the crafty: so that their hands cannot accomplish that which they do enterprise.

13 ^s He taketh the wise in their craftiness, and the counsel of the wicked is made foolish.

14 They meet with ^t darkness in the day-time, and ^u grope at noon-day, as in the night.

15 But he saveth the ^v poor from the sword, from their ^w mouth, and from the hand of the violent man.

16 So that the poor hath *his* hope, but iniquity shall ^x stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

^f He willeth Job to consider the example of all them that have lived, or do live godly, whether any of them be like unto him, in raging against God as he doth.

^g Murmuring against God in afflictions increaseth the pain, and uttereth man's folly.

^h That is, the sinner that hath not the fear of God.

ⁱ I was not moved with his prosperity, but knew that God had cursed him and his.

^k Though God sometime suffer the fathers to pass in this world, yet his judgments will light upon their wicked children.

^l By public judgment they shall be condemned, and none shall pity them.

^m Though there be but two or three ears left in the hedges, yet these shall be taken from him.

ⁿ That is, the earth is not the cause of barrenness and man's misery, but his own sin.

^o Which declareth that sin is ever in our corrupt nature, for before sin it was not subject to pain and affliction.

^p I suffered as thou dost, I would seek unto God.

^q He counselleth Job to humble himself unto God, ^r whom all creatures are subject, and whose works declare that man is inexcusable, except he glorify God in all his works.

^r He sheweth by particular examples what the works of God are.

^s In things plain and evident, they shew themselves fools instead of wise men.

^t This declareth that God punisheth the worldly wise, ^u he threatened, Deut. 28. 29.

18 For he maketh the wound, and bindeth it up: he smiteth, and his hands make whole.

19 He shall deliver thee in ^v six troubles; and in the seventh the evil shall not touch thee.

20 In famine he shall deliver thee from death: and in battle from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it cometh.

22 *But* thou shalt ^w laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.

23 For the stones of the field ^x shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace *shall be* in thy tabernacle, and thou shalt visit thine habitation, and shalt not ^y sin.

25 Thou shalt perceive also, that thy seed *shall be* great, and thy posterity as the grass of the earth.

26 Thou shalt go to thy grave in ^z a full age, as a rick of corn cometh in due season into the barn.

27 Lo, ^a thus have we enquired of it, and so it is: hear this, and know it for thyself.

C H A P. VI.

1 *Job answereth, that his pain is more grievous than his fault.* 8 *He wisbeth death.* 14 *He complaineth of his friends.*

BUT Job answered, and said,

2 Oh that my grief were well weighed, and my miseries were laid together in the ^b balance!

3 For it would be now heavier than the sand of the sea: therefore my words are ^c swallowed up.

4 For the arrows of the Almighty *are* in me: the venom whereof doth drink up my spirit, and the terrors of God ^d fight against me.

5 Doth the ^e wild ass bray when he hath grass? or loweth the ox when he hath fodder?

6 That

^b That is, he that humbleth himself before God.

^c He compareth the slander of the wicked to sharp swords.

^d If the wicked be compelled at God's works to stop their mouths, much more they that profess God.

^e He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall have ^f comfortable issue, even in the greatest and the last, which is here called the seventh.

^f Whereas the wicked lament in their troubles, thou shalt have occasion to rejoice.

^g When we are in God's favour, all creatures shall serve us.

^h God shall bless thee, that thou shalt have occasion to rejoice in all things, and not to be offended.

ⁱ Though the children of God have not always this promise performed, yet God doth recompense it otherwise ^j their advantage.

^j We have learned these points by experience, that God punisheth not the innocent, that ^k cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which ^l sustaineth, cometh for his ^m sin.

^k To know whether I complain without just cause.

^l My grief is so great, that I lack words to express it.

^m Which declareth that he was not only afflicted in body, but wounded in conscience, which is the greatest battle that the faithful can have.

ⁿ Think you that I cry without cause, seeing the brute beasts do not complain when they have what they would?

1 Cor. 3.
29.Bef. Chr.
1520.

1520. **Bef. Chr.** 6 That which is ¹ unfavoury, shall it be eaten without salt? or is there any taste in the white of an egg?

7 Such things as my soul refused to touch, as ² these sorrows, are my meat.

8 Oh that I might have my ³ desire, and that God would grant me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand go, and cut me off.

10 Then should I yet have comfort, (though I burn with sorrow, let him not spare) ¹ because I have not denied the words of the holy One.

11 What power have I that I should endure? or what is mine ² end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brass?

13 Is it not so, that there is in me no ³ help? and that ⁴ strength is taken from me?

14 He that is in misery ought to be comforted of his neighbour: but men have forsaken the fear of the Almighty.

15 My brethren have deceived me as a brook, *and* as the rising of the rivers they pass away.

16 Which are blackish with ice, *and* wherein the snow is hid.

17 But in time they are dried up with heat, *and* are consumed: and when it is hot, they fail out of their places,

18 Or they depart from their way and course; *yea*, they vanish and perish.

19 They that go to Tema, ² considered them, *and* they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye *like* ³ unto it: ye have seen my fearful plague, and are afraid.

22 Was it because I said, Bring unto me? or give a reward to me of your ⁴ substance?

23 And deliver me from the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, and I will ⁵ hold my tongue: and cause me to understand, wherein I have erred.

25 How ⁶ stedfast are the words of righteousness? and what can any of you justly reprove?

¹ Can a man's taste delight in that that hath no favour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are unfavoury to the mouth.

² Herein he sinneth double, both in wishing through impatience to die, and also in desiring of God ³ thing which was not agreeable ⁴ his will.

⁵ That is, let me die at once, before I come to distrust in God's promise through mine impatience.

⁶ He feareth lest he should be brought to inconveniences, if his sorrows should continue.

⁷ Have ⁸ not sought to help myself as much as possible?

⁹ He compareth those friends which comfort us not in misery, to a brook, which in summer, when we need waters, is dry; in winter is hard frozen; and in the time of rain, when we have no need, overfloweth with water.

¹⁰ They that pass thereby to go into the hot countries of Arabia, think to find water there to quench their thirst, but they are deceived.

¹¹ That is, like to this brook, which deceiveth them that think to have water there in their need, as I looked for consolation at your hands.

¹² He toucheth the worldlings, which for no necessity will give part of their goods, and much more these men, which would not give him comfortable words.

¹³ Shew me wherein I have erred, and I will confess my fault.

26 Do ye imagine to reprove ¹ words, that the talk of the afflicted should be as the wind? **Bef. Chr.** 1520.

27 Ye make your wrath to fall upon the fatherless, and dig a pit for your friend.

28 Now therefore be content to ² look upon me: for I will not lie before your face.

29 Turn, I pray you, let there be none iniquity: return, I say, *and ye shall see* yet my righteousness in that behalf. Is there iniquity in my tongue? doth not my mouth feel sorrows?

C H A P. VII.

1 *Job sheweth the shortness and misery of man's life.*

IS there not an appointed time to man upon earth? and *are not* his days as the days of an ² hireling?

2 As a servant longeth for the shadow, and as an hireling looketh for *the end* of his work,

3 So have I had as an inheritance the ³ months of vanity, and painful nights have been appointed unto me.

4 If I laid me down, I said, When shall I arise? and measuring the evening, I am full with tossings to and fro, unto the dawning of the day.

5 My flesh is ⁴ clothed with worms and filthiness of the dust: my skin is rent, and become horrible.

6 My days are swifter than a ⁵ weaver's shuttle, and they are spent without hope.

7 Remember that my life is but a wind, *and that* mine eye shall not return to see pleasure.

8 The eye that hath seen me, shall see me no more: thine eyes *are* upon me, and I shall be no longer.

9 ⁶ As the cloud vanisheth and goeth away, so he that goeth down to the grave, shall ⁷ come up no more.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not ⁸ spare my mouth, *but* will speak in the trouble of my spirit, *and* muse in the bitterness of my mind.

12 Am I ⁹ a sea ¹⁰ or ¹¹ a whale-fish, that thou keepest me in ward?

13 When I say, My couch shall relieve me, *and* my bed shall bring *comfort* in my meditation,

14. Then

¹ He that hath ² good conscience doth not shrink at the sharp words or reasonings of others, except they be able to persuade him by reason.

³ Do you cavil ⁴ my words, because I should be thought to speak foolishly, which am now in misery?

⁵ Consider whether I speak ⁶ one that is driven to this impatience through very sorrow, or as an hypocrite, as you condemn me.

⁷ Hath not ⁸ hired servant some rest and ease? then in this my continual torment I am worse than an hireling.

⁹ My sorrow hath continued from month to month, and I have looked for hope in vain.

¹⁰ This signifieth that his disease was rare and most horrible.

¹¹ Thus he speaketh in respect of the brevity of man's life, which passeth without hope of returning, in consideration whereof he desireth God ¹² have compassion on him.

¹³ If thou behold ¹⁴ in thine anger, I shall not be able to stand in thy presence.

¹⁵ Shall no more enjoy this mortal life.

¹⁶ Seeing I can by no other means comfort myself, I will declare my grief by words: and thus he speaketh as one overcome with grief of mind.

¹⁷ Am not I a poor wretch? what needest thou then to lay so much pain on me?

Bef. Chr. 14 Then fearest thou me ^f with dreams, and
1520. astonishest me with visions.

15 Therefore my soul ^g chuseth rather to be
strangled *and* to die, than *to be* in my bones.

16 I abhor it: I shall not live away: ^h spare
me then, for my days *are* but vanity.

17 What is man that thou ⁱ dost magnify
him, and that thou settest thine heart upon
him?

18 And dost visit him every morning, and
triest him every moment?

19 How long will it be *ere* thou depart from
me? thou wilt not let me alone while I may
swallow my spittle.

20 I have ^k sinned, what shall I do unto thee?
O thou preserver of men, why hast thou set me
as a mark against thee, so that I am ^l burden unto
myself?

21 And why dost thou not pardon my tres-
pass? and take away mine iniquity? for now
shall I sleep in the dust, and if thou seek me in
the morning, I shall ^m not be found.

C H A P. VIII.

■ Bildad sheweth that Job is a sinner, because God
punisheth the wicked, and preserveth the good.

THEN answered Bildad the Shuhite, and
said,

2 How long wilt thou talk of these things?
and how long shall the words of thy mouth ⁿ be
as a mighty wind?

3 Doth God pervert judgment? or doth the
Almighty subvert justice?

4 If thy sons have sinned against him, and he
hath sent them into the place of their ^o iniquity,

5 Yet, if thou ^p wilt early seek unto God, and
pra. to the Almighty,

6 If thou be pure and upright, then surely he
will awake up unto thee, and he will make the
habitation of thy righteousness prosperous.

7 And though thy beginning ^q be small, yet
thy latter end shall greatly increase.

■ ^r Inquire therefore, I pray thee, of the
former age, and prepare thyself to search of
their fathers.

9 (For we are but ^s of yesterday, and are ig-
norant: for our days upon earth *are* but a
shadow)

10 Shall not they teach thee *and* tell thee; Bef. Chr.
and utter the words of their heart? 1520.

11 Can a rush ^t grow without mire? or can
the grass grow without water?

12 Though it were in green *and* not cut down,
yet shall it wither before any other herb.

13 So *are* the paths of all that forget God,
and the hypocrite's hope shall perish.

14 His confidence also shall be cut off, and his
trust *shall be as* the house of a ^u spider.

15 He shall lean upon his house, but it shall
not stand: he shall hold him fast by it, yet shall
it not endure.

16 The ^v tree is green before the sun, and the
branches spread over the garden thereof.

17 The roots thereof are wrapped about the
fountain, *and* are folden *about* the house of
stones:

18 If *any* pluck it from his place, and it ^w de-
ny, *saying*, I have not seen thee,

19 Behold; it will rejoice ^x by this means; that
it may grow in another mold.

20 Behold, God will not cast away an up-
right man, neither will he take the wicked by
the hand,

21 Till he have filled thy mouth with ^y laugh-
ter, and thy lips with joy.

22 They that hate thee, shall be clothed
with shame, and the dwelling of the wicked
shall not remain.

C H A P. IX.

1 Job declareth the mighty power of God, and that
man's righteousness is nothing.

THEN Job answered, and said;

2 I know verily that it is so: for how
should man *compared* unto God be ^z justified?

3 If he would dispute with him, he could not
answer him one thing of a ^{aa} thousand.

4 He is wise in heart, and mighty in strength:
who hath been fierce against him, and hath pro-
spered?

5 He removeth the mountains, and they feel
not when he overthroweth them in his wrath.

6 He ^{ab} removeth the earth out of her place,
that the pillars thereof do shake.

7 He commandeth the sun, and it riseth not:
he closeth up the stars as under ^{ac} a signet.

5 U

8 He

^f So that I can have ^{rest} rest, night nor day.

^g He speaketh ^{one} one overcome with sorrow, and not of
judgment, or of the examination of his faith.

^h Seeing my term of life is so short, let ^{me} me have some
rest and ease.

ⁱ Seeing that man of himself is so vile, why dost thou
give him that honour to contend against him? Job useth
all kinds of persuasion with God, that he might stay his
hand.

^k After all temptations, faith bursteth forth, and leadeth
Job to repentance: yet it was not in such perfection, that
he could bridle himself from reasoning with God, because
that he still tried his faith.

^l That is, I shall be dead.

^m He declareth that their words which would diminish
any thing from the justice of God, are but as a puff of wind
that vanissheth away.

ⁿ That is, hath rewarded them according to their ini-
quity, meaning that Job ought ^{to be} to be warned by the ex-
ample of his children, that he offend not God.

^o That is, if thou turn betimes, while God calleth thee
to repentance.

^p Though the beginnings be not so pleasant ^{as} as thou
wouldest desire, yet in the end thou shalt have sufficient
occasion to content thyself.

^q He willeth Job ^{to} to examine all antiquity, and he shall

find it true which he here saith.

^r Meaning, that it is not enough to have the experience
of ourselves, but ^{to be} to be confirmed by the examples of them
that went before us.

^t As ^a a rush cannot grow without moistness, so cannot
the hypocrite, because he hath not faith, which is moistened
with God's Spirit.

^u Which is to-day, and to-morrow swept away.

^v He compareth the just to ^a a tree, which although it
be removed out of ^{its} its place unto another, yet flourisheth:
so the affliction of the godly turneth ^{to} to their profit.

^w That is, so that there remain nothing there ^{to} to prove
whether the tree had grown there or no.

^x To be planted in another place, where it may grow at
pleasure.

^y If thou be godly, he will give thee occasion to rejoice,
and if not, thine affliction shall increase.

^z Job here answereth to that point of Eliphaz and Bil-
dad's oration, touching the justice of God, and his inno-
cence, confessing God ^{to be} to be infinite in justice, and man ^{to be} to be
nothing in respect.

^{aa} Of a thousand things which God could lay to his
charge, ^{he} he cannot answer him one.

^{ab} He declareth what is the infirmity of man, by the
mighty and incomprehensible power that is in God, shew-
ing what he could do if he would set forth his power.

10. Ch. 1. He himself alone spreadeth out the heavens, and walketh upon the height of the sea.

9 He maketh *the stars* ^a Arcturus, Orion, and Pleiades, and the climates of the south.

10 He doth great things and unsearchable: yea, marvellous things without number.

11 Lo, when he goeth ^b by me, I see him not: and when he passeth by, I perceive him not.

12 Behold, when he taketh a prey, ^c who can make him to restore it? who shall say unto him, What doest thou?

13 God ^d will not withdraw his anger, and the most mighty helps ^e do stoop under him.

14 How much less shall I answer him? or how should I find out ^f my words with him?

15 For though I were just, yet could I ^g not answer, *but* I would make supplication to my judge.

16 If I cry, and he answer me, yet would I not believe, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me ^h without cause.

18 He will not suffer me to take my breath, but filleth me with bitternefs.

19 If we speak of strength, behold, he is strong: if we speak of judgment, who shall bring me in to plead?

20 If I would justify myself, mine own mouth shall condemn me: ⁱ if I would be perfect, he shall judge me wicked.

21 Though I were perfect, yet I know not my soul: *therefore* abhor I my life.

22 This is one point: therefore I said, He destroyeth the ^j perfect and the wicked.

23 If the scourge should suddenly ^k slay, should God ^l laugh at the punishment of the innocent?

24 The earth is given into the hand of the wicked: he ^m covereth the faces of the judges thereof: if not, where ⁿ is he? or who is he?

25 My days have been more swift than a post: they have fled, and have seen no good thing.

26 They are passed *as* with the most swift ships, and as the eagle that ^o flieth to the prey.

27 If ^p I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afraid of all my sorrows, knowing that thou wilt not judge me innocent.

29 If I be wicked, why ^q labour I thus in vain?

30 If I wash ^r myself with snow water, and purge mine hands most clean,

31 Yet shalt thou plunge me in the pit, and mine own ^s cloaths shall make me filthy.

32 For he is not a man as I am, that I should answer him, *if* we come together to judgment.

33 Neither is there any umpire ^t that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear astonish me:

35 Then will I speak, and fear him not: *but* because I am not so, I hold me still.

CHAP. X.

1 Job is weary of his life, and setteth out his frailty before God. 20 He desireth him to stay his hand.

22 A description of death.

MY soul is cut off ^u though I live: I will leave my ^v complaint upon myself, and will speak in the bitternefs of my soul.

2 I will say unto God, ^w Condemn me not: shew me wherefore thou contendest with me.

3 Thinkest thou it ^x good to oppress me, and to cast off the ^y labour of thine hands, and to favour the ^z counsel of the wicked?

4 Hast thou ^{aa} carnal eyes? or dost thou see as man seeth?

5 Are thy days as man's ^{ab} days? or thy years as the time of man,

6 That thou inquirest of mine iniquity, and searchest out my sin?

7 Thou knowest that I cannot do ^{ac} wickedly: for none can deliver me out of thine hand.

8 Thine ^{ad} hands have made me, and fashioned me

^a These are the names of certain stars, whereby he meaneth that all stars both known and unknown are at his appointment.

^b I am not able to comprehend his works, which are common and daily before mine eyes, much less in those things which are hid and secret.

^c He sheweth that when God doth execute his power, he doth it justly, forasmuch as none can controul him.

^d God will not be appeased for aught that man can say for himself for his justification.

^e That is, all the reasons that **man** can lay to approve their cause.

^f How should I be able **man** answer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talk, yet they felt not in heart that which they spake.

^g Meaning, in his own opinion, signifying that man will sometime flatter himself to be righteous, which before God is abomination.

^h While I am in my pangs, I cannot but burst forth into many inconveniences, although I know still that God is just.

ⁱ I am not able to feel my sins so great, as I feel the weight of his plagues: and this he speaketh **man** condemn his dullness, and to justify God.

^j After he hath accused his own weakness, he continueth to justify God and his power.

^k If I would stand in mine own defence, yet God hath just cause to condemn me, if he examine mine heart and conscience.

^l If God punish according to his justice, he will destroy as well them that are counted perfect, as them that are wicked.

^m To wit, the wicked.

ⁿ This is spoken according to our apprehension, **man** though he would say, If God destroy but the wicked, **man**

ch. 5. 3. why should he suffer the innocents to be so long tormented by them?

^o That they cannot see to do justice.

^p That can shew the contrary.

^q I think not to fall into these affections, but my sorrows bring me to these manifold infirmities, and my conscience condemneth me.

^r Why doth not God destroy me at once? Thus he speaketh according to the infirmity of the flesh.

^s Though I seem never so pure in mine own eyes, yet all is but corruption before God.

^t Whatsoever I would use to cover my silt. incfs with, shall disclose me so much more.

^u Which might make **man** accord between God and me, speaking of impatience, and yet confessing God to be just in punishing him.

^v Signifying that God's judgments keep him in awe.

^w I am more like to **man** dead man than to one that liveth.

^x I will make an ample declaration of my torments, accusing myself, and not God.

^y He would not that God should proceed against him by his secret justice, but by the ordinary means that he punisheth others.

^z Is it agreeable to thy justice to do me wrong?

^{aa} Wilt thou be without compassion?

^{ab} Wilt thou gratify the wicked, and condemn me?

^{ac} Dcest thou this of ignorance?

^{ad} Art thou inconstant and changeable, as the times, to-day **man** friend, and to-morrow an enemy?

^{ae} By affliction thou keepst me as in **man** prison, and restrainest me from doing evil, neither can any set me at liberty.

^{af} In these eight verses following he describeth the mercy of God in the wonderful creation of man: and thereon groundeth that God should not shew himself rigorous against him.

1520. me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as the ^m clay, and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk? and turned me to curds like cheese?

11 Thou hast clothed me with skin and flesh, and joined me together with bones and sinews,

12 Thou hast given me life, and ⁿ grace: and thy ^o visitation hath preserved my spirit.

13 Though thou hast hid these things in thine heart, yet I know ^p that it is so with thee.

14 If I have sinned, then thou wilt straitly look unto me, and wilt not hold me guiltless of mine iniquity.

15 If I have done wickedly, wo unto me: if I have done righteously, I will not ^q lift up mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lion: return and shew thyself ^r marvellous upon me.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: ^s changes and armies of sorrows are against me.

18 Wherefore then hast thou brought me out of the womb? Oh that I had perished, and that none eye had seen me!

19 And that I were as I had not been, but brought from the womb to the grave!

20 Are not my days few? let him ^t cease, and leave off from me, that I may take a little comfort,

21 Before I go and shall not ^u return, even to the land of darkness and shadow of death:

22 Into a land, I say, dark as darkness itself, and into the shadow of death, where is none ^v order, but the light is there as darkness.

C H A P. XI.

1 Job is unjustly reprobated of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that live godly.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? or should a great talker ^w be justified?

^m As brittle as a pot of clay.

ⁿ That is, reason and understanding, and many other gifts, whereby man excelleth all earthly creatures.

^o That is, thy fatherly care and providence, whereby thou preservest me, and without the which I should perish straitway.

^p Though I be not fully able to comprehend these things, yet I must needs confess that it is so.

^q I will always walk in fear and humility, knowing that none is just before thee.

^r Job being sore assaulted in this battle between the flesh and the spirit, bursteth out into these affections, wishing rather short days than long pain.

^s That is, diversity of diseases and in great abundance: shewing that God hath infinite means to punish man.

^t He wisheth that God would leave off his affliction, considering his great misery, and the brevity of his life.

^u He speaketh thus in the person of ^m sinner, that is overcome with passions and with the feeling of God's judgments, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

^v No distinction between light and darkness, but where all is very darkness itself.

^w Should he persuade by his great talk, that he is just?

^x He chargeth Job with this, that he should say, that

3 Should men hold their peace at thy lyes? Bef. Chr. and when thou mockest others, shall none make thee ashamed? 1520.

4 For thou hast said, ^y My doctrine is pure, and I am clean in thine eyes.

5 But, Oh that God would speak, and open his lips against thee!

6 That he might shew thee the ^z secrets of wisdom, how thou hast deserved double, according to right: know therefore, that God hath forgotten thee for thine iniquity.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heavens are high, what canst thou do? ^a it is deeper than the hell, how canst thou know it?

9 The measure thereof is longer than the earth, and it is broader than the sea.

10 If he cut off and ^b shut up, or gather together, who can turn him back?

11 For he knoweth vain men, and seeth iniquity, and him that understandeth nothing.

12 Yet vain man would be wise, though man ^{new} born is like a wild ass's ^c colt.

13 If thou ^d prepare thine heart, and stretch out thine hands toward him:

14 If iniquity be in thine ^e hand, put it far away, and let no wickedness dwell in thy tabernacle.

15 Then truly shalt thou lift up thy ^f face without spot, and shalt be stable, and shalt not fear.

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appear more clear than the noon-day: thou shalt shine, and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie down safely.

19 * For when thou takest thy rest, none ^g shall make thee afraid: yea, many shall make suit unto thee. ^{Lev. 26. 5, 6.}

20 But the eyes ^h of the wicked shall fail, and their refuge shall perish, and their hope shall be sorrow of mind.

C H A P.

the thing which he spake was true, and that he was without sin in the sight of God.

^m Which is not to stand in justifying of thyself: he signifieth that man will never be overcome, while he reasoneth with another, and therefore God must break off the controversy, and stop man's mouth.

^a That is, this perfection of God: and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures, how can he attain to the perfection of the Creator?

^b If God should turn the state of things, and establish a ^m order in nature, who could controul him?

^c That is, without understanding: so that whatsoever gifts he hath afterward, come of God and not of nature.

^d If thou repent, pray unto him.

^e Renounce thine own evil works, and see that they offend not God, over whom thou hast charge.

^f He declareth what quietness of conscience and success in all things such shall have, which turn ^m God by true repentance.

^g He sheweth that contrary things shall come unto them that do not repent.

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C H A P. XII.

1 Job accuseth his friends of ignorance. 7 He declareth the might and power of God, 17 and how he changeth the course of things.

THEN Job answered, and said,

2 Indeed because that ye are the people only, wisdom must die with you.

3 But I have understanding as well as you, and am not inferior unto you: yea, who knoweth not such things?

4 I am as one mocked of his neighbour, who calleth upon God, and he heareth him: the just and the upright is laughed to scorn.

5 He that is ready to fall, is as a lamp despised in the opinion of the rich.

6 The tabernacle of robbers do prosper, and they are in safety that provoke God, † whom God hath enriched with his hand.

7 Ask now the beasts, † and they shall teach thee; and the fowls of the heaven, and they shall tell thee:

8 Or speak to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare unto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soul of every living thing, and the breath of all † mankind.

11 Do not the ears † discern the words? and the mouth taste meat for itself?

12 Among the † ancient is wisdom, and in the length of days is understanding.

13 With him is wisdom and strength: he hath counsel and understanding.

14 Behold, he will break down, and it cannot be built: he shutteth a man up, and he cannot be loosed.

15 Behold, he withholdeth the waters, and they dry up: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisdom: he that is deceived, and that † deceiveth, are his.

17 He causeth the counsellors to go as spoiled, and maketh the judges fools.

18 He looseth † the collar of kings, and girdeth their loins with a girdle.

19 He leadeth away the princes as a prey, and overthroweth the mighty.

20 He taketh away the speech from the

† Because you feel not that which you speak, you think that the whole standeth in words, and so flatter yourselves as though none knew any thing, or could know but you.

‡ He reproveth these his friends of two faults: the one, that they thought that they had better knowledge than indeed they had; and the other, that instead of true consolation, they did deride and despise their friend in his adversity.

* The which neighbour being † mocker and † wicked man, thinketh that no † is in God's favour but he, because he hath all things that he desireth.

† As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity to adversity.

‡ He declareth to them that did dispute against him, that their wisdom is common † all, and such as the very brute beasts do daily teach.

* He exhorteth them to be wise in judging, and † well to know the right use why God hath given them ears, as he hath done a mouth.

† Though men by age and continuance of time attain to wisdom, yet it is not comparable to God's wisdom, † able to comprehend his judgments, wherein he answereth to that which was alledged, ch. 8. 8.

‡ He sheweth that there is nothing done in this world

faithful counsellors, and taketh away the judgment of the ancient.

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21 He poureth contempt upon princes, and maketh the strength of the mighty weak.

22 He discovereth the deep places from their darkness, and bringeth forth the shadow of death to light.

23 He † increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in again.

24 He taketh away the hearts of them that are the chief over the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the dark without light: and he maketh them to stagger like † drunken man.

C H A P. XIII.

1 Job compareth his knowledge with the experience of his friends. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth unto God that he would not handle him rigorously.

LO, mine eye hath seen all this: mine ear hath heard, and understood it.

2 I know also † much as you know: I am not inferior unto you.

3 But I will speak to the Almighty, and I desire † to dispute with God.

4 For indeed ye forge lyes, and all you are † physicians of no value.

5 Oh that you would hold your tongue, that it might be imputed to you for wisdom!

6 Now hear my disputation, and give ear to the argument of my lips.

7 Will ye speak † wickedly for God's defence, and talk deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that he should seek of you? will you make † lye for him, as one lyeth for a man?

10 He will surely reprove you, if ye do secretly accept any person.

11 Shall not his excellency make you afraid? and his fear fall upon you?

12 Your † memories may be compared unto ashes, and your bodies to bodies of clay.

13 Hold your tongues in my presence, that I may speak, and let come upon me what will.

14 Where-

without God's will and ordinance: for else he should not be Almighty.

† He taketh wisdom from them.

‡ He abateth the honour of princes, and bringeth them into the subjection of others.

* He causeth that their words have no credit, which is, when he will punish sin.

† In this discourse of God's wonderful works, Job sheweth that whatsoever is done in this world both in the order and change of things, is by God's will and appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in words as they that reasoned against him, were.

‡ For although he knew that God had a justice, which † manifest in his ordinary working, and another in his secret counsel, yet he would utter his affection † God, because he was not able to understand the cause why he did thus punish him.

* You do not well apply your medicine † the disease.

‡ He condemneth their zeal, which had not knowledge, neither regarded they † comfort him, but alway grated on God's justice, as though it was not evidently seen in Job, except they had undertaken the probation thereof.

† Your fame shall come to nothing.

14 Wherefore do I ^z take my flesh in my teeth, and put my soul in mine hand?

15 Lo, though he slay me, yet will I trust in him, and I will reprove my ways in his sight.

16 He shall be my salvation also: for the ^a hypocrite shall not come before him.

17 Hear diligently my words, and mark my talk.

18 Behold now: if I prepare me to judgment, I know that I shall be ^b justified.

19 Who is he that will plead ^c with me? for if I now hold my tongue, I ^d die.

20 But do not these two things unto me: then will I not hide myself from thee.

21 ^e Withdraw thine hand from me, and let not thy fear make me afraid:

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many are ^f mine iniquities and sins? shew me my rebellion, and my sin.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess ^g the iniquities of my youth.

27 Thou puttest my feet also in the ^h stocks, and lookest narrowly unto all my paths, and makest the print thereof in the ⁱ heels of my feet.

28 Such ^j one consumeth like a rotten thing, and as a garment that is moth-eaten.

C H A P. XIV.

I Job describeth the shortness and misery of the life of man. 14 Hope sustaineth the godly. 22 The condition of man's life.

MAN ¹ that is born of a woman, is of short continuance, and full of trouble.

2 He shooteth forth as a flower, and is cut down: he vanisheth also ² a shadow, and continueth not.

3 And yet thou openest thine eyes upon such ³ one, and causest me to enter into judgment with thee.

4 * Who can bring ⁴ clean thing out of filthiness? there is not one.

5 Are not his days determined? the number of his months are with thee: thou hast appointed his bounds, which he cannot pass.

^z Is not this ¹ manifest sign of mine affliction, and that I do not complain without cause, seeing that I am thus tormented, ² though I shall tear mine own flesh, and put my life in danger?

^a Whereby he declareth that he is not ³ hypocrite, ⁴ they charged him.

^b That is, cleared, and not cast off for my sins, ⁵ you reason.

^c To prove that God doth thus punish ⁶ for my sins.

^d If I defend not my cause, every ⁷ will condemn me.

^e He sheweth what these two things are.

^f His pangs thus move him ⁸ reason with God, not denying but that he had sinned: but he desired ⁹ understand what were his great sins that had deserved such rigour, wherein he offended, that he would know ¹⁰ cause of God why he did punish him.

^g Thou punishest me now for the faults that I committed in my youth.

^h Thou makest me thy prisoner, and dost so press me, that I cannot stir hand nor foot.

Taking occasion of his adversary's words, he describeth the state of man's life from his birth to his death.

ⁱ meaning is, that seeing that man is so frail ¹¹ crea-

6 Turn from him, that he may cease until his desired day, ¹ as an hireling.

7 For there is hope of a tree, if it be cut down, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it wax old in the earth, and the stock thereof be dead in the ground,

9 Yet by the scent of water it will bud, and bring forth boughs like ² plant.

10 ³ But man is sick, and dieth, and man perisheth, and where is he?

11 As the waters pass from the sea, and ⁴ the flood decayeth and drieth up,

12 So man sleepeth and riseth not: for he shall not wake again, ⁵ be raised from his sleep, till the heaven be no more.

13 Oh that thou wouldest hide me in the grave, and keep me secret, until thy ⁶ wrath were past, and wouldest give me term, and ⁷ remember ⁸!

14 If a man die, shall he live again? All the days of mine appointed time will I wait, till ⁹ my changing shall come.

15 Thou shalt call ¹⁰ me, and I shall ¹¹ answer thee: thou lovest the work of thine own hands.

16 But now thou ¹² numberest my steps, and ¹³ dost not delay my sins. ¹⁴ Prov. 5.21.

17 Mine iniquity is sealed up, as in a ¹⁵ bag, and thou addest unto my wickedness.

18 And surely as the mountain that falleth, cometh to nought, and the ¹⁶ rock that is removed from his place:

19 As the water breaketh the stones, when thou overflowest the things which grow in the dust of the earth, so thou destroyest the hope of man.

20 Thou prevailest always against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sons shall be honourable, neither shall he understand concerning them, whether they shall be of low degree.

22 But while his ¹⁷ flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn.

C H A P. XV.

I Eliphaz reprehendeth Job because he ascribeth wisdom and pureness to himself. 16 He describeth the curse that falleth on the wicked, reckoning Job to be ¹ of the number.

5 X

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ture, God should ² handle him so extremely: wherein Job sheweth the wickedness of the flesh, when it is not subject to the spirit.

³ Until the ⁴ that thou ⁵ appointed for him ⁶ die, which he desireth, ⁷ the hireling waiteth for the end of his labour ⁸ receive his wages.

⁹ ¹⁰ speaketh ¹¹ here, ¹² though he had not hope of the immortality, but as ¹³ man in extreme pain, when reason is overcome by afflictions and torments.

¹⁴ Hereby he declareth that the fear of God's judgment was the cause why he desired ¹⁵ die.

¹⁶ That is, release my pains, and take me to mercy.

¹⁷ Meaning, unto the day of the resurrection, when he should be changed and renewed.

¹⁸ Though I be afflicted in this life, yet in the resurrection I shall feel thy mercies, and answer when thou callest ¹⁹

²⁰ Thou layest them all together, and sufferest ²¹ of my sins unpunished.

²² He murmureth through the impatience of the flesh against God, as though he used as great severity against him, ²³ against the hard rocks, ²⁴ waters that overflow, so that hereby all the occasion of his hope is taken away.

²⁵ Yet while he liveth, he shall be in pain and misery.

1520. **T**HEN answered Eliphaz the Temanite, and said,

2 Shall a wife man speak words of the wind, and fill his belly with the east wind?

3 Shall he dispute with words not comely? or with talk that is not profitable?

4 Surely thou hast cast off fear, and restrainest prayer before God.

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I, and thy lips testify against thee.

7 Art thou the first man that was born? and wast thou made before the hills?

8 Hast thou heard the secret counsel of God, and dost thou restrain wisdom to thee?

9 What knowest thou that we know not? and understandest that is not in us?

10 With us are both ancient and very aged men, far older than thy father.

11 Seem the consolations of God small unto thee? is this thing strange unto thee?

12 Why doth thine heart take thee away, and what do thine eyes mean,

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be clean? and he that is born of woman, that he should be just?

15 Behold, he found no stedfastness in his saints: yea, the heavens are not clean in his sight.

16 How much more is man abominable and filthy, which drinketh iniquity like water?

17 I will tell thee, hear me, and I will declare that which I have seen:

18 Which wise men have told, as they have heard of their fathers, and have not kept it secret.

19 To whom alone the land was given, and no stranger passed through them.

20 The wicked man is continually as one that travaileth of child, and the number of years is hid from the tyrant.

21 A sound of fear is in his ears, and in his prosperity the destroyer shall come upon him.

22 He believeth not to return out of darkness: for he seeth the sword before him.

▪ That is, vain words, and without consolation.
 * Meaning, with matters that are of none importance, which are forgotten as soon as they are uttered, as the east wind drieth up the moisture soon as it falleth.
 * He chargeth Job as though his talk caused men to cast off the fear of God, and prayer.
 † Thou speakest as do the mockers and contemners of God.
 ‡ That is, the most ancient, and so by reason the most wise.
 † Art thou only wife?
 ‡ He accuseth Job's pride and ingratitude, that will not be comforted by God, nor by their counsel.
 † Why dost thou stand in thine own conceit?
 ‡ His purpose is to prove that Job is an unjust man, and an hypocrite, is punished for his sins, like as he did before, ch. 4. 18.
 † Which hath a desire to sin, as he that is thirsty will drink.
 † Who by their wisdom so governed, that no strangers invaded them, and so the land seemed to be given to them alone.
 † The cruel man is ever in danger of death, and is never quiet in conscience.
 † Out of that misery whereinto he once falleth.
 † God doth not only impoverish the wicked oftentimes, but even in their prosperity he punisheth them with a greediness

23 He wandereth to and fro for bread where he may: he knoweth that the day of darkness is prepared at hand.

24 Affliction and anguish shall make him afraid: they shall prevail against him as a king ready to battle.

25 For he hath stretched out his hand against God, and made himself strong against the Almighty.

26 Therefore God shall run upon him, even upon his neck, and against the most thick part of his shield,

27 Because he hath covered his face with his fatness, and hath collops in his flanks.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heaps,

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall never depart out of darkness: the flame shall dry up his branches, and he shall go away with the breath of his mouth.

31 He believeth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be green, but shall be cut off before his day.

33 God shall destroy him as the vine her four grape, and shall cast him off as the olive doth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall devour the houses of bribes.

35 For they conceive mischief and bring forth vanity, and their belly hath prepared deceit.

C H A P. XVI.

1 Job, moved by the importunity of his friends, counteth in what extremity he is, 19 and taketh God to witness of his innocency.

BUT Job answered and said, 2 I have oftentimes heard such things: miserable comforters are ye all.

3 Shall there be no end of words of wind? or what maketh thee bold so to answer?

4 I could also speak as ye do: (but would God your soul were in my soul's stead) I could keep you company in speaking, and could shake mine head at you.

5 But

nefs evermore gather: which is as a beggary.
 † He sheweth what weapons God useth against the wicked, which lift up themselves against him, to wit, terror of conscience and outward afflictions.
 † That is, he was so puffed up with great prosperity and abundance of all things, that he forgot God: noting, that Job in his felicity had not the true fear of God.
 † Though he build and repair ruinous places to get him fame, yet God shall bring all to nought, and turn his great prosperity into extreme misery.
 † Meaning, that his sumptuous buildings should never come to perfection.
 † He standeth so in his own conceit, that he will give place to good counsel, therefore his own pride shall bring him to destruction.
 † As one that gathereth grapes before they be ripe.
 † Which were built or maintained by pillage and bribery.
 † And therefore all their vain devices shall turn to their destruction.
 † Which serve for a vain ostentation, and for no true comfort.
 † For Eliphaz did reply against Job's answer.
 † I would you felt that which I do.
 † That is, mock at your misery, as you do at mine.

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5 But I would strengthen you ^x with my mouth, and the comfort of my lips should assuage your sorrow.

6 Though I speak, my sorrow ^y cannot be assuaged: though I cease, what release have I?

7 But now he ^z maketh me weary: O God, thou hast made all my ^a congregation desolate,

■ And hast made me full of ^b wrinkles, which is ■ witness thereof, and my leanness riseth up in me, testifying *the same* in my face.

9 ^c His wrath hath torn *me*, and he hateth me, and gnasheth upon me with his teeth: mine enemy hath sharpened his eyes against me.

10 They have opened their mouths upon me, and smitten me on the ^d cheek in reproach: they gathered themselves together against me.

11 God hath delivered me to the unjust, and hath made me to turn out of the way by the ^e hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the neck and beaten me, and set me as a mark for himself.

13 His ^f archers compass me round about: he cutteth my reins, and doth not spare, and poureth my gall ^g upon the ground.

14 He hath broken me with one breaking upon another, and runneth upon me like a giant.

15 I have sewed a sackcloth upon my skin, and have abased mine ^h horn unto the dust.

16 My face is withered with weeping, and the shadow of death *is* upon mine eyes,

17 Though *there be* no wickedness in ⁱ mine hands, and my prayer ^k be pure.

18 O earth, cover not thou my ^l blood, and let my crying find no place.

19 For lo, now my ^m witness *is* in the heaven, and my record *is* on high.

20 My friends ⁿ speak eloquently against me: *but* mine eye poureth out *tears* unto God.

21 Oh that ■ man might ^o plead with God, as man with his neighbour!

22 For the years accounted come, and I shall go the way, whence I shall not return.

C H A P. XVII.

Job saith that he consumeth away, and yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that he looketh but for his death.

MY breath is corrupt: my days are cut off, and the grave *is* ready for me.

2 There are none but ^p mockers with me, and mine eye continueth in ^q their bitterness.

3 ^r Lay down now, and put me in surety for thee, who is he that will ^s touch mine hand?

4 For thou hast hid their heart from ^t understanding: therefore shalt thou not set *them* up on high.

5 ^u For the eyes of his children shall fail, that speaketh flattery to *his* friends.

6 He hath also made me a ^v by-word of the people, and I am as a tabret ^x before them.

7 Mine eye therefore is dim for grief, and all my strength *is* like ■ shadow.

■ The righteous shall be astonished at ^y this, and the innocent shall be moved against the hypocrite.

9 But the righteous will hold his ^z way, and he whose hands are pure shall increase *his* strength.

10 All ^a you, therefore, turn you, and come now, and I shall not find one wise amongst you.

11 My days are past, mine enterprises are broken, and the thoughts of mine heart

12 Have changed the ^b night for the day, and the light that approached for darkness.

13 Though I hope, ^c yet the grave shall be mine house, and I shall make my bed in the dark.

14 I shall say to corruption, Thou art my ^d father, and to the worm, Thou art my mother, and my sister.

15 Where is then now mine hope? or who shall consider the thing that I hoped for?

16 ^e They shall go down into the bottom of the pit: surely it shall lie together in the dust.

C H A P.

^x If this were in my power, yet would I comfort you, and not do as ye do to me.

^y If they would say, Why dost thou not then comfort thyself? he answereth, that the judgments of God are ■■■■ heavy than he is able ■ assuage either by words or silence.

■ Meaning, God.

^z That is, destroyed most of my family.

^a In token of sorrow and grief.

^b That is, God by his wrath: and in this diversity of words and high stile he expresseth how grievous the hand of God was upon him.

^c That is, have handled ■■■ most contemptuously: for so smiting ■■■ the cheek signified, 1 Kings 22. 24. Mark 14. 65.

^d They have led me whither they would.

^e His manifold afflictions.

■ I am wounded ■ the heart.

■ Meaning, his glory was brought low.

^f Signifying, that he is ■■■ able ■ comprehend the cause of this his grievous punishment.

^g That is, unfeigned, and without hypocrisy.

^h Let my sin be known, if I be such a sinner as mine adversaries accuse me, and let me find ■■ favour.

ⁱ Though ■■■ condemn me, yet God is witness of my cause.

^j Use painted words instead of true consolation:

^k Thus by his great torments he is carried away, and breaketh out into passions, and speaketh unadvisedly, as though God should treat man more gently, seeing he hath but a short time here to live.

^p Instead of comfort, being now at death's door, he had but them that mocked at him, and discouraged him.

■ I see still that they seek but to ■■■ me.

^q He reasoneth with God as ■ man beside himself, ■ the intent that his cause might be brought to light.

■ And answer for thee?

^r That these mine afflictions ■■■ thy just judgments, though man know not the cause.

■ He that flattereth ■ man, and only judgeth him happy in his prosperity, shall not himself only, but in his posterity be punished.

^s God hath made ■ the world to speak of me, because of mine afflictions.

^t That is, ■ a continual sound in their ears.

^u To wit, when they see the godly punished: but in the end they shall come ■ understanding, and know what shall be the reward of the hypocrite.

■ That is, will not be discouraged, considering that the godly ■■ punished, as well ■ the wicked.

^v Job speaketh ■■ them three that ■■■ ■ comfort him:

■ That is, have brought me sorrow instead of comfort.

^w Though I should hope to ■■■ from adversity ■■ prosperity, ■■ your discourse pretendeth.

^x I have ■■■ hope in father, mother, sister, or any worldly thing: for the dust and worms shall be ■ me instead of them.

^y All worldly hope and prosperity fail, which you say, are only signs of God's favour: but seeing that these things perish, I set mine hope in God, and in the life everlasting.

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C H A P. XVIII.

1 Bildad rebeareth the pains of the unfaithful and wicked.

THEN answered Bildad the Shuhite, and said,

2 When will ye make an end of your words? ^a cause us to understand, and then we will speak.

3 Wherefore are we counted as beasts, ^b and are vile in your sight?

4 ^c *Thou art* as one that teareth his soul in his anger, Shall the earth be forsaken for thy sake? or the rock removed out of his place?

5 Yea, the light of the wicked shall be ^d quenched, and the spark of his fire shall not shine.

6 The light shall be dark in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shall be restrained, and his own counsel shall cast him down.

8 For he is taken in the net by his feet, and he ^e walketh upon the inares.

9 The grin shall take him by the heel, and the thief shall come upon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearfulness shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be ^f famine: and destruction shall be ready at his side.

13 It shall devour the inner parts of his skin, and the ^g first-born of death shall devour his strength.

14 His hope shall be rooted out of his dwelling, and shall cause him to go to the ^h king of fear.

15 Fear shall dwell in his house (because it is not his), and brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut down.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 They shall drive him out of the ⁱ light unto darkness, and chase him out of the world.

19 He shall neither have son nor nephew among his people, nor any posterity in his dwellings.

20 The posterity shall be astonished at his ^j day, and fear shall come upon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

^a Which count yourselves just, ch. 12. 4.
^b Whom you take to be but beasts, as ch. 12. 7.
^c That is, like a mad man.
^d Shall God change the order of nature for thy sake, by dealing with thee otherwise than he doth with all men?
^e When the wicked is in his prosperity, then God changeth his state: and this is his ordinary working for their sins.
^f Meaning, that the wicked are in continual danger.
^g That which should nourish him, shall be consumed by famine.
^h That is, some strong and violent death shall consume his strength: or, as the Hebrew word signifieth, his members or parts.
ⁱ That is, with most great fear.
^j Meaning, not truly come by.
 Though all the world would favour him, yet God would destroy him and his.
 He shall fall from prosperity to adversity.
 When they shall see what came unto him.
 That is, many times, as Nehem. 4. 12.

Bef. Chr.
1520.

C H A P. XIX.

2 Job reproveth his friends, 15 and reciteth his miseries and grievous pains. 25 He assureth himself of the general resurrection.

BUT Job answered, and said,
 2 How long will ye vex my soul, and torment me with words?

3 Ye have now ^a ten times reproached me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error ^b remaineth with me.

5 But indeed, if ye will advance yourselves against me, and rebuke me for my reproach,

6 Know now, that God hath ^c overthrown me, and hath compassed me with his net.

7 Behold, I cry out of violence, but I have none answer: I cry, but there ^d is no judgment.

8 He hath hedged up my way that I cannot ^e pass, and he hath set darkness in my paths.

9 He hath spoiled me of mine honour, and taken the ^f crown away from mine head.

10 He hath destroyed me on every side, and I am gone: and he hath removed mine hope like ^g a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His ^h armies came together, and made their way upon me, and camped about my tabernacle.

13 He hath removed my brethren far from me, and also mine acquaintance were strangers unto me.

14 My neighbours have forsaken me, and my familiars have forgotten me.

15 ⁱ They that dwell in mine house, and my maids took me for a stranger: for I was a stranger in their sight.

16 I called my servant, but he would not answer, ^j though I prayed him with my mouth.

17 My breath was strange unto my wife, though I prayed her for the childrens sake of mine ^k own body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loved, are turned against me.

20 My bone ^l cleaveth to my skin, and to my flesh, and I have escaped with the ^m skin of my teeth.

21 Have pity upon me: have ⁿ pity upon me, (O ye my friends) for the hand of God hath touched me.

22 Why

22 Why

22 Why

22 Why

22 Why

^a That is, I myself shall be punished for it, or you have not yet confuted it.
^b He breaketh out again into his passions, and declareth still that his affliction cometh of God, though he be not able to feel the cause in himself.
^c Meaning, out of his afflictions.
^d Meaning, his children, and whatsoever was dear unto him in this world.
^e Which is plucked up, and hath no more hope to grow.
^f His manifold afflictions.
^g Mine household servants: by all these losses Job kneweth that touching the flesh he had great occasion to be moved.
^h Which were hers and mine.
ⁱ Besides these great losses and most cruel unkindness, he was touched in his own person, as followeth.
^j All my flesh was consumed.
^k Seeing I have these just causes to complain, condemn me not as an hypocrite, specially ye which should comfort me.

Ref. Chr. 22 Why do ye persecute me, as ^a God? and
1520. are not satisfied with my ^b flesh?

23 Oh that my words were ^c now written!
Oh that they were written even in a book,

24 And graven with ^d an iron pen in lead, or
in stone for ever!

25 For I am sure that my ^e Redeemer liveth,
and he shall stand the last on the earth.

26 And though after my skin ^f worms destroy
this body, yet shall I see God ^g in my flesh.

27 Whom I myself shall see, and mine eyes
shall behold, and none other ^h for me, though my
reins are consumed within me.

28 But ye said, Why is he persecuted? And
there was a ⁱ deep matter in me.

29 Be ye afraid of the sword: for the sword
will be ^j avenged of wickedness, that ye may
know that there is ^k judgment.

C H A P. XX.

^l Zophar sheweth, that the wicked and the covetous
shall have a short end, 22 though for a time they
flourish.

THEN answered Zophar the Naamathite,
and said,

2 Doubtless my thoughts cause me to an-
swer, and therefore I make haste.

3 I have heard ^m the correction of my re-
proach: therefore the spirit of mine under-
standing causeth me to answer.

4 Knowest thou not this of old? and since
God placed man upon the earth,

5 That the rejoicing of the wicked is short,
and that the joy of the hypocrites is but a mo-
ment?

6 Though ⁿ his excellency mount up to the
heaven, and his head reach unto the clouds,

7 Yet shall he perish for ever like his dung,
and they which have seen him, shall say, Where
is he?

8 He shall flee away as a dream, and they
shall not find him, and shall pass away as a vi-
sion of the night.

9 So that the eye which had seen him, shall
do so no more, and his place shall see him no more.

10 His children shall ^o flatter the poor, and
his hands shall ^p restore his substance.

11 His bones are full of ^q the sin of his youth,
and ^r it shall lie down with him in the dust.

^s Is it not enough that God doth punish me, except you
by reproaches increase my sorrow?

^t To see my body punished, except ye trouble my
mind?

^u He protesteth that notwithstanding his sore passions,
his religion is perfect: and that he is not a blasphemer, as
they judged him.

^v I do not so justify myself before the world; but I know
that I shall come before the great Judge, who shall be my
deliverer and saviour.

^w Herein Job declareth plainly that he had a full hope,
that both the soul and body should enjoy the presence of
God ^x the last resurrection.

^y Though his friends thought that he was but perse-
cuted of God for his sins, yet he declareth that there was
a deeper consideration, to wit, the trial of his faith and
patience, and so to be an example for others.

^z God will be revenged of this hasty judgment, whereby
you condemn me.

^{aa} He declareth that two things moved him to speak: to
wit, because Job seemed to touch him, and because he
thought he had knowledge sufficient ^{ab} confute him.

^{ac} His purpose is to provoke Job to be ^{ad} wicked man,
and an hypocrite, because God punished him and chang-
ed his prosperity into adversity.

^{ae} Whereas the father, through ambition and tyranny,
oppressed the poor; the children, through poverty and mi-
sery, shall seek favour at the poor.

^{af} So that the thing which he hath taken away by vio-
lence, shall be restored again by force.

12 When wickedness was ^{ag} sweet in his mouth,
and he hid it under his tongue;

13 And favoured it; and would not forsake
it, but kept it close in his mouth,

14 Then his meat in his bowels was turned:
the gall of asps ^{ah} was in the midst of him.

15 He hath devoured substance, and he shall
vomit it: for God shall draw it out of his belly.

16 He shall suck the ^{ai} gall of asps, and the
viper's tongue shall slay him.

17 He shall not see the ^{aj} rivers, nor the floods
and streams of honey and butter.

18 He shall restore the labour, and shall
devour no more: ^{ak} even according to the sub-
stance shall be his exchange, ^{al} and he shall enjoy
it no more.

19 For he hath undone ^{am} many: he hath for-
saken the poor, and hath spoiled houses which
he builded not.

20 Surely he shall feel no quietness in his bo-
dy, neither shall he reserve of that which he de-
sired.

21 There shall none of his ^{an} meat be left:
therefore none shall hope for his goods.

22 When he shall be filled with his abun-
dance, he shall be in pain, and the hand ^{ao} of all
the wicked shall assail him.

23 He shall be about to fill his belly, but God
shall send upon him his fierce wrath, ^{ap} and shall
cause to rain upon him, even upon his meat.

24 He shall flee from the iron weapons, and
the bow of steel shall strike him through.

25 The arrow is drawn out, and cometh forth
of the ^{aq} body, and shineth of this gall, so fear
cometh upon him.

26 ^{ar} All darkness shall be hid in his secret
places: the fire that is not ^{as} blown shall devour
him, and that which remaineth in his taberna-
cle, shall be destroyed.

27 The heaven shall declare his wickedness,
and the earth shall rise up against him.

28 The ^{at} increase of his house shall go away:
it shall flow away in the day of his wrath.

29 This is the portion of the wicked man
from ^{au} God, and the heritage that he shall have
of God, for his ^{av} words.

5 Y

CHAP.

^{ag} Meaning, that he shall carry nothing away with him
but his sin.

^{ah} As poison that is sweet in the mouth, bringeth de-
struction when it cometh into the body: so all vice at the
first is pleasant, but afterward God turneth it to destruc-
tion.

^{ai} He compareth evil-gotten goods to the venom of
asps, which serpent is most dangerous: noting, that Job's
great riches were not truly come by, and therefore God did
plague him justly for the same.

^{aj} Though God give to all other abundance of his bles-
sings, yet he shall have no part thereof.

^{ak} That is, these ravens and spoilers of the poor shall
enjoy their theft but for a time: for after, God will take
it from them, and cause them to make restitution, so that
it is but an exchange.

^{al} He shall leave nothing to his posterity.

^{am} The wicked shall never be in rest: for one wicked
man shall seek to destroy another.

^{an} Some read, upon his flesh, alluding to Job, whose flesh
was smitten with ^{ao} scab.

^{ap} Some read, of the quiver.

^{aq} All fear and sorrow shall light upon him, when he
thinketh to escape.

^{ar} That is, fire from heaven, or the fire of God's wrath.

^{as} Meaning, the children of the wicked shall flow away
like rivers, and be dispersed in divers places.

^{at} Thus God will plague the wicked.

^{au} Against God, thinking to excuse himself, and to
escape God's hand.

Ecc. Chr.
1520.

C H A P. XXI.

7 Job declareth how the prosperity of the wicked maketh them proud, 15 insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be judged wicked for affliction, neither good for prosperity.

BUT Job answered, and said,

1 Hear diligently my words, and this shall be instead of your consolations.

2 Suffer me that I may speak, and when I have spoken, mock on.

3 Do I direct my talk to man? If it were so, how should not my spirit be troubled?

4 Mark me, and be abashed, and lay your hand upon your mouth.

5 Even when I remember, I am afraid, and fear taketh hold on my flesh.

6 Wherefore do the wicked live, and wax old, and grow in wealth?

7 Their feed is established in their sight with them, and their generation before their eyes.

8 Their houses are peaceable without fear, and the rod of God is not upon them.

9 Their bullock gendereth, and faileth not: their cow calveth, and casteth not her calf.

10 They send forth their children like sheep, and their sons dance.

11 They take the tabret and harp, and rejoice in the sound of the organs.

12 They spend their days in wealth, and suddenly they go down to the grave.

13 They say also unto God, Depart from us: for we desire not the knowledge of thy ways.

14 Who is the Almighty, that we should serve him? and what profit should we have, if we should pray unto him.

15 Lo, their wealth is not in their hand: therefore let the counsel of the wicked be far from me.

16 How oft shall the candle of the wicked be put out? and their destruction come upon them? he will divide their lives in his wrath.

17 They shall be as stubble before the wind, and as chaff that the storm carrieth away.

18 God will lay up the sorrow of the father for his children: when he rewardeth him, he shall know it.

¹ Your diligent marking of my words shall be to me a great consolation.

² As though he would say, I do not talk with man, but with God, who will not answer me, and therefore my mind must needs be troubled.

³ He chargeth them as though they were not able to comprehend this his feeling of God's judgment, and exhorteth them therefore to silence.

⁴ Job proveth ag- inst his adversaries, that God punisheth not straightways the wicked, but oft-times giveth them long life and prosperity: so that we must not judge God just or unjust by the things that appear to our eye.

⁵ They have store of children, lusty and healthful, and in these points he answereth to that which Zophar alledged before.

⁶ Not being tormented with long sickness.

⁷ They desire nothing more than to be exempt from all subjection that they should bear to God: thus Job sheweth his adversaries, that if they reason only by that which is seen by common experience, the wicked that hate God better dealt withal than they that love him.

⁸ It is not their own, but God only lendeth it unto them.

⁹ God keep me from their prosperity.

¹⁰ When God recompenseth his wickedness, he shall know that his prosperity was but vanity.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off?

22 Shall any teach God knowledge, who judgeth the highest things?

23 One dieth in his full strength, being in all ease and prosperity.

24 His breasts are full of milk, and his bones run full of marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall sleep both in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the enterprises wherewith ye do me wrong.

28 For ye say, Where is the prince's house? and where is the tabernacle of the wicked's dwelling?

29 May ye not ask them that go by the way? and ye cannot deny their signs.

30 But the wicked is kept unto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the grave, and remain in the heap.

33 The slimy valley shall be sweet unto him, and every man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vain, seeing in your answers there remain but lyes?

C H A P. XXII.

2 Eliphaz affirmeth that Job is punished for his sins. 6 He accuseth him of unmercifulness, and that he denied God's providence. 21 He exhorteth him to repentance.

THEN Eliphaz the Temanite answered, and said,

1 May a man be profitable unto God, as he that is wise may be profitable to himself?

2 * Is it any thing unto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy ways upright? ^{* Col. 35.7.}

3 Is it for fear of thee that he will accuse thee? or go with thee into judgment?

5 Is

¹ Who sendeth to the wicked prosperity, and punisheth the godly.

² Meaning, the wicked.

³ To wit, the godly.

⁴ As concerning their bodies: and this he speaketh according to the common judgment.

⁵ Thus they called Job's house in derision, concluding that it was destroyed, because he was wicked.

⁶ Which through long travelling have experience and tokens thereof, to wit, that the wicked do prosper, and the godly live in affliction.

⁷ Though the wicked flourish here, yet God will punish him in the last day.

⁸ Though men do flatter him, and none dare reprove him in this world, yet death is token that God will bring him to an account.

⁹ He shall be glad to lie in a slimy pit, who before could not be content with a royal palace.

¹⁰ Saying, that the just in this world had prosperity, and the wicked adversity.

¹¹ Though man were just, yet God could have profit of this his justice: and therefore when he punisheth him, he hath no regard to his justice, but his sin.

¹² Lest thou shouldst reprove or hurt him.

1520. **5** Is not thy wickedness great; and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoiled the cloaths of the naked.

7 To such as were weary thou hast not given water to drink, and hast withdrawn bread from the hungry.

■ But the mighty man^s had the earth, and he that was in authority dwelt in it.

9 Thou hast cast out widows empty, and the arms of the fatherless were broken.

10 Therefore snares^{are} round about thee, and fears shall suddenly trouble thee:

11 Or darkness that thou shouldest not see, and abundance of waters shall cover thee.

12 Is not God on high in the heaven? and behold, the height of the stars how high they are.

13 But thou sayest, How should God know? can he judge through the dark cloud?

14 The clouds hide him that he cannot see, and he walketh in the circle of heaven.

15 Hast thou marked the way of the world, wherein wicked men have walked?

16 Which were cut down before the time, whose foundation was as a river that overflowed.

17 Which said unto God, Depart from us, and asked what the Almighty could do for them.

18 Yet he filled their houses with good things: but let the counsel of the wicked be far from me.

19 The righteous shall see them, and shall rejoice, and the innocent shall laugh them to scorn.

20 Surely, our substance is hid: but the fire hath devoured the remnant of them.

21 Therefore acquaint thyself, I pray thee, with him, and make peace: thereby thou shalt have prosperity.

22 Receive, I pray thee, the law of his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, and thou shalt put iniquity far from thy tabernacle.

24 Thou shalt lay up gold for dust, and the gold of Ophir as the flints of the rivers.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

^f Thou hast been cruel and without charity, and wouldest do nothing for the poor, but for thine own advantage.

^s When thou wast in power and authority, thou didst not justice but wrong.

^h Thou hast not only not shewed pity, but oppressed them.

■ That is, manifold afflictions.

^k He accuseth Job of impiety and contempt of God, though he would say, If thou pass not for men, yet consider the height of God's majesty.

^l That so much the more by that excellent work thou mayest fear God, and reverence him.

■ He reproveth Job as though he denied God's providence, and that he could not see the things that were done in this world.

ⁿ How God hath punished them from the beginning?

^o He proveth God's providence by the punishment of the wicked, whom he taketh away before they bring their wicked purposes to pass.

■ He answereth that which Job had said, ch. 21. 7. that the wicked have prosperity in this world: desiring that he might not be partaker of the like.

■ The just rejoice at the destruction of the wicked for two causes: first, because God sheweth himself judge of the world, and by this means continueth his honour and glory: secondly, because God sheweth that he hath power over his, in that he punisheth their enemies.

^r That is, the state and preservation of the godly is hid

26 And thou shalt then delight in the Almighty, and lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt render thy vows.

28 Thou shalt also decree a thing, and he shall establish it unto thee, and the light shall shine upon thy ways.

29 When others are cast down, then shalt thou say, I am lifted up: and God shall save the humble person.

30 The innocent shall deliver the island, and it shall be preserved by the pureness of thine hands.

C H A P. XXIII.

2 Job affirmeth, that he both knoweth and feareth the power and sentence of the Judge, **10** And that he is not punished only for his sins.

BUT Job answered and said;

2 Though my talk be this day in bitterness, and my plague greater than my groaning;

3 Would God yet I knew how to find him, I would enter unto his place.

4 I would plead the cause before him, and fill my mouth with arguments.

5 I would know the words that he would answer me, and would understand what he would say unto me.

6 Would he plead against me with his great power? No, but he would put strength in me.

7 There the righteous might reason with him, so I should be delivered for ever from my Judge.

8 Behold, if I go to the east, he is not there: if to the west, yet I cannot perceive him:

9 If to the north where he worketh, yet I cannot see him: he will hide himself in the south, and I cannot behold him.

10 But he knoweth my way, and trieth me, and I shall come forth like gold.

11 My foot hath followed his steps: his way have I kept, and have not declined.

12 Neither have I departed from the commandment of his lips, and I have esteemed the words of his mouth more than mine appointed food.

13 Yet

under God's wings.

^s Meaning, of the wicked.

^t He exhorteth Job to repentance, and to return to God.

^u God will restore unto thee all thy substance.

■ Which shall be in abundance like dust.

^x That is, the favour of God.

^y God will deliver his when the wicked are destroyed round about them, in the flood and in Sodom.

■ God will deliver a whole country from peril, even for the just man's sake.

^a He sheweth the just cause of his complaining, and as touching that Eliphaz had exhorted him to return to God, ch. 22. 21. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

■ Using his absolute power, and saying, Because I am God, I may do what I will.

■ Of his mercy he would give power to answer him.

^d When he of his mercy hath given strength maintain their cause.

^c Meaning, that if he consider God's justice, he is not able to comprehend his judgments, what side part soever he turneth himself.

■ God hath this pre-eminence above me, that he knoweth my way: to wit, that I am innocent, and I am not able judge of his works: he sheweth also his confidence, that God doth visit him for his profit.

■ His word is precious unto me, than the meat wherewith the body is sustained.

Def. Chr.
1520.

13 Yet he is in one *mind*, and who can ^a turn him? yea, he doeth what his mind desireth.

14 For he will perform that which ^a decreed me, and ^b many such things *are* with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For ^a God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in ^a darkness, but he hath hid the darkness from my face.

C H A P. XXIV.

2 *Job describeth the wickedness of men, and sheweth what curse belongeth to the wicked.* 12 *How all things are governed by God's providence.* 17 *And the destruction of the wicked.*

HOW should not the times ^a be hid from the Almighty, seeing that they which know him, see not his ^a days?

1 ^a Some remove the land-marks, that rob the flocks and feed thereof.

3 They lead away the asses of the fatherless, and take away the widow's ox to pledge.

4 They make the poor to turn out of the way, so that the poor of the earth hide themselves ^a together.

5 Behold, *others* as wild asses in the wilderness go forth to their business, and ^a rise early for a prey: the wilderness ^a giveth him and his children food.

6 They reap ^a his provision in the field, but they gather the late ^a vintage of the wicked.

7 They cause the naked to lodge without garment, and without covering in the cold.

8 They are wet with the showers of the mountains, ^a and they embrace the rock for want of a covering.

9 They pluck the fatherless ^a from the breast, and take the pledge of ^a the poor.

10 They cause him to go naked without cloathing, and take the gleaning from the hungry.

11 They that make oil ^a between their walls, and tread their wine-presses, suffer thirst.

12 Men ^a cry out of the city, and the souls of the slain ^a cry out: yet God doth ^a not charge them with folly.

^a Job confesseth that at this present he felt not God's favour, and yet was assured that he had appointed him to a good end.

^b In many points man is not able to attain to God's judgments.

^c That I should not be without fear.

^d He sheweth the cause of his fear, which is, that he being in trouble, seeth no end, neither yet knoweth the cause.

^e Thus Job speaketh in his passions, and after the judgment of the flesh: that is, that he seeth not the things that are done at times, neither yet hath a peculiar care over all, because he punisheth not the wicked, nor revengeth the godly.

^f When he punisheth the wicked, and rewardeth the good.

^g And for cruelty and oppression dare not shew their faces.

^h That is, spare no diligence.

ⁱ He and his, live by robbing and murdering.

^j Meaning, the poor man's.

^k Signifying, that one wicked man will not spoil another, but for necessity.

^l The poor are driven by the wicked into the rocks and holes, where they cannot lie dry for the rain.

^m That is, they so pillage and strip the poor widow, that she cannot have to sustain herself that she may be able to give her child suck.

ⁿ That is, his garment, wherewith he should be covered or clad.

13 These are they that abhor the ^a light: they know not the ways thereof, nor continue in the paths thereof.

14 The murderer riseth early, and killeth the poor and the needy: and in the night he is as a thief.

15 The eye also of the ^a adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They dig through houses in the dark, which they marked for themselves in the day: they know not the light.

17 But the morning is even to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift upon the ^a waters: their ^a portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the dry ground and heat consume the snow waters, so shall the grave ^a the sinners.

20 ^a The pitiful man shall forget him: the worm shall feel his sweetness: he shall be no more remembered, and the wicked shall be broken like a tree.

21 He ^a doth evil intreat the barren, that doth not bear, neither doth he good to the widow.

22 He draweth also the ^a mighty by his power, and when he riseth up, none is sure of life.

23 Though men give him assurance to be in safety, yet his eyes are upon their ways.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are destroyed and cut off as the top of an ear of corn.

25 But if it be not ^a so, where is he? or who will prove me a lyar, and make my words of no value?

C H A P. XXV.

Bildad proveth that no man is clean nor without sin before God.

THEN answered Bildad the Shuhite, and said,

2 ^a Power and fear is with him that maketh peace in his high places.

3 Is

^a In such places which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger.

^b For the great oppression and extortion.

^c Cry out and call for vengeance.

^d God doth not condemn the wicked, but seemeth to pass over it by his long silence.

^e That is, God's word, because they are reproved thereby.

^f By these particular vices and the licence thereunto, he would prove that God punisheth not the wicked, and rewardeth the just.

^g He fleeth to the waters for his succour.

^h They think that all the world is bent against them, and dare not go by the high-way.

ⁱ As the dry ground ^a never full with waters, so will they never cease sinning till they come to the grave.

^j Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Job cometh to himself, and sheweth his confidence.

^k He sheweth why the wicked shall not be lamented, because he did not pity others.

^l He declareth that after that the wicked have destroyed the weakest, they will do like to the stronger, and therefore they are justly prevented by God's judgments.

^m That is, that contrary ^a your reasoning, no man can give a perfect reason of God's judgments, let ^a be reproved.

ⁿ His purpose is to prove, that albeit God try and afflict the just, yet soon after he sendeth prosperity; and because he did not so to Job, he concludeth that he is wicked.

Def. Chr.
1520.

Ref. Chr. 3 Is there any number in his armies? and upon whom shall not his light arise?
1520.

4 And how may a man be justified with God? or how can he be clean that is born of woman?

5 Behold, he will give no light to the moon, and the stars are unclean in his sight.

6 How much more man, a worm, even the son of man, which is but a worm?

C H A P. XXVI.

Job sheweth that man cannot help God, and proveth it by his miracles.

BUT Job answered, and said,
2 Whom helpest thou? him that hath no power? savest thou the arm that hath no strength?

3 Whom counellest thou? him that hath no wisdom? thou shewest right well the thing is.

4 To whom dost thou declare these words? or whose spirit cometh out of thee?

5 The dead things are formed under the waters, and near unto them.

6 The grave is naked before him, and there is no covering for destruction.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

He bindeth the waters in his clouds, and the cloud is not broken under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath set bounds about the waters, until the day and night come to an end.

11 The pillars of heaven tremble and quake at his reproof.

12 The sea is calm by his power, and by his understanding he smiteth the pride thereof.

13 His Spirit hath garnished the heavens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his ways: but how little a portion hear we of him? and who can understand his fearful power?

C H A P. XXVII.

3 The constancy and perfectness of Job. 13 The reward of the wicked and of the tyrants.

¹ Who can hide him from his presence?

That is, be just in respect of God?

If God shew his power, the moon and stars cannot have that light which is given them, much less can man have any excellency, but of God.

Thou concludest nothing: for neither thou helpest me, which am destitute of all help, neither yet speakest sufficiently God's behalf, who hath need of thy defence.

But thou dost not apply it to the purpose.

That is, moveth thee to speak this.

Job beginneth to declare the force of God's power and providence in the mines and metals in the deep places of the earth.

There is nothing hid in the bottom of the earth, but he seeth it.

Meaning, the grave wherein things putrify.

He causeth the whole heaven to turn about the north pole.

That is, he hideth the heavens, which are called his throne.

So long this world endureth.

Not that heaven hath pillars to uphold it, but he speaketh by similitude, as though he would say, The heaven itself is not able to abide his reproach.

Which is figure of stars fashioned like a serpent, because of the crookedness.

If these few things, which we see daily with our eyes, declare his great power and providence, how much

Moreover Job proceeded and continued his parable; saying, Ref. Chr. 1520.

2 The living God hath taken away my judgment: for the Almighty hath put my soul in bitterness.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lips surely shall speak wickedness; and my tongue shall utter no deceit.

5 God forbid that I should justify you: until I die, I will never take away mine innocency from myself.

6 I will keep my righteousness, and will not forsake it: mine heart shall not reprove me of my days.

7 Mine enemy shall be the wicked, and he that riseth against me, as the unrighteous.

8 For what hope hath the hypocrite when he hath heaped up riches, if God take away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he set his delight on the Almighty? will he call upon God at all times?

11 I will teach you what is in the hand of God, and I will not conceal that which is with the Almighty.

12 Behold, all ye yourselves have seen it: why then do you thus vanish in vanity?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almighty.

14 If his children be in great number, the sword shall destroy them, and his posterity shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widows shall not weep.

16 Though he should heap up silver as the dust, and prepare raiment the clay,

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carry him away by night.

21 The east wind shall take him away, and

5 Z he

would they appear if we were able to comprehend all his works?

He hath so sore afflicted me, that men cannot judge of mine uprightness: for they judge only by outward signs.

Howsoever judge of me, yet will I not speak contrary that which I have said, and so do wickedly betraying the truth.

Which condemn me as a wicked man, because the hand of God is upon me.

I will not confess that God doth thus punish me for my sins.

Of my life past.

What advantage hath the dissembler to gain never so much, seeing he shall lose his own soul?

That is, what God reserveth himself, and whereof he giveth not the knowledge to all.

That is, these secret judgments of God, and yet do not understand them.

Why maintain you then this error?

Thus will God order the wicked and punish him, even unto his posterity.

None shall lament him.

Which breedeth in another man's possession or garment, but is soon shaken out.

He meaneth that the wicked tyrants shall not have quiet death, nor be buried honourably.

Bef. Chr. 1520. he shall depart: and it shall hurl him out of his place.

22 And God shall cast upon him, and not spare, though he would fain flee out of his hand.

23 Every man shall clap their hands at him, and hiss at him out of their place.

C H A P. XXVIII.

Job sheweth that the wisdom of God is unsearchable.

THE silver surely hath his vein, and the gold his place, where they take it.

2 Iron is taken out of the dust, and brass is molten out of the stone.

3 God putteth an end to darkness, and he trieth the perfection of all things: he setteth a bond of darkness, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foot, being higher than man, are gone away.

5 Out of the same earth cometh bread, and under it, as it were, fire is turned up.

6 The stones thereof are place of sapphires, and the dust of it is gold.

7 There is path which no fowl has known, neither hath the kite's eye seen it.

8 The lion's whelps have not walked it, nor the lion passed thereby.

9 He putteth his hand upon the rocks, and overthroweth the mountains by the roots.

10 He breaketh rivers in the rocks, and his eye seeth every precious thing.

11 He bindeth the floods, that they do not overflow, and the thing that is hid, bringeth he to light.

12 But where is the wisdom found? and where is the place of understanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be given for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onyx, nor the sapphire.

17 The gold nor the crystal shall be equal unto it, nor the exchange shall be for plate of fine gold.

18 No mention shall be made of coral, nor of the gabfish: for wisdom is more precious than pearls.

19 The topaz of Ethiopia shall not be

equal unto it, neither shall it be valued with the wedge of pure gold. Bef. Chr. 1520.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all the living, and is hid from the fowls of the heaven?

22 Destruction and death say, We have heard the fame thereof with our ears.

23 But God understandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is under heaven,

25 To make the weight of the winds, and to weigh the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it, and also considered it.

28 And unto man he said, Behold, the fear of the Lord is wisdom, and to depart from evil is understanding. Prov. 1.7.

C H A P. XXIX.

1 Job complaineth of the prosperity of the time past. 7, 21 His authority, 12 justice and equity.

SO Job proceeded and continued his parable, saying,

2 Oh that I were in times past, when God preserved me! † Heb. mansibfwa.

3 When his light shined upon mine head: and when by his light I walked through the darkness,

4 As I was in the days of my youth: when God's providence was upon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths with butter, and when the rock poured me out rivers of oil:

7 When I went out to the gate, even to the judgment-seat: and when I caused them to prepare my seat in the street.

8 The young men saw me, and hid themselves, and the aged arose, and stood up.

9 The princes stayed talk, and laid their hand on their mouth.

10 The voice of princes was hid, and their tongue cleaved to the roof of their mouth.

11 And when the ear heard me, it blessed me: and when the eye saw me, it gave witness to me.

12 For I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The

† His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdom of God.

‡ There is nothing but it is compassed within certain limits, and hath end, but God's wisdom.

§ Meaning, him that dwelleth thereby.

¶ Which a man cannot wade through.

‡ That is, corn, and underneath brimstone or coal, which easily conceiveth fire.

§ He alludeth to the mines and secrets of nature, which are under the earth, whereinto neither fowls nor beasts can enter.

¶ After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.

‡ Though God's power and wisdom may be understood in earthly things, yet his heavenly wisdom cannot be attained unto.

§ It is too high thing for man to attain unto in this world.

¶ It neither be bought for gold nor precious stones, but is only the gift of God.

‡ Which is thought to be kind of precious stone.

§ Meaning, that there is natural means, whereby might attain to the heavenly wisdom: which he meaneth by the fowls that fly high.

¶ He maketh God only the author of this wisdom, and the giver thereof.

‡ He declareth that man hath so much of this heavenly wisdom, as he sheweth by fearing God, and departing from evil.

§ When I felt his favour.

¶ I was free from affliction.

‡ That is, seemed by evident tokens to be more present with me.

§ By these similitudes he declareth the great prosperity that he was in, so that he had no occasion be such a sinner as they accused him.

¶ Being ashamed of their lightness, and afraid of my gravity.

‡ Acknowledging my wisdom.

§ All that heard me, praised me.

¶ Testifying, that I did good justice.

‡ Because his adversaries did so much charge him with wickedness, he is compelled to render account of his life.

13 The blessing of him that was ready to perish, came upon me, and I caused the widow's heart to rejoice.

14 I put on justice, and it covered me: my judgment was as a robe, and a crown:

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father unto the poor, and when I knew not the cause, I sought it out diligently.

17 I brake also the jaws of the unrighteous man, and pluckt the prey out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 For my root is spread out by the water, and the dew shall lie upon my branch.

20 My glory shall renew toward me, and my bow shall be restored in mine hand.

21 Unto me men gave ear, and waited, and held their tongue at my counsel.

22 After my words they replied not, and my talk dropped upon them.

23 And they waited for me, for the rain, and they opened their mouth for the latter rain.

24 If I laughed on them, they believed it not: neither did they cause the light of my countenance to fall.

25 I appointed out their way, and did sit as chief, and dwelt as king in the army, and like him that comforteth the mourners.

C H A P. XXX.

1 Job complaineth that he is contemned of the most contemptible, 11, 21 because of his adversity and affliction. 23 Death is the house of all flesh.

BUT now they that were younger than I, mock me: yea, they whose fathers I have refused set with the dogs of my flocks.

2 For whereto should the strength of their hands have served me, seeing age^a perished in them?

3 For poverty and famine they were solitary, fleeing into the wilderness, which is dark, desolate, and waste.

4 They cut up nettles by the bushes, and the juniper-roots was their meat.

5 They were chased forth from among men: they shouted at them as at a thief:

6 Therefore they dwelt in the cliffs of rivers, in the holes of the earth and rocks.

7 They roared among the bushes, and under the thistles they gathered themselves.

8 They were the children of fools, and the

^a That is, I did succour him that was in distress, and he had cause to praise me.

^b I delighted to do justice, others did to wear costly apparel.

^c That is, at home in my bed, without all trouble and unquietness.

^d My felicity doth increase.

^e That is, pleasant unto them.

^f As the dry ground thirsteth for the rain.

^g That is, they thought it not to be a jest, as they thought not that I would condescend unto them.

^h They were afraid to offend me, and cause me to be angry.

ⁱ I had them in commandment.

^j That is, mine estate is changed, and whereas before the ancient men were glad to do reverence, the young men now contemn me.

^k Meaning, to be my shepherds, or to keep my dogs.

^l That is, their fathers died for famine before they came to age.

^m Job sheweth that these that mocked him in his affliction, were like their fathers, wicked and lewd fellows, such as he here describeth.

ⁿ They make songs of me, and mock at my misery.

children of villains, which were more vile than the earth.

9 And now am I their song; and I am their talk.

10 They abhor me, and flee far from me, and spare not to spit in my face:

11 Because that God hath loosed my cord, and humbled me; they have loosed the bridle before me.

12 The youth rise up at my right hand: they have pushed my feet, and have trod on me as on the paths of their destruction.

13 They have destroyed my paths: they took pleasure at my calamity; they had none help.

14 They came as a great breach of waters; and under this calamity they come on heaps.

15 Fear is turned upon me: and they pursue my soul as the wind, and mine health passeth away as a cloud.

16 Therefore my soul is now poured out upon me, and the days of affliction have taken hold on me.

17 It pierceth my bones in the night, and my sinews take no rest.

18 For the great vehemency is my garment changed, which compasseth about the collar of my coat.

19 He hath cast me into the mire; and I am become like ashes and dust.

20 When I cry unto thee, thou dost not hear me, neither regardest me when I stand up.

21 Thou turnest thyself cruelly against me, and art my enemy unto me with the strength of thine hand.

22 Thou takest me up, and causest me to ride upon the wind, and makest my strength fail.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the living.

24 Doubtless none stretch his hand unto the grave, though they cry in his destruction.

25 Did not I weep with him that was in trouble? Was not my soul in heaviness for the poor?

26 Yet when I looked for good, evil came unto me: and when I waited for light, there came darkness.

27 My bowels did boil without rest: for the days of affliction come upon me.

28 I went mourning without sun: I stood up in the congregation and cried.

29 I

^a God hath taken from me the force, credit and authority, wherewith I kept them in subjection.

^b He said that the young men, when they saw him, hid themselves, as ch. 29. 8. and now in his misery they were impudent and licentious.

^c That is, they sought by all means how they might destroy me.

^d They need none help them.

^e By my calamity they took an occasion against me.

^f My life faileth me, and I am half dead.

^g Meaning, sorrow.

^h That is, God hath brought me into contempt.

ⁱ He speaketh thus to accuse God, but he declare the vehemency of his affliction, whereby he was carried beside himself.

^j He compareth his afflictions to a tempest or whirlwind.

^k None deliver me thence, though they lament at my death.

^l Instead of comforting, they mocked me.

^m Not delighting in any worldly thing, no not so much as in the sun.

ⁿ Lamenting them that were in affliction, and moving others to pity them.

29 I am a brother in the dragons, and a companion to the ostriches.

30 My skin is black upon me, and my bones are burnt with heat.

31 Therefore mine harp is turned to mourning, and mine organs into the voice of them that weep.

C H A P. XXXI.

Job reciteth the innocency of his living, and number of his virtues, which declareth what ought to be the life of the faithful.

I MADE a covenant with mine eyes, why then should I think on a maid?

2 For what portion should I have of God from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked, and strange punishment to the workers of iniquity?

4 Doth not he behold my ways, and tell all my steps?

5 If I have walked in vanity, or if my foot hath made haste to deceit,

6 Let God weigh me in the just balance, and he shall know mine uprightnes.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaved to mine hands,

8 Let me sow, and let another eat: yea, let my plants be rooted out.

9 If mine heart hath been deceived by a woman, or if I have laid wait at the door of my neighbour,

10 Let my wife grind unto another man, and let other men bow down upon her:

11 For this is wickedness, and iniquity to be condemned:

12 Yea, this is fire that shall devour destruction, and which shall root out all mine increase,

13 If I did contemn the judgment of my servant, and of my maid, when they did contend with me,

14 What then shall I do when God standeth up? and when he shall visit me, what shall I answer?

15 He that hath made me in the womb, hath he not made him? hath not he alone fashioned us in the womb?

16 If I restrained the poor of their desire, or have caused the eyes of the widow to fail,

17 Or have eaten my morsels alone, and the fatherless hath not eaten thereof,

18 (For from my youth he hath grown up with me as with a father, and from my mother's womb I have been a guide unto her)

19 If I have seen any perish for want of clothing, or any poor without covering:

20 If his loins have blessed me, because he was warmed with the fleece of my sheep:

21 If I have lift up mine hand against the fatherless, when I saw that I might help him in the gate:

22 Let mine arm fall from my shoulder, and mine hand be broken from the bone.

23 For God's punishment was fearful unto me, and I could not be delivered from his highness.

24 If I made gold mine hope, or have said to the wedge of gold, Thou art my confidence:

25 If I rejoiced because my substance was great, or because mine hand had gotten much:

26 If I did behold the sun, when it shined, or the moon walking in her brightness:

27 If mine heart did flatter me in secret, or if my mouth did kiss mine hand:

28 (This also had been iniquity to be condemned: for I had denied the God above).

29 If I rejoiced his destruction that hated me, or moved to joy when evil came upon him:

30 Neither have I suffered my mouth to sin, by wishing a curse unto my soul.

31 Did not the oracle of my tabernacle say, Who shall give us of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the street, but I opened my doors unto him, that went by the way.

33 If I have hid my sin, as Adam, concealing mine iniquity in my bosom:

34 Though I could have made afraid a great multitude, yet the most contemptible of the families did fear me: so I kept silence, and went not out of the door.

35 O that I had some to hear me! behold my sign that the Almighty will witness for me: though mine adversary should write a book against me:

36 Would not I take it upon my shoulder, and bind it as a crown unto me?

37 I will tell him the number of my goings, and go unto him as a prince.

38 If

I am like the wild beasts that desire most solitary places.

With the heat of affliction.

I kept mine eyes from all wanton looks.

Would not God then have punished me?

Job declareth that the fear of God is a bridle to stay him from all wickedness.

He sheweth wherein his uprightnes standeth, that is, inasmuch as he was blameless before men, and sinned not against the second table.

That is, hath accomplished the lust of mine eye.

According to the curse of the law, Deut. 28. 33.

Let her be made a slave.

He sheweth, that albeit man neglect the punishment of adultery, yet the wrath of God will not cease till such he destroyed.

When they thought themselves evil intreated by me.

If I had oppressed others, how should I have escaped God's judgment?

He was moved to shew pity unto servants, because they were God's creatures as he was.

By long waiting for her request.

He nourished the fatherless, and maintained the wi-

dow's cause.

To oppress him and do him injury.

Let me rot in pieces.

I refrained not from sinning for fear of men, but because I feared God.

If I was proud of my worldly prosperity and felicity, which is eminent by the shining of the sun and the brightness of the moon.

If mine doings delighted me.

By putting confidence in any thing but in him alone.

My servants moved me to be revenged of mine enemy, yet did I never with him hurt.

And I confessed it freely: whereby it is evident that he justified himself before men and before God.

That is, I revered the most weak and contemned, and was afraid not to offend them.

I suffered them to speak evil of me, and would not out of my house to revenge it.

This is a sufficient token of my righteousness, that God is my witness and will justify my cause.

Should not this book of his accusations be a praise and commendation to me?

I will make him account of all my life, without fear.

38 If my land * cry against me, or the furrows thereof complain together :

39 If I have eaten the fruits thereof without silver : or if I have grieved ^z the souls of the masters thereof :

40 Let thistles grow instead of wheat, and cockle in the stead of barley.

The ^z words of Job are ended.

C H A P. XXXII.

2 Elihu reproveth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

SO these three men ceased to answer Job, because he [†] esteemed himself just.

2 Then the wrath of Elihu the son of Barachel the ^z Buzite, of the family of ^z Ram, was kindled : his wrath, I say, was kindled against Job, because he justified himself ^z more than God.

3 Also his anger was kindled against his three friends, because they could not find an answer, and yet condemned Job.

4 (Now Elihu had waited till Job had spoken : for ^z they were more ancient in years than he.)

5 So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu, the son of Barachel the Buzite, answered and said, I am young in years, and ye are ancient : therefore I doubted, and was afraid to shew you mine opinion.

7 For I said, The ^z days shall speak, and the multitude of years shall teach wisdom.

8 Surely there is a spirit in man, ^z but the inspiration of the Almighty giveth understanding.

9 Great men are not *always* wise, neither do the aged *always* understand judgment.

10 Therefore I say, Hear me, and I will shew also mine opinion.

11 Behold, I did wait upon your words, and hearkened unto your knowledge, whilst you sought out ^z reasons.

12 Yea, when I had considered you, lo, there was none of you that reproveth Job, nor answered his words :

13 Left ye should say, We have ^z found wisdom : for God hath cast him down, and no man.

14 Yet hath ^z he not directed *his* words to me, neither will I answer ^z him by your words.

15 Then they fearing, answered no more, but left off their talk. Bef. Chr. 1520.

16 When I had waited (for they spake not, but stood still, and answered no more)

17 Then answered I in my turn, and I shewed mine opinion.

18 For I am full of ^z matter, and the spirit within me compelleth me.

19 Behold, my belly is ^z the wine which hath ^z vent, and like the new bottles that burst.

20 Therefore will I speak, that I may take breath : I will open my lips, and will answer.

21 I will not now accept the person of man, neither will I give titles to man.

22 For I may not give ^z titles, lest my Maker should take me away suddenly.

C H A P. XXXIII.

5 Elihu accuseth Job of ignorance. 14 He sheweth that God hath divers means to instruct man, and to draw him from sin. 19, 29 He afflicteth man, and suddenly delivereth him. 26 Man being delivered, giveth thanks to God.

WHEREFORE, Job, I pray thee, hear my talk, and hearken unto all my words.

2 Behold, now, I have opened my mouth : my tongue hath spoken in my mouth.

3 My words are in the uprightness of mine heart, and my lips shall speak pure knowledge.

4 The ^z Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst give me answer, prepare thyself, and stand before me.

6 Behold, I am according to thy wish in ^z God's stead : I am also formed of the clay.

7 Behold, my terror shall not fear thee, neither shall my hand be ^z heavy upon thee.

8 Doubtless thou hast spoken in mine ears, and I have heard the voice of *thy* words.

9 I am ^z clean without sin : I am innocent, and there is no iniquity in me.

10 Lo, he hath found occasion against me, and counted me for his enemy.

11 He hath put my feet in the stocks, and looketh narrowly unto all my paths.

12 Behold, in this hast thou not done right : I will answer thee, that God is greater than man.

13 Why dost thou strive against him ? for he doth not ^z give account of all his matters.

14 For God speaketh ^z once or twice, and one seeth it not.

6 A

15 In

* As though I had with-holden their wages that laboured in it.

z Meaning, that he was ^z briber nor extortioner.

z That is, the talk which he had with his three friends.

z Which came of Buz the son of Nahor, Abraham's brother.

b Or, ^z the Chaldee paraphrase readeth, Abram.

z By making himself innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient, which have experience.

f It is ^z special gift of God that man hath understanding, and cometh neither of nature, nor by age.

z To prove that Job's affliction ^z for his sins.

b And flatter yourselves, ^z though you had ^z him.

z To wit, Job.

z He useth almost the like arguments, but without taunting and reproaches.

z I have conceived in my mind great store of reasons.

z I will neither have regard ^z riches, credit, nor ^z

thority, but will speak the very truth.

z The Hebrew word signifieth, ^z change the name, ^z to call a fool a wise man : meaning, that he would not cloak the truth to flatter ^z.

z I confess the power of God, and ^z one of his, therefore thou oughtest ^z hear me.

z Because Job had wished ^z dispute his cause with God, ch. 16. 21. so that he might do it without fear, Elihu saith, he will reason in God's stead, whom he needeth ^z fear, because he is a man made of the same matter that he is.

z I will not handle thee so roughly ^z these others have done.

z He repeateth Job's words, whereby he protested his innocency in divers places, but especially in the 13th, 16th and 30th chapters.

z The cause of his judgments is ^z always declared ^z

z Though God by sundry examples of his judgments speak unto man, yet the reason thereof is not known : yea and though God should speak, yet he is not understood.

15 In dreams and visions of the night, when sleep falleth upon men, and they sleep upon their beds,

16 Then he openeth the ears of men, even by their corrections, which he had sealed,

17 That he might cause man to turn away from his enterprize, and that he might hide the pride of man,

18 And keep back his soul from the pit, and that his life should not pass by the sword.

19 He is also stricken with sorrow upon his bed, and the grief of his bones is sore,

20 So that his life causeth him to abhor bread, and his soul dainty meat.

21 His flesh faileth that it cannot be seen, and his bones which were not seen, clatter.

22 So his soul draweth to the grave, and his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness,

24 Then will he have mercy upon him, and will say, Deliver him, that he go not down into the pit: for I have received a reconciliation.

25 Then shall his flesh be as fresh as a child's, and shall return as in the days of his youth.

26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and if one say, I have sinned, and perverted righteousness, and it did not profit me,

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things will God work twice or thrice with a man,

30 That he may turn back his soul from the pit, to be illuminate in the light of the living.

31 Mark well, O Job, and hear me: keep silence, and I will speak.

32 If there be matter, answer me, and speak: for I desire to justify thee.

33 If thou hast not, hear me: hold thy tongue, and I will teach thee wisdom.

C H A P. XXXIV.

5 *Elihu chargeth Job that he calleth himself righteous.* 12 *He sheweth that God is just in his*

^a God, saith he, speaketh commonly either by visions, to teach us the cause of his judgments; or else, by afflictions, or by his messengers.

^b That is, determined to send upon them.

^c He sheweth for what end God sendeth afflictions: to beat down man's pride, and to turn from evil.

^d That is, his painful and miserable life.

^e To them that shall bury him.

^f A man sent of God to declare his will.

^g A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God unto sinners: and wherein man's righteousness standeth, which is thought the justice of Jesus Christ, and faith therein.

^h He sheweth that it is a sure token of God's mercy toward sinners, when he causeth his word to be preached unto them.

ⁱ That is, the minister shall by the preaching of the word pronounce unto him the forgiveness of sins.

^k He shall feel God's favour and rejoice: declaring hereby, wherein standeth the true joy of the faithful: and that God will restore him to health of body, which is a token of his blessing.

^l God will forgive his sins, and accept him as just.

^m That is, done wickedly.

ⁿ But my sin hath been the cause of God's wrath toward me.

^o God will forgive the penitent sinner.

judgments. 24 *God destroyeth the mighty.* 30 *Def. Clr.*
By him the hypocrite reigneth. 1520.

Moreover Elihu answered, and said,
2 Hear my words, ye wise men, and hearken unto me, ye that have knowledge.

3 For the ear trieth the words, as the mouth tasteth meat.

4 Let us seek judgment among us, and let us know among ourselves what is good.

5 For Job hath said, I am righteous, and God hath taken away my judgment.

6 Should I lye in my right? my wound of the arrow is grievous without my sin.

7 What man is like Job that drinketh scornfulness like water?

8 Which goeth in the company of them that work iniquity, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing that he should walk with God.

10 Therefore hearken unto me, ye men of wisdom: God forbid that wickedness should be in God, and iniquity in the Almighty.

11 For he will render unto man according to his work, and cause every one to find according to his way.

12 And certainly God will not do wickedly, neither will the Almighty pervert judgment.

13 Whom hath he appointed over the earth beside himself? or who hath placed the whole world? Chap. 33.

14 If he set his heart upon man, and gather unto himself his spirit and his breath,

15 All flesh shall perish together, and man shall return unto dust.

16 And if thou hast understanding, hear this, and hearken to the voice of my words.

17 Shall he that hateth judgment govern? and wilt thou judge him wicked that is most just?

18 Wilt thou say unto a king, Thou art wicked? or to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, and regardeth not the rich more than the poor? for they be all the work of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall pass

^a Meaning, oft times, even oft as a sinner doth repent.

^b If thou doubt of any thing, see occasion to speak against it.

^c That is, to shew thee wherein man's justification consisteth.

^d Which is esteemed wise of the world.

^e Let us examine the matter uprightly.

^f That is, hath afflicted without measure.

^g Should I say, I am wicked, being innocent?

^h I am sorer punished than my sin deserveth.

ⁱ Which is compelled to receive reproach and scorns of many for his foolish words.

^k Meaning that Job like the wicked, because he seemed not to glorify God, and submit himself to his judgments.

^l He wresteth Job's words, who said that God's children are oft-times punished in this world, and the wicked go free.

^m That is, live godly, Gen. 5. 22.

ⁿ To destroy him.

^o The breath of life which he gave man.

^p If God were not just, how could he govern the world?

^q If man of nature fear to speak evil of such as have power, then much more ought he to be afraid to speak evil of God.

^r When they look not for it.

^s The messengers or visitation that God shall send.

Job Chapter XXXIV Verse II.



ELIHOI reproving JOB.

W. H. J.

Bef. Chr. 1520. pass forth and take away the mighty without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

22 There is no darkness or shadow of death, that the workers of iniquity might be hid therein.

23 For he will not lay on man so much that he should enter into judgment with God.

24 He shall break the mighty without seeking, and shall set up other in their stead.

25 Therefore shall he declare their works: he shall turn the night, and they shall be destroyed.

26 He striketh them as wicked men in the places of the seers,

27 Because they have turned back from him, and would not consider all his ways.

28 So that they have caused the voice of the poor to come unto him, and he hath heard the cry of the afflicted.

29 And when he giveth quietness, who can make trouble? and when he hideth his face, who can behold him, whether it be upon nations, or upon a man only?

30 Because the hypocrite doth reign, and because the people are inared.

31 Surely it appertaineth unto God to say, I have pardoned, I will not destroy.

32 But if I see not, teach thou me: if I have done wickedly, I will do no more.

33 Will he perform the thing through thee? for thou hast reproved it, because that thou hast chosen, and not I: now speak what thou knowest.

34 Let men of understanding tell me, and let wise man hearken unto me.

35 Job hath not spoken of knowledge, neither were his words according to wisdom.

36 I desire that Job may be tried unto the end, touching the answers for wicked men.

37 For he addeth rebellion unto his sin: he clappeth his hands among us, and multiplieth his words against God.

CHAP. XXXV.

6 Neither doth godliness profit, or ungodliness hurt God, but man. 13 The wicked cry unto God, and are not heard.

ELIHU spake moreover, and said, 2 Thinkest thou this right, that thou hast said, I am more righteous than God?

^d God doth not afflict man above measure, so that he should have occasion to contend with him.

^e For all his creatures are at hand to serve him, so that he needeth not to seek for any other army.

^f Make them manifest, that they are wicked.

^g Declare the things that were hid.

^h Meaning, openly in the sight of all men:

ⁱ By their cruelty and extortion.

^k When tyrants sit in the throne of justice, which under pretence of executing justice but hypocrites, and oppress the people, it is a sign that God hath drawn back his countenance and favour from that place.

^l Only it belongeth to God to moderate his corrections, and not unto man.

^m Thus Elihu speaketh in the person of God, as it were mocking Job, because he would be wiser than God.

ⁿ Will God use thy counsel in doing his works?

^o Thus he speaketh in the person of God, as though Job should chuse and refuse affliction at his pleasure.

^p That he may speak as much as he can, that may answer him and all the wicked that shall use such arguments.

^q He standeth stubbornly in the maintenance of his cause.

^r Job never spake these words: but because he maintain-

3 For thou hast said, What profiteth it thee, and what availeth it me, to purge from my sin?

4 Therefore will I answer thee, and thy companions with thee.

5 Look unto the heaven, and see, and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? yea, when thy sins be many, what dost thou unto him?

7 If thou be righteous, what givest thou into him? or what receiveth he at thine hand?

Thy wickedness may hurt man as thou art: and thy righteousness may profit the son of man.

9 They cause many that are oppressed to cry, which cry out for the violence of the mighty.

10 But none saith, Where is God that made me, which giveth songs in the night?

11 Which teacheth us more than the beasts of the earth, and giveth us more wisdom than the fowls of the heaven.

12 Then they cry because of the violence of the wicked, but he answereth not.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, yet judgment is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the evil with great extremity,

16 Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his justice, 9 And wherefore he punisheth. 13 The property of the wicked.

ELIHU also proceeded and said, 2 Suffer me a little, and I will instruct thee: for I have yet to speak on God's behalf.

3 I will fetch my knowledge afar off, and will attribute righteousness unto my Maker.

4 For truly my words shall not be false, and he that is perfect in knowledge speaketh with thee.

5 Behold, the mighty God casteth away none that is mighty and valiant of courage.

6 He

^d his innocency, it seemed though he would say, that God tormented him without just cause.

^e Such as in the like error.

^f If thou canst not controul the clouds, wilt thou presume to instruct God?

^g Neither doth thy sin hurt God, nor thy justice profit him: for he will be glorified without thee.

^h The wicked may hurt man, and cause him to cry, who if he sought God, which sendeth comfort, should be delivered.

ⁱ Because they pray in faith, feeling God's mercies.

^j God is just, howsoever thou judgest of him.

^k For if he did punish thee thou deservest, thou shouldst not be able to open thy mouth.

^l He sheweth that when we speak of God, we must lift up our spirits more high than our natural sense is able to reach.

^m Thou shalt perceive that I am a faithful instructor, and that I speak to thee in the name of God.

ⁿ Strong and constant, and of understanding: for these are the gifts of God, and he loveth them in man: but forasmuch as God punisheth now Job, it is a sign that these are not in him.

6 He maintaineth not the wicked, but he giveth judgment to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with kings in the throne, where he placed them for ever: thus they are exalted.

8 And if they be bound in fetters, and tied with the cords of affliction,

9 Then he will shew them their work and their sins, because they have been proud.

10 He openeth also their ear to discipline, and commandeth them that they return from iniquity.

11 * If they obey and serve him, they shall end their days in prosperity, and their years in pleasures:

12 But if they will not obey, they shall pass by the sword, and perish without knowledge.

13 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

14 Their soul dieth in youth, and their life among the whoremongers.

15 He delivereth the poor in his affliction, and openeth their ear in trouble.

16 Even so would he have taken thee out of the straight place into a broad place, and not shut up beneath: and that which resteth upon thy table, had been full of fat.

17 But thou art full of the judgment of the wicked, though judgment and equity maintain all things.

18 For God's wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliver thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excel in strength.

20 Be not careful in the night, how he destroyeth the people out of their place.

21 Take thou heed: look not to iniquity: for thou hast chosen it rather than affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnify his work, which men behold.

25 All men see it, and men behold it afar off.

26 Behold, God is excellent, and we know him not, neither can the number of his years be searched out.

27 When he restraineth the drops of water, the rain poureth down by the vapour thereof:

28 Which rain the clouds do drop, and let fall abundantly upon man.

29 Who can know the divisions of the clouds, and the thunders of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For thereby he judgeth the people, and giveth meat abundantly.

32 He covereth the light with the clouds, and commandeth them to go against it.

33 His companion sheweth him thereof, and there is anger in rising up.

C H A P. XXXVII.

2 Elibu proveth that the unsearchable wisdom of God is manifest by his works, 4 As by the thunders, 6 The snow, 9 The whirlwind, 11 and the rain.

AT this also mine heart is astonished, and is moved out of his place.

Hear the sound of his voice, and the noise that goeth out of his mouth.

3 He directeth it under the whole heaven, and his light unto the ends of the world.

4 After it noise soundeth: he thundereth with the voice of his majesty, and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice: he worketh great things, which we know not.

6 For he saith to the snow, Be thou upon the earth: likewise to the small rain, and to the great rain of his power.

7 With the force thereof he shutteth up every man, that all men may know his work.

8 Then the beasts go into the den, and remain in their places.

9 The whirlwind cometh out of the South, and the cold from the North wind.

10 At the breath of God the frost is given, and the breadth of the waters is made narrow.

11 He maketh also the clouds to labour, to water the earth, and scattereth the cloud of his light.

12 And

^d Therefore he will not preserve the wicked: but to the humble and afflicted heart he will shew grace.

^e He preferreth the godly to honour.

^f He will move their hearts to feel their sins, that they may come to him by repentance, as he did Manasseh.

^g That is, in their folly or obstination, and so shall be cause of their own destruction.

^h Which are maliciously bent against God, and flatter themselves in their vices.

ⁱ When they are in affliction, they seek not to God for succour, as Aia, 2 Chron. 16. 12. Rev. 15. 11.

^k They die of some vile death, and that before they come to age.

^l If thou hadst been obedient to God, he would have brought thee to liberty and wealth.

^m Thou art altogether after the manner of the wicked: for thou dost murmur against the justice of God.

ⁿ God doth punish thee, lest thou shouldst forget God in thy wealth, and so perish.

^o Be not thou curious in seeking the cause of God's judgments, when he destroyeth any.

^p And so murmur against God through impatience.

^q The works of God are so manifest, that a man may see them afar off, and know God by the same.

^r Our infirmity hindereth us so, that we cannot attain to the perfect knowledge of God.

^s That is, the rain cometh of those drops of water which he keepeth in the clouds.

^t Meaning of the clouds, which he calleth the tabernacle

of God.

^u Upon the cloud.

^v That men cannot come to the knowledge of the springs thereof.

^w He sheweth that the rain hath double use: the one, that it declareth God's judgments, when it doth overflow any places, and the other that it maketh the land fruitful.

^x That is, one cloud to dash against another.

^y The cold vapour sheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounteth up toward the place where the fire is, and so anger is engendred: that is, noise and thunder-claps.

^z At the marveling of the thunder and lightnings: whereby he declareth that the faithful are lively touched with the majesty of God, when they behold his works.

^{aa} That is, the thunder, whereby he speaketh to men to waken their dulness, and to bring them to the consideration of his works.

^{ab} Meaning, the rains and thunders.

^{ac} So that neither small rain nor great, snow, nor any thing else, cometh without God's appointment.

^{ad} By rains and thunders God causeth men to keep themselves within their houses.

^{ae} In Hebrew it is called the scattering wind, because it driveth away the clouds, and purgeth the air.

^{af} That is, is frozen up and dried.

^{ag} Gather the vapours, and move to and fro to water the earth.

^{ah} That is, the cloud that hath lightning in it.

Bef. Chr. 1520.

12. 1. 13.

Bef. Chr. 1520.

12 And it is turned about by his government, that they may do whatsoever he commandeth them upon the whole world :

13 Whether it be for^k punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken unto this, O Job : stand and consider the wondrous works of God.

15 Didst thou know when God disposed them? and caused the^l light of his cloud to shine?

16 Hast thou known^m the variety of the cloud, and the wondrous works of him that is perfect in knowledge?

17 Or how thy cloaths areⁿ warm, when he maketh the earth quiet through the South wind?

18 Hast thou stretched out the heavens, which are strong, and as a molten^o glass?

19 Tell us what we shall say unto him : for we cannot dispose *our matter* because of^p darkness.

20 Shall it be^q told him when I speak? or shall man speak when he shall be^r destroyed?

21 And now men see not the light^s which shineth in the clouds, but the wind passeth and cleanseth them.

22 The^t brightness cometh out of the North: the praise *thereof* is to God, which is terrible.

23 *It is* the Almighty : we cannot find him out : *he is* excellent in power and judgment, and abundant in justice : he^u afflicteth not.

24 Let men therefore fear him : for he will not regard any that are wise in their own conceit.

CHAP. XXXVIII.

¶ *God speaketh to Job, and declareth the weakness of man in the consideration of his creatures, by whose excellency the power, justice, and providence of the Creator is known.*

THEN answered the Lord unto Job out of the^w whirlwind, and said,

2 Who is this that^x darkeneth the counsel by words without knowledge?

3 Gird up now thy loins like a man : I^y will demand of thee, and declare thou unto me.

4 Where wast thou when I laid the^z foundations of the earth? declare, if thou hast understanding.

^k Rain, cold, heat, tempests, and such like, are sent of God, either to punish man, or to profit the earth, or to declare his favour toward man, ch. 36. 31.

^l That is, the lightning break forth in the clouds.

^m Which is sometime changed into rain, snow, or hail, such like.

ⁿ Why thy cloaths should keep thee warm when the south wind bloweth, rather than when any other wind bloweth?

^o For their clearness.

^p That is, our ignorance: signifying that Job was so presumptuous, that he would controul the works of God.

^q Hath God need that any should tell him, when man murmureth against him?

^r If God would destroy man, should he repine?

^s The cloud stoppeth the shining of the sun, that man cannot see it till the wind have chased away the cloud: and if man be not able to attain the knowledge of these things, how much less of God's judgments?

^t In Hebrew, gold: meaning, fair weather and clear gold.

^u Meaning, without cause.

^v That his words might have greater majesty, and that Job might know with whom he had to do.

^w Which by seeking out the secret counsel of God by man's reason maketh it more obscure, and sheweth his

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line over it?

6 Whereupon are the foundations thereof set? or who hath laid the corner-stone thereof?

7 When the stars of the morning^a praised together, and all the^b children of God rejoiced:

8 Or *who* hath shut up the sea with doors, when it issued and came forth out of the womb?

9 When I made the clouds covering thereof, and darkness as the^c swadling-bands thereof:

10 When I stablished my commandment upon it, and set bars and doors,

11 And said, Hitherto shalt thou come, but no farther: and here^d shall it stay thy proud waves.

12 Hast thou commanded the^e morning since thy days? hast thou caused the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might be^f shaken out of it?

14 It is turned as clay to fashion, and all stand up as garment.

15 And from the wicked their light shall be taken away, and the high arm shall be broken,

16 Hast thou entered into the bottoms of the sea? or hast thou walked to seek out the^g depth?

17 Have the gates of death been opened unto thee? or hast thou seen the gates of the shadow of death?

18 Hast thou perceived the breadth of the earth? tell, if thou knowest all this.

19 Where is the way *where* light dwelleth? and where is the place of darkness;

20 That thou shouldest^h receive it in the bounds thereof, and that thou shouldest know the paths to the house thereof?

21 Knewest thou it, because thou wast then born, and *because* the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I haveⁱ hid against the time of trouble, against the day of war and battle?

6 B

24 By

folly.

^y Because he had wished to dispute with God, ch. 13. 3. God reasoneth with him, to declare his rashness.

^z Seeing he could not judge of those things which were done so long before he was born, he was not able to comprehend all God's works: much less the secret causes of his judgments.

^a The stars and dumb creatures said in praise God, because his power, wisdom, and goodness is manifest and known therein.

^b Meaning, the angels.

^c As though the great sea were but as a little babe in the hands of God to turn to and fro.

^d That is, God's decree and commandment, as ver. 10.

^e To wit, rise, since thou wast born.

^f Who having in the night been given to wickedness, cannot abide the light, but hide themselves.

^g The earth, which seemed in the night to have no form, by the rising of the sun is as it were created anew, and all things therein clad with beauty.

^h If thou art not able to seek out the depth of the sea, how much less art thou able to comprehend the counsel of God?

ⁱ That thou mightest appoint it his way and limits.

^j To punish mine enemies with them, as Exod. 9. 18. Josh. 10. 11.

1520. **Bef. Chr.** 24 By what way is the light parted, *which* scattereth the East wind upon the earth?

25 Who hath divided the spouts for the rain? or the way for the lightning of the thunders,

26 To cause it to rain on the earth where no man is, and in the wilderness where there is no man?

27 To fulfil the wild and waste place, and to cause the bud of the herb to spring forth?

28 Who is the father of the rain? or who hath begotten the drops of the dew?

29 Out of whose womb came the ice? who hath ingenerated the frost of the heaven?

30 The waters are hid¹ as with a stone: and the face of the deep is frozen.

31 Canst thou restrain the sweet influences of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? Canst thou also guide Arcturus with his sons?

33 Knowest thou the course of heaven? or canst thou set the rule thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that the abundance of waters may cover thee?

35 Canst thou send the lightnings that they may walk, and say unto thee, Lo, here we are?

36 Who hath put wisdom in the reins? or who hath given the heart understanding?

37 Who can number clouds by wisdom? or who can cause to cease the bottles of heaven,

38 When the earth groweth into hardness, and the clouds are fast together?

C H A P. XXXIX.

■ *The bounty and providence of God, which extendeth even to the young ravens, giveth man full occasion to put his confidence in God. 37 Job confesseth and humbleth himself.*

WILT thou hunt the prey for the lion? or fill the appetite of the lion's whelps,

2 When they couch in their places, and remain in the covert to lie in wait?

3 Who prepareth for the raven his meat, when his birds cry unto God, wandering for lack of meat?

4 Knowest thou the time when the wild goats bring forth young? or dost thou mark when the hinds do calve?

5 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

6 They bow themselves: they bruise their young, and cast out their sorrows. **Bef. Chr.** 1520.

7 *Let* their young wax fat, and grow up with corn: they go forth and return not unto them.

8 Who hath set the wild ass at liberty? or who hath loosed the bonds of the wild ass?

9 *It is I* which have made the wilderness his house, and the salt places his dwellings.

10 He derideth the multitude of the city: he heareth not the cry of the driver.

11 He seeketh out the mountain for his pasture, and searcheth after every green thing.

12 Will the unicorn serve thee? or will he tarry by thy crib?

13 Canst thou bind the unicorn with his band to labour in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour unto him?

15 Wilt thou believe him, that he will bring home thy seed, and gather it unto thy barn?

16 *Hast thou given* the pleasant wings unto the peacocks? or wings and feathers unto the ostrich?

17 Which leaveth his eggs in the earth, and maketh them hot in the dust,

18 And forgetteth that the foot might scatter them, or that the wild beast might break them.

19 He sheweth himself cruel unto his young ones, as they were not his: and is without fear, as if he travailed in vain.

20 For God hath deprived him of wisdom, and hath given him no part of understanding.

21 When time is, he mounteth on high: he mocketh the horse and his rider.

22 Hast thou given the horse strength? or covered his neck with neighing?

23 Hast thou made him afraid the grasshopper? his strong neighing is fearful.

24 He diggeth in the valley, and rejoiceth in his strength: he goeth forth to meet the harnessed man.

25 He mocketh at fear, and is not afraid, and turneth not back from the sword.

26 *Though* the quiver rattle against him, the glittering spear and the shield.

27 He swalloweth the ground for fierceness and rage, and he believeth not that it is the noise of the trumpet.

28 He saith among the trumpets, Ha, ha: he sniffeth

¹ The ice covereth it, as though it were paved with stone.

² Which stars arise when the sun is in Taurus, which is the spring-time, and bring flowers.

³ Which star bringeth in winter.

⁴ Certain stars so called; some think they were the twelve signs.

⁵ The north star with those that are about him.

⁶ Canst thou cause the heavenly bodies to have any power over the earthly bodies?

⁷ In the secret parts of man.

⁸ That is, the clouds wherein the water is contained as in bottles.

⁹ For when God doth not open these bottles, the earth cometh to this inconvenience.

¹⁰ After he had declared God's works in the heavens, he sheweth his marvellous providence in earth, even toward the brute beasts.

¹¹ Read Psalm 147. 9.

¹² He chiefly maketh mention of wild goats and hinds, because they bring forth their young with most difficulty.

¹³ That is, how long they go with young? 3

■ They bring forth with great difficulty.

■ That is, the barren ground, where no good fruits grow.

■ Is it possible to make the unicorn tame? signifying, that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governeth all the world.

■ They write that the ostrich covereth her eggs in the sand, and because the country is hot, and the sun still keepeth them warm, they are hatched.

■ If he should take care for them.

■ That is, to have care and natural affection toward his young.

■ When the young ostrich is grown up, he outrunneth the horse.

■ That is, given him courage? which is meant by neighing and shaking his mane? for with his breath he covereth his neck.

■ He beateth with his hoof.

■ He so riddeth the ground, that it seemeth nothing under him.

1520. Chr. smelleth the battle afar off, and the noise of the captains, and the shouting.

29 Shall the hawk fly by thy wisdom, stretching out his wings toward the south?

30 Doth the eagle mount up at thy commandment, or make his nest on high?

31 She abideth and remaineth in the rock, even upon the top of the rock, and the tower.

32 From thence she spieth for meat, and her eyes behold afar off.

33 His young ones also suck up blood: and where the slain are, there is she.

34 Moreover, the Lord spake unto Job, and said,

35 Is this to learn, to strive with the Almighty? he that reproveth God, let him answer to it.

36 ¶ Then Job answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth.

38 Once have I spoken, but I will answer no more, yea, twice, but I will proceed further.

C H A P. XL.

2 How weak man's power is, being compared to the works of God, 10 Whose power appeareth in the creation and governing of the great beasts.

Ch. 38. 1. **A** GAIN the Lord answered Job out of the whirlwind, and said,

2 Gird up now thy loins like a man: I will demand of thee, and declare thou unto me.

3 Wilt thou disannul my judgment? or wilt thou condemn me, that thou mayest be justified?

4 Or hast thou an arm like God? or dost thou thunder with a voice like him?

5 Deck thyself now with majesty and excellency, and array thyself with beauty and glory.

6 Cast abroad the indignation of thy wrath, and behold every one that is proud, and abase him.

7 Look on every one that is arrogant, and bring them low: and destroy the wicked in their place.

8 Hide them in the dust together, and bind their faces in a secret place.

9 Then will I confess unto thee also, that thy right hand can save thee.

10 ¶ Behold now Behemoth (whom I made with thee) which eateth grafs like an ox.

11 Behold now, his strength is in his loins, and his force is in the navel of his belly.

That is, when cold cometh, fly into the warm countries.

1 Is this the way for that will learn, strive with God? which thing he reproveth in Job.

Whereby he sheweth, that he repented, and desired pardon for his faults.

Signifying, that they that justify themselves, condemn God as unjust.

Meaning, that these were proper unto God, and belonged man.

Cause them to die if thou canst.

Proving hereby, that whosoever attributeth himself power and ability save himself, maketh himself God.

This beast is thought be the elephant, or some other, which is unknown.

Whom I made well as thee.

This commendeth the providence of God toward man: for if he were given to devour as a lion, nothing were able to resist him or content him.

12 When he taketh pleasure, his tail is like a cedar: the sinews of his stones are wrapt together.

13 His bones are like staves of brass, and his small bones like staves of iron.

14 He is chief of the ways of God: he that made him will make his sword to approach unto him.

15 Surely the mountains bring him forth grafs, where all the beasts of the field play.

16 Lieth he under the trees in the covert of the reeds and fens?

17 Can the trees cover him with their shadow? or can the willows of the river compass him about?

18 Behold, he spoileth the river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

19 He taketh it with his eyes, and thrusteth his nose through whatsoever meeteth him.

20 ¶ Canst thou draw out Leviathan with an hook, and with a line which thou shalt cast down unto his tongue?

21 Canst thou cast an hook into his nose? canst thou pierce his jaws with an angle?

22 Will he make many prayers unto thee, or speak thee fair?

23 Will he make a covenant with thee? and wilt thou take him a servant for ever?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maids?

25 Shall the companions banquet with him? shall they divide him among the merchants?

26 Canst thou fill the basket with his skin? or the fish-pannier with his head?

27 Lay thine hand upon him: remember the battle, and do no more so.

28 Behold, his hope is in vain: for shall not one perish even at the sight of him?

C H A P. XLI.

1 By the greatness of this monster Leviathan God sheweth his greatness, and his power which nothing can resist.

NONE is so fierce that dare stir him up. Who is he then that can stand before me?

Who hath prevented me that I should make an end? All under heaven is mine.

3 I will not keep silence concerning his parts, nor his power, nor his comely proportion.

4 Who can discover the face of his garment? or who shall come to him with a double bridle?

5 Who shall open the doors of his face? his teeth are fearful round about.

6 The

He is of the chiefest works of God among the beasts.

Though man dare not resist him, yet God can kill him.

He drinketh leisure, and feareth nobody.

Meaning, the whale.

Because he feareth lest thou shouldst take him?

To do thy business, and be at thy commandment?

If thou consider the danger, thou wilt not meddle with him.

To wit, that trusteth to take him.

If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?

Who hath taught to accomplish my work?

The parts and members of the whale.

That is, who dare pull off his skin?

Who dare put a bridle in his mouth?

Who dare look in his mouth?

6 The majesty of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no wind can come between them.

8 One is joined to another: they stick together, that they cannot be Sundered.

9 His sneezings^a make the light to shine, and his eyes are like the eye lids of the morning.

10 Out of his mouth go lamps, and sparks of fire leap out.

11 Out of his nostrils cometh out smoak, as out of a boiling pot or cauldron.

12 His breath maketh the coals burn: for a flame goeth out of his mouth.

13 In his neck remaineth strength, and labour is rejected before his face.

14 The members of his body are joined: they are strong in themselves, and cannot be moved.

15 His heart is as strong as a stone, and as hard as the nether mill-stone.

16 The mighty are afraid of his majesty, and for fear they faint in themselves.

17 When the sword doth touch him he will not rise up, nor for the spear, dart, or habergeon.

18 He esteemeth iron as straw, and brass as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble unto him.

20 The darts are counted as straw: and he laugheth at the shaking of the spear.

21 Sharp stones^b are under him, and he spreadeth sharp things upon the mire.

22 He maketh the depth to^c boil like a pot, and maketh the sea like a pot of ointment.

23 He maketh a path to^d shine after him: one would think the depth as an hoar head.

24 In the earth there is none like him: he is made without fear.

25 He beholdeth^e all high things: he is a king over all the children of pride.

CHAPTER XLII.

1 The response of Job. 2 He prayeth for his friends. 3 His goods are restored double unto him. 4 His children, age, and death.

THEN Job answered the Lord, and said,

2 I know that thou canst do all things, and that there is no^f thought hid from thee.

3 Who is he that hideth counsel without knowledge? therefore have I spoken that I understood not, even things too wonderful for me, and which I knew not.

^a That is, casteth out flames of fire.

^b That is, is painful or hard unto him.

^c His heart is so hard, that he lieth with great ease in the mire.

^d He maketh the sea to seem it boiled by his heat, or else he spouteth water in such abundance, that it will seem that the sea boiled.

^e That is, a white froth and shining stream before him.

^f He despiseth all other beasts and monsters, and is the predest of all others.

^g No thought so secret, but thou dost see it, any thing that thou thinkest, but thou canst bring it to pass.

^h Is there any but I? for this God laid his charge, ch. 33. 2.

ⁱ I confess herein mine ignorance, and that I spake I will not what.

^j He sheweth that he will be God's scholar, to learn of him.

4 Hear, I beseech thee, and I will speak. I will demand of thee, and declare thou unto me.

5 I have^k heard of thee by the hearing of the ear, but now mine eye seeth thee.

6 Therefore I abhor myself, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these words unto Job, the Lord also said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, like my servant Job.

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves burnt-offering, and my servant Job shall pray for you: for I will accept him, lest I should put you to shame, because ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as the Lord had said unto them, and the Lord accepted Job.

10 ¶ Then the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice so much as he had before.

11 Then came unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the evil that the Lord had brought upon him, and every man gave him a piece of money, and every one an ear-ring of gold.

12 So the Lord blessed the last days of Job more than the first: for he had^l fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons, and three daughters.

14 And he called the name of one^m Jemimah, and the name of the secondⁿ Keziah, and the name of the third^o Keren-happuch.

15 In all the land were no women found so fair as the daughters of Job, and their father gave them inheritance among their brethren.

16 And after this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

17 So Job died, being old, and full of days.

^k I knew thee only before by hear-say, but now thou hast caused me to feel what thou tellest me, that I may resign myself over unto thee.

^l You took in hand an evil cause, in that you condemned him by his outward afflictions, and comforted him not with my mercies.

^m Who had a good cause, but handled it evil.

ⁿ When you have reconciled yourselves to him for the faults that you have committed against him, he shall pray for you, and I will hear him.

^o He delivered him out of the affliction wherein he was.

^p That is, all his kindred, read ch. 19. 13.

^q God made him twice so rich in cattle as he was afore, and gave him many children as he had taken from him.

^r That is, of long life, or beautiful as the day.

^s As pleasant as Cassia or sweet spice.

^t That is, the horn of beauty.

The P S A L M S * of D A V I D.

T H E A R G U M E N T.

This book of Psalms is set forth unto us by the Holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertain to true felicity, ■ well in this life present, as in the life to come. For the riches of true knowledge and heavenly wisdom are set open for us, to take thereof most abundantly. If we would know the great and high majesty of God, here we may see the brightness thereof shine most clearly. If ■ would seek his incomprehensible wisdom, here is the school of the same profession. If we would comprehend his inestimable bounty, and approach near thereunto, and fill our hands with that treasure, here ■ may have ■ most lively and most comfortable taste thereof. If ■ would know wherein standeth our salvation, and how to attain to life everlasting, here is Christ our only Redeemer and Mediator most evidently described. The rich ■ may learn the true use of riches. The poor man may find full content. He that will rejoice, shall know the true joy, and how to keep measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is ever against them, and though he suffer them to prosper for a while, yet he bridletb them, insomuch that they cannot touch an hair of one's head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we may have most present remedies against all temptations, and troubles of mind and conscience, so that, being well practised therein, we may be assured against all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord Jesus Christ.

* Or, praises, according to the Hebrews: and were chiefly instituted ■ praise & give thanks ■ God for his benefits. They are called the Psalms ■ songs of David, because the most part were made by him.

P S A L M I.

Whether it was Esdras, or any other that gathered the Psalms into a book, it seemeth he did set this Psalm first in manner of ■ preface, to exhort all godly men to study and meditate the heavenly wisdom. For the effect hereof is, 1 That they be blessed, which give themselves wholly all their life to the holy Scriptures: 4 and that the wicked contempters of God, though they seem for a while happy, yet at length shall come to miserable destruction.

BLESSED is the man that doth not walk in the ^a counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful |

■ Deut. 6. 6.
Ioh. 1. 8.
I'ov. 6. 20.

2 But his delight is in the ^a law of the Lord, and in his ^b law doth he meditate day and night.

■ Jer. 7. 8.

3 For he shall be like a ^a tree planted by the rivers of waters, that will bring forth her fruit in due season: whose leaf shall not fade: so ^c whatsoever he shall do, shall prosper.

4 ^d The wicked are not so, but ■ the chaff which the wind driveth away.

5 Therefore the wicked shall not stand in the ^e judgment, nor sinners in the assembly of the righteous.

■ When ■ man hath once given place to evil counsel, ■ to his ■ concupiscence, he beginneth ■ forget himself in his sin, and so falleth into contempt of God, which contempt is called the seat of the scornful.

■ In the holy scriptures.
■ God's children ■ so moistened ever with his grace, that whatsoever cometh unto them tendeth ■ their salvation.

^d Though the wicked seem ■ bear the swing in this world, yet the Lord driveth them down, that they shall not rise ■ stand in the company of the righteous.

6 For the Lord ^f knoweth the way of the righteous, and the way of the wicked shall perish.

P S A L M II.

1 The prophet David rejoiceth, that notwithstanding his enemies rage, yet God will continue his kingdom for ever, and advance it even to the end of the world: 10 and therefore exhorteth kings and rulers, that they would humbly submit themselves under God's yoke, because it is in vain to resist God. Herein is figured Christ's kingdom.

WHY do the ^a heathen ■ rage, and the ^b people murmur in vain? ^c Act. 4. 25.

2 The kings of the earth band themselves, and the princes are assembled together against the Lord, and against his ^d Christ.

■ Or, anointed.

3 ^e Let ■ break their bands, and cast their cords from us.

4 ■ But he that dwelleth in the heaven shall laugh: the Lord shall have them in derision.

■ Prov. 2. 26.

5 ^f Then shall he speak unto them in his wrath, and vex them in his sore displeasure, saying,

6 Even I have set my king upon Sion mine holy mountain.

6 C

7 I will

■ But tremble when they feel God's wrath.
■ Doth approve and prosper, like as ■ know is ■ reprove and reject.

^e The conspiracy of the Gentiles, the murmuring of the Jews, and power of kings, ■ prevail against Christ.

^f Thus the wicked say, that they will cast off the yoke of God and of his Christ.

■ God's plagues will declare, that in resisting his Christ, they fought against him.

7 I will declare the ^k decree: *that is*, the Lord hath said unto me, ^{*} Thou art my Son, this ^l day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the ^m ends of the earth for thy possession.

9 ^{*} Thou shalt crush them with a sceptre of iron, and break them in pieces like a potter's vessel.

10 ^{*} Be wise now therefore, ye kings: be learned, ye judges of the earth.

11 Serve the Lord in fear, and rejoice in trembling.

12 ^{*} Kiss the son, lest he be angry, and ye ^r perish in the way, when his wrath shall suddenly burn: blessed *are* all that trust in him.

P S A L M III.

1 *David driven forth of his kingdom, was greatly tormented in mind for his sins against God. † And therefore calleth upon God, and waxeth bold through his promises against the great rainings and terrors of his enemies, yea, against death itself, which he saw present before his eyes. ‡ Finally, he rejoiceth for the good success that God gave him, and all the church.*

¶ A Psalm of David, when he fled from his son Absalom.

LORD, how are mine adversaries ^z increased! how many rise against me!

2 Many say to my soul, *There is no help for him in God.* ^z Selah.

3 But thou, Lord, art a buckler for me: my glory, and the lifter up of mine head.

4 I did call unto the Lord with my voice, and he heard me out of his holy mountain. Selah.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ^z ten thousand of the people, that should beset me round about.

7 O Lord, arise: help me, my God: for thou hast smitten all mine enemies upon the cheek bone: thou hast broken the teeth of the wicked.

8 ^{*} Salvation *belongeth* unto the Lord, and thy blessing *is* upon thy people. Selah.

P S A L M IV.

1 *When Saul persecuted him, he called upon God, trusting most assuredly in his promise, and there-*

^{*} To shew that my vocation ^m the kingdom is of God.

[†] That is to say, as touching man's knowledge, because it was the first time that David appeared to be elected of God. So it is applied to Christ in his first coming and resurrection to the world.

[‡] Not only the Jews, but the Gentiles also.

[§] He exhorteth all rulers to repent in time.

[¶] In sign of homage.

[‡] When the wicked shall say, peace and rest, seeming yet to be but in the mid-way of their purposes, then shall destruction suddenly come, 1 Theff. 5. 3.

[§] This was ^m token of his stable faith, that for all his troubles he had his recourse to God.

[¶] Selah here signifieth a lifting up of the voice, to cause us to consider the sentence as a thing of great importance.

[‡] When he considered the truth of God's promise, and tried the same, his faith increased marvellously.

[§] Be the dangers never so great or many, yet God hath ever means to deliver his.

[¶] Among them that were appointed to sing the Psalms, and to play on the instruments, one was appointed chief to set the tune and to begin: who had the charge, because he was most excellent, and he began this Psalm on the

score boldly reproveth his enemies, who wilfully refused his dominion, † and finally preferreth the favour of God before all worldly treasures.

¶ To him that excelleth on Neginoth.

A Psalm of David.

HEAR me when I call, ^{*} O God of my righteousness: thou hast set me at liberty, when I was ^z in distress: have mercy upon me, and hearken unto my prayer.

2 O ye ^r sons of men, how long will ye turn my glory into shame, ^z loving vanity, and seeking ^l eyes? Selah.

3 For be ye sure that the Lord hath chosen to himself ^z a godly man: the Lord will hear when I call unto him.

4 [†] Tremble, and sin not: examine your own heart upon your bed, and be ^m still. Selah.

5 [‡] Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shew us ^m any ^o good? but Lord, lift up the light of thy countenance upon us.

7 Thou hast given me more joy of heart, than they have had, when their wheat and their wine did abound.

8 I will lay me down, and also sleep in peace: for thou, Lord, ^r only makest me dwell in safety.

P S A L M V.

1 *David oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his adversaries. † After being assured of prosperous success, he conceiveth comfort: ‡ Concluding, that when God shall deliver him, others also shall be partakers of the same mercies.*

¶ To him that excelleth upon † Nehiloth.

A Psalm of David.

HEAR my words, O Lord: understand my ^m meditation.

2 Harken unto the voice of my cry, my King and my God: for unto thee do I pray.

3 Hear my voice in the morning, O Lord: for in the morning will I direct *me* unto thee, and I will ^h wait.

4 For thou art not ^m God that loveth ^l wickedness: neither shall evil dwell with thee.

5 ^{*} The foolish shall not stand in thy sight: for thou hatest all them that work iniquity.

6 Thou

instrument called Neginoth, ^m in ^m tune so called.

[†] Thou that art the defender of my just cause.

[‡] Both of mind and body.

[§] Ye that think yourselves noble in this world.

[¶] Though your enterprises please you never so much, yet God will bring them to nought.

[‡] A king that walketh in his vocation.

[§] For fear of God's judgment.

[¶] Cease your rage.

[‡] Serve God purely, and not with outward ceremonies.

[§] The multitude seek worldly wealth, but David setteth his felicity in God's favour.

[¶] This word in Hebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell as joyfully alone, as if he had many about him, because the Lord is with him.

[‡] That is, my vehement prayer and secret complaint and sighings.

[§] With patience and trust, till I be heard.

[¶] Seeing that God of nature hateth wickedness, he must needs punish the wicked, and save the godly.

[‡] Which run most ragingly after their carnal affections.

† Or, a musical instrument or tune.

6 Thou shalt destroy them that speak lyes : the Lord will abhor the bloody man and deceitful.

7 But I¹ will come into thine house in the multitude of thy mercy : and in thy fear will I worship toward thine holy temple.

¶ Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For no constancy is in their mouth : within they are very corruption : their throat is an open sepulchre, and they flatter with their tongue.

† Or, cause them to err. 10 Destroy them, O God : † let them² fall from their counsels : cast them out for the multitude of their iniquities, because they have rebelled against thee.

11 And³ let all them that trust in thee, rejoice and triumph for ever, and cover thou them : and let them that love thy name rejoice in thee.

† Or, give good success. 12 For thou, Lord, wilt † bless the righteous, and with favour⁴ wilt compass him, as with a shield.

P S A L M VI.

¶ When David by his sins had provoked God's wrath, and now felt not only his hand against him, but also conceived the horrors of death everlasting, he desireth forgiveness ; 6 Bewailing, that if God took him away in his indignation, he should lack occasion to praise him, as he was wont to do whilst he was among men. 9 Then suddenly feeling God's mercy, he sharply rebuked his enemies which rejoiced in his affliction.

¶ To him that excelleth on Neginoth, upon the eighth tune. A Psalm of David.

¶ Jer. 10. 24. LORD, *¹ rebuke me not in thine anger, neither chastise me in thy wrath.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my² bones are vexed.

3³ My soul is also fore troubled : but, Lord, how long wilt thou delay ?

4 Return, O Lord : deliver my soul : save me for thy mercies sake.

5 For in⁴ death there is no remembrance of thee : in the grave who shall praise thee ?

6 I fainted in my mourning : I cause my bed every night to swim, and water my couch with my tears.

† Or, mine eye is eaten as it were with worms. 7 † Mine eye is dimmed for despight, and sunk in because of all mine enemies.

8⁵ Away from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded and fore vexed : they shall be turned back, and put to shame⁶ suddenly.

P S A L M VII.

1 Being falsely accused by Cush, one of Saul's kinsmen, he calleth to God to be his defender ; 3 To whom he commendeth his innocency : 9 First, shewing that his conscience did not accuse him of any evil towards Saul : 10 Next, that it touched God's glory to award sentence against the wicked. 12 And so entering into the consideration of God's mercies and promise, he waxeth bold, and derideth the vain enterprizes of his enemies : 16 Threatening that that shall fall on their own neck, which they have purposed for others.

¶ Shigaion of David, which he sang unto the Lord, concerning the † words of * Cush, the son of Jemini.

† Or, kind of tune. † Or, accusation. * 2 Sam. 16. 7.

○ LORD my God, in thee I put my trust : save me from all that persecute me, and deliver me,

2 Lest⁷ he devour my soul like a lion, and tear it in pieces, while there is none to help.

3 O Lord my God, if I have done⁸ this thing, if there be any wickedness in mine hands,

4⁹ If I have rewarded evil unto him that had peace with me, (yea, I have delivered him that vexed me without cause)

5 Then let the enemy persecute my soul, and take it : yea, let him tread my life down upon the earth, and lay mine¹⁰ honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift up thyself against the rage of mine enemies, and awake for me according to the¹¹ judgment that thou hast appointed.

7 So shall the congregation of the people compass thee about : for their sakes therefore¹² return on high.

8 The Lord shall judge the people : judge thou me, O Lord, according to my¹³ righteousness, and according to mine innocency, that is in me.

9 Oh let the malice of the wicked come to¹⁴ end : but guide thou the just : for the righteous God trieth the¹⁵ hearts and reins.

10 My defence is in God, who preserveth the upright in heart.

11 God judgeth the righteous, and him that contemneth God¹⁶ every day.

12 Except

¹ In the deepest of his temptations he putteth his full confidence in God.

² Because thou art just, therefore lead me out of the dangers of mine enemies.

³ Let their devices come to nought.

⁴ Thy favour toward⁵ shall confirm the faith of all others.

⁶ So that he shall be safe from all dangers.

⁷ Though I deserve destruction, yet let thy mercy pity my frailty.

⁸ For my whole strength is abated.

⁹ His conscience is also touched with the fear of God's judgment.

¹⁰ He lamenteth that occasion should be taken from him to praise God in the congregation.

¹¹ God sendeth comfort and boldness in affliction, that we may triumph over our enemies.

¹² When the wicked think that the godly shall perish,

God delivereth them suddenly, and destroyeth their enemies.

¹³ He desireth God to deliver him from the rage of cruel Saul.

¹⁴ Wherewith Cush chargeth me.

¹⁵ If I revered¹⁶ Saul for affinity's sake, and preserved his life, 1 Sam. 26. 8, 9.

¹⁶ Let¹⁷ not only die, but be dishonoured for ever.

¹⁷ In promising¹⁸ the kingdom.

¹⁸ Not only for mine, but for thy church's sake, declare thy power.

¹⁹ As touching my behaviour toward Saul and mine ene-

²⁰ Though they pretend²¹ a just cause against me, yet God shall judge their hypocrisy.

²¹ He doth continually call the wicked to repentance by some signs of his judgments.

12 Except he turn, he hath whet his sword: he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons: he will ordain his arrows for them that persecute me.

14 Behold, he shall travail with wickedness: for he hath conceived mischief, but he shall bring forth a lye.

15 He hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischief shall return upon his own head, and his cruelty shall fall upon his own pate.

17 I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high.

P S A L M VIII.

The prophet considering the excellent liberality and fatherly providence of God towards man, whom he made, as it were a god, over all his works, doth not only give great thanks, but is astonished with the admiration of the same, as one nothing able to compass such great mercies.

To him that excelleth on Gittith. A Psalm of David.

LORD our Lord, how excellent is thy name in all the world! which hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger.

3 When I behold thine heavens, even the works of thy fingers, the moon and the stars which thou hast ordained,

4 What is man, say I, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than God, and crowned him with glory and worship.

6 Thou hast made him to have dominion in the works of thine hands: thou hast put all things under his feet:

7 All sheep and oxen: yea, and the beasts of the field:

8 The fowls of the air, and the fish of the sea, and that which passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy name in all the world!

P S A L M IX.

After he had given thanks to God for the sundry victories that he had sent him against his enemies, and also proved by manifold experience how ready God was at hand in all his troubles, 14 He be-

Except Saul turn his mind, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth God's grace.

In keeping faithfully his promise with me. Though the wicked would hide God's praises: yet the very babes sufficient witnesses of the same.

It had been sufficient for him to have set forth his glory by the heavens, though he had not so low as to men, which is but dust.

Touching his first creation. By the temporal gifts of man's creation he is led to consider the benefits which he hath by his regeneration through Christ.

God is not praised, except the whole glory be given him alone.

Howsoever the enemy seem for a time to prevail, yet

ing now likewise in danger of new enemies, desireth God to help him according to his wont, 17 and to destroy the malicious arrogancy of his adversaries.

To him that excelleth upon Muth Labben. A Psalm of David.

I WILL praise the Lord with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O most High.

3 For that mine enemies are turned back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou hast set in the throne, and judgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for ever and ever.

6 O enemy, destructions are come to perpetual end, and thou hast destroyed the cities: their memorial is perished with them.

7 But the Lord shall sit for ever: he hath prepared his throne for judgment.

8 For he shall judge the world in righteousness, and shall judge the people with equity.

9 The Lord also will be a refuge for the poor, a refuge in due time, even in affliction.

10 And they that know thy name, will trust in thee: for thou, Lord, hast not failed them that seek thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his works.

12 For when he maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord: consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the gates of the daughter of Zion, and rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the net that they hid, is their foot taken.

16 The Lord is known by executing judgment: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall turn into hell, and all nations that forget God.

18 For the poor shall not be alway forgotten: the hope of the afflicted shall not perish for ever.

19 Up, Lord: let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O Lord, that the heathen may know that they are but men. Selah.

PSALM

God preferreth the just.

A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliver his, and bring him into judgment.

Our miseries are cause us to feel God's present over us.

Though God revengeth suddenly the wrong done to his, yet he suffereth not the wicked unpunished.

In the open assembly of the church.

For God overthroweth the wicked in their enterprises.

The mercy of God toward his saints must be declared, and the fall of the wicked must always be considered.

God promiseth to help us before we have felt the cross.

Which they cannot learn without the fear of thy judgment.

Or, kind instrument, or tune: or for the death of Labben and Gullath.

Or, reign as judge.

Or, this is worthy to be noted.

15. 24. 4. J. 15. 35.

1 Or, kind instrument, or tune. 2 Or, noble, or marvellous.

1 Or, of the sea. 2 Or, of the sea.

P S A L M X.

He complaineth of the fraud, rapine, tyranny, and all kinds of wrong, which worldly men use, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperity, and therefore setting apart all fear and reverence towards God, think they may do all things without controuling. 15 Therefore he calleth upon God to send some remedy against these desperate evils: 16 And at length comforteth himself with hope of deliverance.

WHY standest thou far off, O Lord, and hidest thee in ^a due time, even in affliction?

2 The wicked with pride doth persecute the poor: let them be taken in the crafts that they have imagined.

3 For the wicked hath ^m made boast of his own heart's desire, and the covetous blefseth himself: he contemneth the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh always, There is no God.

5 His ways alway prosper: thy judgments are high above his sight: therefore † desieth he all his enemies.

6 He saith in his heart, I shall † never be moved, ^m nor be in danger.

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and iniquity.

8 ^b He lieth in wait in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poor.

9 He lieth in wait secretly, even as a lion in his den: he lieth in wait to spoil the poor: he doth spoil the poor when he draweth him into his net.

10 He croucheth and boweth: therefore heaps of the ^c poor do fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and will never see.

12 ^d Arise, O Lord God: lift up thine hand: forget not the poor.

13 Wherefore doth the wicked contemn God? he saith in his heart, Thou wilt not ^e regard.

14 Yet thou hast seen it: for thou beholdest mischief and wrong, that thou mayest ^f take it into thine hands: the poor committeth himself unto thee: for thou art the helper of the fatherless.

15 Break thou the arm of the wicked and malicious: search his wickedness, and thou shalt find ^m none.

^y So soon as we enter into affliction, we think God should help us, but that is not always his due time.

^z The wicked man rejoiceth in his own lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blefseth himself, and thus blasphemeth the Lord.

^a The evil shall not touch me, Isa. 28. 15. or else he speaketh thus because he never felt evil.

^b He sheweth that the wicked have many means to hide their cruelty, and therefore ought more ^m be feared.

^c By the hypocrisy of them that have authority, the poor are devoured.

^d He calleth to God for help, because wickedness is so far over-grown, that God must ^m help ^m never.

^e Therefore thou must needs punish this their blasphemy.

^f To judge between the right and the wrong.

^m For thou hast utterly destroyed him.

16 The Lord is King for ever and ever: the ^b heathen ^m destroyed forth of his land.

17 Lord, thou hast heard the desire of the poor: thou preparest their heart: thou bendest thine ear to them:

18 ⁱ To judge the fatherless and poor, that earthly man † cause to fear ^m more.

† Or, destroy
no more
man upon
the earth.

P S A L M XI.

ⁱ This Psalm containeth two parts. In the first, David sheweth how hard assaults of temptations he sustained, and in how great anguish of mind he was, when Saul did persecute him. 4 Then next he rejoiceth that God sent him succour in his necessity, declaring his justice as well in governing the good and the wicked men, as the whole world.

¶ To him that excelleth. A Psalm of David.

IN the Lord put I my trust: how say ye then to my soul, ^a Flee to your mountain as a bird?

2 For lo, the wicked bend their bow, and make ready their arrows upon the string, that they may secretly shoot at them which are upright in heart.

3 For the ⁱ foundations ^m cast down: what hath the ^m righteous done?

4 The Lord is in his holy palace: the Lord's throne is in the heaven: his eyes ^a will consider: his eye lids will try the children of men.

5 The Lord will try the righteous: but the wicked and him that loveth iniquity, doth his soul hate.

6 Upon the wicked he shall rain snares, ^m fire and brimstone, and stormy tempest: *this is* the ^p portion of their cup.

7 For the righteous Lord loveth righteousness: his countenance doth behold the just.

P S A L M XII.

ⁱ The prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himself and others with the assurance of God's help, he commendeth the constant verity that God observeth in keeping his promises.

¶ To him that excelleth upon the eighth tune.

A Psalm of David.

HELP, Lord, for there is not ^a a godly man left: for the faithful ^m failed from among the children of men.

^m They speak deceitfully every one with his neighbour, ^e flattering with their lips, and speak with ^m double heart.

6 D

3 The

^a The hypocrites, ^m such ^m live ^m after God's law, ^m shall be destroyed.

ⁱ God helpeth when man's help ceaseth.

^m This is the wicked counsel of his enemies ^m him and his companions, and to drive him from the hope of God's promise.

ⁱ All hope of succour is taken away.

^m Yet ^m I innocent, and my cause good.

^a Though all things in earth be ^m of order, yet God will execute judgment from heaven.

^e As in the destruction of Sodom and Gomorrah.

^p Which they shall drink even ^m the dregs, Ezek. 23. 34.

^q Which dare defend the truth, and shew mercy to the oppressed.

^r He meaneth the flatterers of the court, which hurt him ^m with their tongues than with their weapons.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things :

4 Which have said, With our tongue will we prevail : our lips are our own : who Lord over us ?

5 Now for the oppression of the needy, and for the sighs of the poor, I will up, saith the Lord, and will set at liberty him whom the wicked hath snared.

6 The words of the Lord are pure words, as the silver tried in a furnace of earth, fined seven fold.

7 Thou wilt keep them, O Lord : thou wilt preserve him from this generation for ever.

8 The wicked walk on every side : when they are exalted, it is a shame for the sons of men.

P S A L M XIII.

David, as it were overcome with sin by and new afflictions, fleeth to God as his only refuge, 3 and so at the length being encouraged through God's promises, he conceiveth most sure confidence against the extreme horrors of death.

To him that excelleth.
A Psalm of David.

HOW long wilt thou forget me, O Lord, for ever ? how long wilt thou hide thy face from me ?

2 How long shall I take counsel within myself, having heaviness daily in mine heart ? how long shall mine enemy be exalted above me ?

3 Behold, and hear me, O Lord, my God : lighten mine eyes that I sleep not in death :

4 Lest mine enemy say, I have prevailed against him : and they that afflict me, rejoice when I slide.

5 But I trust in thy mercy, mine heart shall rejoice in thy salvation. I will sing to the Lord, because he hath dealt lovingly with me.

P S A L M XIV.

He describeth the perverse nature of men, which were so grown to licentiousness, that God was brought to utter contempt. 7 For the which thing, although he was greatly grieved, yet being persuaded that God would send some present remedy, he comforteth himself and others.

To him that excelleth.
A Psalm of David.

THE fool hath said in his heart, There is no God : they have corrupted, and done an abominable work : there is none that doth good.

2 The Lord looked down from heaven upon

^a They think themselves able to persuade, whatsoever they take in hand.

^b The Lord is moved with the complaints of his, and delivereth in the end from all dangers.

^c Because the Lord's word and promise is true and unchangeable, he will perform it, and preserve the poor from this wicked generation.

^d That is, thine, though he were but one man.

^e For they suppress the godly, and maintain the wicked.

^f He declareth that his afflictions lasted long time, and that his faith failed not.

^g Changing my purpose, as the sick man doth his place.

^h Which might turn to God's dishonour, if he did not defend his.

ⁱ The mercy of God is the cause of our salvation.

^k Both by the benefits past, and by others to come.

^l He sheweth that the cause of all wickedness is to for-

the children of men, to see if there were any that would understand, and seek God.

3 All are gone out of the way : they are all corrupt : there is none that doeth good, no not one.

4 Do not all the workers of iniquity know that they eat up my people as they eat bread ? they call not upon the Lord.

5 There they shall be taken with fear, because God is in the generation of the just.

6 You have made a mock at the counsel of the poor, because the Lord is his trust.

7 Oh give salvation unto Israel out of Zion : when the Lord turneth the captivity of his people, then Jacob shall rejoice, and Israel shall be glad.

Note, that of this 14th Psalm, the 5th, 6th, and 7th verses, which are put into the common translation, and may seem unto some to be left out in this, are not in the same Psalm in the Hebrew text, but are rather put more fully to express the manners of the wicked : and are gathered out of the 5th, 14th, and 10th Psalm, the 59th of the prophet Isaiah, and the 36th Psalm, and are alledged by St. Paul, and placed together in the 3d to the Romans.

P S A L M XV.

This Psalm teacheth on what condition God did choose the Jews for his peculiar people, and wherefore he placed his temple among them, which was to the intent that they, by living uprightly and godly, might witness that they were his special and holy people.

A Psalm of David.

LORD, who shall dwell in thy tabernacle ? who shall rest in thy holy mountain ?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doth evil to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that fear the Lord : he that sweareth to his own hinderance and changeth not.

5 He that giveth not his money unto usury, nor taketh reward against the innocent : he that doth these things, shall never be moved.

P S A L M XVI.

David prayeth to God for succour, not for his works, but for his faith's sake. 4 Professing that he hateth all idolatry, taking God only for his comfort and felicity, who suffered his to lack nothing.

Mitch-

get God.

There is nothing but disorder and wickedness among them.

David here maketh comparison between the faithful and the reprobate, but St. Paul speaketh the same of all naturally, Rom. 3. 10.

Where they think themselves most sure.

You mock them that put their trust in God.

He prayeth for the whole church, whom he is assured God will deliver : for none but he only can do it.

First, God requireth uprightnes of life ; next, doing well to others ; and thirdly, truth and simplicity in our words.

He that flattereth not the ungodly in their wickedness.

To the hinderance of his neighbour.

That is, shall not be cast forth of the church as hypocrites.

† Or, a certain tune.

¶ Michtam of David.

PRESERVE me, O God: for in thee do I trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my well-doing extendeth not to thee,

3 But to the saints that are in the earth, and to the excellent: for all my delight is in them.

4 The sorrows of them that offer to another god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of my inheritance and of my cup: thou shalt maintain my lot.

6 The lines are fallen unto me in pleasant places: yea, I have a fair heritage.

7 I will praise the Lord, who hath given me counsel: my reins also teach me in the nights.

8 I have set the Lord always before me: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad, and my tongue rejoiceth: my flesh also doth rest in hope.

10 For thou wilt not leave my soul in the grave: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fulness of joy: and at thy right hand there are pleasures for evermore.

P S A L M XVII.

Here he complaineth to God of the cruel pride and arrogancy of Saul, and the rest of his enemies, who thus raged without any cause given on his part. 6 Therefore he desireth God to revenge his innocency, and deliver him.

The Prayer of David.

HEAR the right, O Lord, consider my cry: hearken unto my prayer of lips unfeigned.

2 Let my sentence come forth from thy presence, and let thine eyes behold equity.

3 Thou hast proved and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the works of men, by the words of thy lips I kept me from the paths of the cruel man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I have called upon thee: surely thou wilt

hear me, O God: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand.

8 Keep me as the apple of the eye: hide me under the shadow of thy wings.

9 From the wicked that oppress me, from mine enemies, which compass me round about for my soul.

10 They are inclosed in their own fat, and they have spoken proudly with their mouth.

11 They have compassed us now in our steps: they have set their eyes to bring down to the ground:

12 Like a lion that is greedy of prey, and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him: cast him down: deliver my soul from the wicked with thy sword,

14 From men by thine hand, O Lord, from men of the world, who have their portion in this life, whose bellies thou fillest with thine hid treasure: their children have enough, and leave the rest of their substance for their children.

15 But I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.

P S A L M XVIII.

This Psalm is the first beginning of his gratulation, and thanksgiving in the entering into his kingdom, wherein he extolleth and praiseth most highly the marvellous mercies and grace of God, who hath thus preserved and defended him. 32 Also he setteth forth the image of Christ's kingdom, that the faithful may be assured that Christ shall always conquer and overcome by the unspeakable power of his Father, though all the whole world should strive there against.

¶ To him that excelleth.

A Psalm of David the servant of the Lord, who spake unto the Lord the words of this song (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and said,

I WILL love thee dearly, O Lord, my strength.

1 The Lord is my rock, and my fortress, and he that delivereth me, my God, and my strength: in him will I trust, my shield, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to

to

He sheweth that we cannot call upon God, except we trust in him.

2 Though we cannot enrich God, yet we must bestow God's gifts the use of his children.

3 As grief of conscience and miserable destruction.

4 He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.

5 Wherewith my portion is measured.

6 God teacheth continually by secret inspiration.

7 The faithful are sure to persevere to the end.

8 That is, rejoice both in body and in soul.

9 This is chiefly meant of Christ, by whose resurrection all his members have immortality.

10 Where God favoureth, there is perfect felicity.

11 My righteous cause.

12 The vengeance that thou shalt shew against mine enemies.

13 When thy spirit examined my conscience.

14 I was innocent toward mine enemy both in deed and thought.

Though the wicked provoked me to do evil for evil, yet thy word kept me back.

2 He was assured that God would not refuse his request.

3 For all rebel against thee, which trouble thy church.

4 For their cruelty cannot be satisfied but with my death.

5 They were puffed up with pride, as the stomach that is choaked with fat.

6 Stop his rage.

7 By thine heavenly power.

8 And feel the smart that God's children oft-time do.

9 This is the full felicity, comforting against all assaults.

10 We have the face of God, and favourable countenance opened unto us.

11 And delivered out of my great troubles.

12 He useth this diversity of names to shew, that as the wicked have many means to hurt, so God hath many ways to help.

to be ³ praised: so shall I be safe from mine enemies.

4 The ¹ sorrows of death compassed me, and the floods of wickedness made me afraid.

5 The [†] sorrows of the grave have compassed me about: the snares of death overtook me.

6 But in my trouble did I call upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry did come before him, *even* into his ears.

7 ¹ Then the earth trembled and quaked: the foundations also of the mountains moved and shook, because he was angry.

8 Smoke went out at his nostrils, and a ¹ consuming fire out of his mouth: coals were kindled thereat.

9 He bowed the heavens also and came down, and ² darkness was under his feet.

10 And he rode upon ¹ Cherub and did fly, and he came flying upon the wings of the wind.

11 He made darkness his ¹ secret place, *and* his pavilion round about him, *even* darkness of waters, *and* clouds of the air.

12 At the brightness of his presence his clouds passed, hail-stones, and coals of fire.

13 The Lord also thundered in the heaven, and the highest gave ¹ his voice, hail-stones and coals of fire.

14 Then he sent out ² his arrows and scattered them, and he increased lightnings and destroyed them.

15 And the channels of water were seen, and the ² foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent down from above *and* taken me: he hath drawn me out of many ¹ waters.

17 He hath delivered me from my ¹ strong enemy, and from them which hate me: for they were ¹ too strong for me.

18 They prevented me in the day of my calamity: but the Lord was my stay.

19 He brought me forth also into ¹ large place: ² he delivered me because he favoured me.

20 The Lord rewarded me according to my ¹ righteousness: according to the pureness of mine hands he recompensed me.

21 Because I kept the ways of the Lord, and did not wickedly against my God.

22 For all his laws were before me, and I did not cast away his ¹ commandments from me.

23 I was upright also with him, and have kept ¹ from my ¹ wickedness.

24 Therefore the Lord rewarded me according to my righteousness, *and* according to the pureness of mine hands in his sight.

25 With the ¹ godly thou wilt shew thyself godly: and with the upright man thou wilt shew thyself upright.

26 With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward.

27 Thus thou wilt save the poor people, and wilt ¹ cast down the proud looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkness.

29 For by thee I have ¹ broken through an host, and by my God I have leaped over a wall.

30 The way of the Lord is uncorrupt: the ¹ word of the Lord is tried *in the fire*: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty save our God?

32 God girdeth me with strength, and maketh my ¹ way upright.

33 He maketh my feet like hinds *feet*, and setteth me upon mine ¹ high places.

34 He teacheth mine hands to fight: so that a bow of [†] brass is broken with mine arms.

35 Thou hast also given me the ¹ shield of thy salvation, and thy right hand hath stayed me, and thy ¹ loving kindness hath caused me to increase.

36 Thou hast enlarged my steps under me, and mine heels have not slid.

37 ¹ I have pursued mine enemies, and taken them, and have not turned again till I had consumed them.

38 I have wounded them, that they were not able to resist: they ¹ fallen under my feet.

39 For thou hast girded me with strength to battle: them that rose against me, thou hast subdued under me.

40 And thou hast ¹ given me the necks of mine enemies, that I might destroy them that hate me.

41 They ¹ cried, but there was none to save them, *even* unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did tread them flat as the clay in the streets.

43 Thou

³ For none can obtain their requests of God, that join not his glory with their petition.

¹ He speaketh of the dangers and malice of his enemies, from the which God had delivered him.

¹ A description of the wrath of God against his enemies, after he had heard his prayers.

¹ He sheweth how horrible God's judgments shall be to the wicked.

² Darkness signifieth the wrath of God, ¹ the clear light signifieth God's favour.

¹ This is described at large, Ps. 104.

¹ As a king angry with the people, will not shew himself unto them.

¹ Thundred, lightned, and hailed.

¹ His lightnings.

¹ That is, the deep bottoms were seen when the red sea was divided.

¹ Out of sundry and great dangers.

¹ To wit, Saul.

¹ Therefore God sent me succour.

¹ The cause of God's deliverance is his only favour and love ¹ us.

¹ David was sure of his righteous cause and good behaviour toward Saul and his enemies, and therefore was assured of God's favour and deliverance.

¹ For all his dangers he exercised himself in the law of God.

¹ I neither gave place ¹ their wicked temptations, nor to mine own affections.

¹ Here he speaketh of God according to our capacity, who sheweth mercy ¹ his, and punisheth the wicked, as is said also, Lev. 26. 21, 24.

¹ When their sin is ¹ to the full measure.

¹ He attributeth it to God, that he both gat the victory in the field, and also destroyed the cities of his enemies.

¹ Be the dangers never so many or great, yet God's promise must take effect.

¹ He giveth good success to all mine enterprises.

¹ As towers and forts, which he took out of the hands of God's enemies.

¹ To defend me from dangers.

¹ He attributeth the beginning, continuance, and increase in well-doing only ¹ God's favour.

¹ David declareth that he did nothing besides his vocation, but was stirred up by God's Spirit ¹ execute his judgment.

¹ I thou hast given them into mine hands to be slain.

¹ They that reject the cry of the afflicted, God will also reject them when they cry for help: for either pain or fear cause those hypocrites to cry.

43 Thou hast delivered me from the contentions of the people: thou hast made **me** the head of the ^u heathen: **me** people, *whom* I have not ^u known, shall serve me.

44 As soon **me** they hear, they shall obey me: the strangers shall ^u be in subjection to me.

45 Strangers shall ^y shrink away, and fear in their privy chambers.

46 Let the Lord live, and blessed be my strength, and the God of my salvation be exalted.

47 *It is* God that giveth **me** power to avenge me, and subdueth the people under me.

48 O my deliverer from mine enemies, even thou hast set me up from them that rose against me: thou hast delivered me from the ^u cruel man.

49 Therefore ^u I will praise thee, O Lord, among the nations, and I will sing unto thy name.

50 Great deliverances giveth he unto his King, and sheweth mercy to his anointed, *even* to David, and to his ^b seed for ever.

P S A L M XIX.

1 *To the intent that he might move the faithful to a deeper consideration of God's glory, he setteth before their eyes the most exquisite workmanship of the heavens, with their proportion and ornaments: **and** afterward calleth them to the law, wherein God hath revealed himself more familiarly to his chosen people. The which peculiar grace, by commending the law, he setteth forth more at large.*

¶ To him that excelleth.
A Psalm of David.

THE ^u heavens declare the glory of God, and the firmament sheweth the work of his hands.

2 ^u Day unto day uttereth the same, and night unto night teacheth knowledge.

3 *There is* no speech nor ^u language, *where* their voice is not heard.

4 Their ^f line is gone forth through all the earth, and their words into the ends of the world: in them hath he set **me** tabernacle for the sun.

5 Which cometh forth as **me** bridegroom out of his ^u chamber, *and* rejoiceth like a mighty man to run *his* race.

6 His going out *is* from the ends of the hea-

ven, and his compass *is* unto the ends of the same, and none is hid from the heat thereof.

7 The ^u law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord *are* right and rejoice the heart: the commandment of the Lord *is* pure, and giveth light unto the eyes.

9 The fear of the Lord *is* clean, and endureth for ever: the judgments of the Lord *are* ^u truth: they are righteous ^u altogether,

10 And **me** to be ^u desired than gold, yea, than much fine gold: sweeter also than honey and the honey-comb.

11 Moreover by them *is* thy servant made circumspect, *and* in keeping of them there is great ^u reward.

12 Who can understand *his* ^o faults? cleanse me from secret *faults*.

13 Keep thy servant also from ^u presumptuous sins: let them not reign over me: ^u so shall I be upright, and made clean from much wickedness.

14 Let the words of my mouth, and the meditation ^o of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

P S A L M XX.

¶ *A prayer of the people unto God, that it would please him to hear their king, and receive his sacrifice which he offered before he went to battle against the Ammonites.*

¶ To him that excelleth.
A Psalm of David.

THE ^u Lord hear thee in the day of trouble: the ^u name of the God of Jacob defend thee:

2 Send thee help from the sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and ^u turn thy burnt-offerings into ashes. Selah.

4 *And* grant thee according to thine heart, and fulfil all thy purpose:

5 *That* we may rejoice in thy ^u salvation, and set up the banner in the **me** of our God, *when* the Lord shall perform all thy petitions.

6 Now ^u know I that the Lord will help his anointed, *and* will hear him from his ^u sanctuary by the mighty help of his right hand.

7 Some *trust* in chariots, and some in horses:
6 E but

* Rom. 1.
20.

¶ Which dwell round about me.
¶ The kingdom of Christ is in David's kingdom pre-figured: who by the preaching of his word bringeth all to his subjection.
* Or, lie: signifying **me** subjection constrained and not voluntary.
y Fear shall cause them to be afraid, and **me** forth of their secret holes and holds to seek pardon.
¶ That is, Saul, who of malice persecuted him.
¶ This prophecy appertaineth to the kingdom of Christ, and vocation of the Gentiles, as Rom. 15. 9.
b This did not properly appertain to Solomon, but to Jesus Christ.
¶ He reproacheth unto man his ingratitude, seeing the heavens, which are dumb creatures, set forth God's glory.
¶ The continual succession of the day and night is sufficient to declare God's power and goodness.
c The heavens are **me** school-master to **me** nations, be they never so barbarous.
f The heavens are as **me** line of great capital letters, **me** shew unto us God's glory.
¶ Or, vail. The manner was, that the bride and bridegroom should stand under a vail together, and after **me** forth with great solemnity and rejoicing of the assembly.

¶ Though the creatures **me** serve, yet this ought **me** be sufficient to lead us unto him.
1 So that all man's inventions and intentions are iyes.
k Every **me** without exception.
1 Except God's word be esteemed above all worldly things, it is contemned.
m For God accepteth our endeavour, though it be far imperfect.
n Then there is no reward of duty, but of grace: for where **me** is, there death is the reward.
¶ Which **me** done purposely and of malice.
p If thou suppress my wicked affections by thine Holy Spirit.
¶ That I may obey thee in thought, word and deed.
r Hereby kings **me** also admonished **me** call **me** God in their affairs.
¶ The virtue, power, and grace of God.
s In token they **me** acceptable unto him.
u Granted **me** the king, in whose wealth our felicity standeth.
v The Church seeleth that God hath heard their pe-
titions.
x As by the visible sanctuary God's familiarity appeared toward his people, so by the heavenly, is meant his power and majesty.

but we will remember the name of the Lord our God.

8 They are brought down and fallen, but we are risen and stand upright.

9 Save, Lord: let the king hear us in the day that we call.

P S A L M XXI.

1 David, in the person of the people, praiseth God for his mercy in constituting it to God, and not to man, as in the ill. Glos. should be done. In Christ, who is the possession of his kingdom.

To him that excelleth. A Psalm of David.

THE king shall rejoice in thy strength, O Lord: yea, how greatly shall he rejoice in thy salvation!

2 Thou hast given him his heart's desire, and hast not denied him the request of his lips. South.

3 For thou didst prevent him with liberal blessings, and didst set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life for ever and ever.

5 His glory is great in thy salvation: dignity and honour hast thou laid upon him.

6 For thou hast set him as blessings for ever: thou hast made him glad with the joy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most High he shall not slide.

8 Thine hand shall find out all thine enemies, and thy right hand shall find out all that hate thee.

9 Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from the children of men.

11 For they intended evil against thee, and imagined mischief, but they shall not prevail.

12 Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: I will we sing and praise thy power.

The worldlings that put not their only trust in God. Let the king be able to deliver us by thy strength, and we will seek unto him for succour. When he shall overcome his enemies, and so be assured of his salvation. Thou declaredst thy liberal favour toward him before he prayed. David did not only obtain life, but also assurance that his posterity should reign for ever. Thou hast made him a very blessing to others, and a perpetual example of thy favour for ever. Here he describeth the power of Christ's kingdom against the enemies thereof. This teacheth us patiently to endure the cross, till God overthrow the adversary. They laid as it were their net, to make God's power give place to their wicked enterprises. As a mark to shoot at. Maintain thy church against thine adversaries, that we may have ample occasion to praise thy name. Here appeareth that horrible conflict which he suffered: he was in pain and desperation.

P S A L M XXII.

1 David complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorrows and griefs, wherewith he was vexed, 10 he recovereth himself from the bottomless pit of temptations, and groweth in hope. And here under his own person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophecy, that he should marvellously and strangely be dejected and abased, before his Father should raise and exalt him again.

To him that excelleth upon † Aijeleth Hahshahar. A Psalm of David.

MY God, my God, why hast thou forsaken me, and art so far from mine health, and from the words of my roaring?

2 O my God, I cry by day, but thou heardest not, and by night, but † I have no audience.

3 But thou art holy, and dost inhabit the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They called upon thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, have me in derision: they make mow and nod the head, saying,

8 † He trusted in the Lord, let him deliver him: let him save him, seeing he loveth him.

9 But thou didst draw me out of the womb: thou gavest me hope, even at my mother's breasts.

10 I was cast upon thee, even from the womb: thou art my God from my mother's belly.

11 Be not far from me, because trouble is near: for there is none to help me.

12 Many young bulls have compassed me: mighty bulls of Bashan have closed me about.

13 They gape upon me with their mouths, as a ramping and roaring lion.

14 I am like water poured out, and all my bones are out of joint: mine heart is like wax: it is molten in the midst of my bowels.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.

16 For dogs have compassed me, and the assembly of the wicked have inclosed me: they pierced mine hands and my feet.

17 I

1 Being tormented with extreme anguish. 2 He meaneth the place of praising, even the tabernacle: or else it is so called, because he gave the people continually occasion to praise him. 3 And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable love of God toward man, that he would thus abase his son for our sakes. 4 Even from my birth thou hast given me occasion to trust in thee. 5 For except God's providence preserve the infants, they should perish thousand times in the mother's womb. 6 He meaneth, that his enemies were so fat, proud and cruel, that they were rather beasts than men. 7 Before he spake of the cruelty of his enemies, and now he declareth the inward griefs of the mind, so that Christ was tormented both in soul and body. 8 Thou hast suffered me to be without all hope of life. 9 Thus David complaineth, as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.

† Or, the hunter's mark, and the name of some certain mountain.

† Or, I have no audience.

† He trusted upon God. † Matt. 27. 43.

17 I may tell all my bones : yet they behold, and look upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far off, O Lord, my strength : hasten to help me.

20 Deliver my soul from the sword : my desolate soul from the power of the dog.

21 Save me from the lion's mouth, and answer me in saving me from the horns of the unicorns.

22 * I will declare thy name unto my brethren : in the midst of the congregation will I praise thee, saying,

23 Praise the Lord, ye that fear him : magnify ye him, all the seed of Jacob, and fear ye him, all the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the poor : neither hath he hid his face from him, but when he called unto him, he heard.

25 My praise shall be of thee in the great congregation : my vows will I perform before them that fear him.

26 The poor shall eat and be satisfied : they that seek after the Lord, shall praise him : your heart shall live for ever.

27 All the ends of the world shall remember themselves, and turn to the Lord : and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lord's, and he ruleth among the nations.

29 All they that be fat in the earth, shall eat and worship : all they that go down into the dust, shall bow before him, even he that cannot quicken his own soul.

30 Their seed shall serve him : it shall be counted unto the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, because he hath done it.

P S A L M XXIII.

1 Because the prophet had proved the great mercies of God at divers times, and in sundry manners, he gathereth a certain assurance, fully persuading himself that God will continue the very same goodness towards him for ever.

A Psalm of David.

THE Lord is my shepherd I shall not want.

1. Isa. 40.
21.
Is. 27. 5.
Ez. 34. 13.
John. 11.
1 Pt. 2. 25.

* My life that is solitary, left alone and forsaken of all, Psal. 35. 17. and 25. 16.

† Christ is delivered with more mighty deliverance by overcoming death, than if he had not tasted death at all.

‡ He promiseth to exhort the Church, that they by his example might praise the Lord.

§ The poor afflicted, are comforted by this example of David or Christ.

¶ Which were sacrifices of thanksgiving, which they offered by God's commandment, when they were delivered out of any great danger.

‡ He doth allude still to the sacrifice.

§ Though the poor be first named, as ver. 26. yet the wealthy are not separated from the grace of Christ's kingdom.

¶ In whom there is no hope that he shall recover life : so neither poor nor rich, quick dead, shall be rejected from his kingdom.

‡ Meaning, the posterity, which the Lord keepeth as seed to the church to continue his praise among men.

† That is, God hath fulfilled his promise.

‡ He hath care over me, and ministereth unto me all things.

2 He maketh me to rest in green pasture, and leadeth me by the still waters.

3 He restoreth my soul, and leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I should walk through the valley of the shadow of death, I will fear no evil : for thou art with me : thy rod and thy staff, they comfort me.

5 Thou dost prepare a table before me in the sight of mine adversaries : thou dost anoint mine head with oil, and my cup runneth over.

6 Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain long season in the house of the Lord.

P S A L M XXIV.

3 Albeit the Lord God hath made and governeth all the world, yet toward his chosen people his gracious goodness doth most abundantly appear, in that among them he will have his dwelling place. Which tho' it was appointed among the children of Abraham, yet only they do enter aright into this sanctuary, which are the true worshippers of God, purged from the sinful filth of this world. 7 Finally, he magnifieth God's grace for the building of the temple, to the end he might stir up all the faithful to the true service of God.

A Psalm of David.

THE earth is the Lord's, and all that therein is : the world and they that dwell therein.

* Deut. 10.
14.
Job 28. 24.
1 Cor. 10.
26.

2 For he hath founded it upon the seas : and established it upon the floods.

3 Who shall ascend into the mountain of the Lord, and who shall stand in his holy place ?

4 Even he that hath innocent hands, and pure heart : which hath not lifted up his mind unto vanity, nor sworn deceitfully.

5 He shall receive blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, of them that seek thy face, this is Jacob. Selah.

7 Lift up your heads, ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

8 Who is this King of glory ! the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, ye gates, and lift up yourselves,

‡ He comforteth or refresheth me.

† Plain, or straight ways.

‡ Though he were in danger of death the sheep that wandereth in the dark valley without his shepherd.

‡ Albeit his enemies sought to destroy him, yet God delivereth him, and dealeth most liberally with him in despite of them.

‡ As was the manner of great feasts.

‡ He setteth not his felicity in the pleasures of this world, but in the fear and service of God.

‡ He noteth two things : the one, that the earth to man's judgment seemeth above the waters : and next, that God miraculously preserveth the earth, that it is not drowned with the waters, which naturally are above it.

‡ Though circumcision separate the carnal seed of Jacob from the Gentiles, yet he that seeketh God, is the true Jacob and the very Israelite.

‡ David desireth the building up of the temple, wherein the glory of God should appear, and under the figure of this temple, he also prayeth for the spiritual temple, which is eternal, because of the promise which was made to the temple, as it is written, Psal. 132. 14.

yourselfes, ye everlasting doors, and the King of glory shall come in.

10 Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.

P S A L M XXV.

1 The prophet treated with the consideration of his sins, and also grieved with the cruel malice of his enemies, 6 prayeth to God most fervently to have his sins forgiven, 7 especially such as he had committed in his youth. He beginneth every verse according to the Hebrew letters, two or three except.

A Psalm of David.

U N T O thee, O Lord, lift I up my soul.

2 My God, I trust in thee: let me not be confounded: let not mine enemies rejoice over me.

3 * So all that hope in thee shall not be ashamed: but let them be confounded, that transgress without cause.

4 † Shew me thy ways, O Lord, and teach me thy paths.

5 Lead me forth in thy truth, and teach me: for thou art the God of my salvation: in thee do I trust all the day.

6 Remember, O Lord, thy tender mercies, and thy loving kindness: for they have been for ever.

7 Remember not the † sins of my youth, nor my rebellions, but according to thy kindness remember thou me, even for thy goodness sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he † teach sinners in the way.

9 Them that be meek will † he guide in judgment, and teach the humble his way.

10 All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy † name's sake, O Lord, be merciful unto mine iniquity, for it is great.

12 What † man is he that feareth the Lord? him will he teach the way that he shall † chuse.

13 His soul shall dwell at † ease, and his seed shall inherit the land.

14 The † secret of the Lord is revealed to them that fear him: and his covenant to give them understanding.

15 Mine eyes are ever toward the Lord: for he will bring my feet out of the net.

16 Turn thy face unto me, and have mercy upon me: for I am desolate and poor.

† I put not my trust in any worldly thing.

† That thou wilt take away mine enemies, which are thy rods.

† Retain me in the faith of thy promise, that I swerve not on any side.

† Constantly and against all temptations.

† He confesseth that his manifold sins were the cause that his enemies did thus persecute him, desiring that the cause of the evil may be taken away, the intent that the effect may cease.

† That is, call them to repentance.

† He will govern and comfort them that are truly humbled for their sins.

† And for none other respect.

† Meaning, the number is very small.

† He will direct such with his Spirit to follow the right way.

† He shall prosper both in spiritual and corporal things.

† His counsel contained in his word, whereby he declareth that he is the protector of the faithful.

17 The sorrows of mine heart are enlarged: draw me out of my troubles.

18 Look upon mine affliction and my travail, and forgive all my sins.

19 Behold, mine enemies, for they are many, and they hate me with cruel hatred.

20 Keep my soul, and deliver me: let me not be confounded, for I trust in thee.

21 Let † mine uprightnes and equity preserve me: for mine hope is in thee.

22 Deliver Israel, O God, out of all his troubles.

P S A L M XXVI.

1 David oppressed with many injuries, finding no help in the world, calleth for aid from God: and assured of his integrity toward Saul, desireth God to be his judge, and to defend his innocency. 6 Finally, he maketh mention of his sacrifice, which he will offer for his deliverance, and desireth to be in the company of the faithful, in the congregation of God, whence he was banished by Saul, promising integrity of life, and open praises and thanksgivings.

A Psalm of David.

J U D G E me, O Lord, for I have walked in mine innocency: my trust hath been also in the Lord: therefore shall I not slide.

2 Prove me, O Lord, and try me: examine my † reins, and mine heart.

3 For thy † loving kindness is before mine eyes: therefore have I walked in thy truth.

4 I have not † haunted with vain persons, neither kept company with the dissemblers.

5 I have hated the assembly of the evil, and have not companied with the wicked.

6 I will † wash mine hands in innocency, O Lord, and compass thine altar,

7 That I may declare with the voice of thanksgiving, and set forth all thy wondrous works.

8 O Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.

9 † Gather not my soul with the sinners, nor my life with the bloody men:

10 In whose hand is † wickedness, and their right hand is full of bribes.

11 But I will walk in mine innocency: redeem me, therefore, and be merciful unto me.

12 My foot standeth in † uprightnes: I will praise thee, O Lord, in the congregations.

PSALM

† My grief is increased because of mine enemies cruelty.

† The greater that his afflictions were, and the more that his enemies increased, the more near felt he God's help.

† Forasmuch as I have behaved myself uprightly toward mine enemies, let them know that thou art the defender of my just cause.

† He fleeth to God to be the judge of his just cause, seeing there is † equity among men.

† My very affections, and inward motions of the heart.

† He sheweth what stayed him, that he did not recompense evil for evil.

† He declareth that they cannot walk in simplicity before God, that delight in the company of the ungodly.

† I will serve thee with a pure affection, and with the godly that sacrifice unto thee.

† Destroy † not in the overthrow of the wicked.

† Whose cruel hands do execute the malicious devices of their hearts.

† I am preserved from mine enemies by the power of God, and therefore will praise him openly.

P S A L M XXVII.

I David maketh this Psalm, being delivered from great perils, as appeareth by the praises and thanksgivings annexed: 6 Wherein we may see the constant faith of David against the assaults of all his enemies, 7 and also the end wherefore he desireth to live and to be delivered, only to worship God in his congregation.

A Psalm of David. ^a

THE Lord is my ^a light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat my flesh, they stumbled and fell.

3 Though an host pitched against me, mine heart should not be afraid: though war be raised against me, I will trust ^a in this.

4 ^a One thing have I desired of the Lord, that I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: in the secret place of his pavilion shall he hide me, and set me up upon a rock.

6 ^a And now shall he lift up my head above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy: I will sing and praise the Lord.

7 Harken unto my voice, O Lord, when I cry: have mercy also upon me, and hear me.

8 When thou saidst, ^a Seek ye my face, mine heart answered unto thee, O Lord, I will seek thy face.

9 Hide not therefore thy face from me, nor cast thy servant away in displeasure: thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

10 ^a Though my father and my mother should forsake me, yet the Lord will gather me up.

11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

12 Give me not unto the ^a lust of mine adversaries: for there are false witnesses risen up against me, and such as speak cruelly.

13 I should have fainted, except I had believed to see the goodness of the Lord ^a in the land of the living.

14 ^a Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

^a Because he was assured of good success in all his dangers, and that his salvation ^a surely laid up in God, he feared not the tyranny of his enemies.

^a That God will deliver me, and give my faith the victory.

^a The loss of country, wife, and all worldly commodities, grieve ^a not in respect of this one thing, that I may ^a praise thy name in the midst of the congregation.

^a David assured himself by the spirit of prophecy, that he should overcome his enemies, and serve God in his tabernacle.

^a He groundeth upon God's promise, and sheweth, that he is most willing to obey his commandment.

^a He magnifieth God's love toward his, which far passeth the most tender love of parents towards their children.

^a But either pacify their wrath, or bridle their rage.

^a In this present life before I die, as Isa. 38. 11.

^a He exhorteth himself to depend ^a the Lord, seeing he never failed in his promises.

^a He counteth himself as a dead man, till God shew

P S A L M XXVIII.

Being in great fear and heaviness of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 and crieth for vengeance against them, and at length assureth himself that God hath heard his prayer: 9 Unto whose tuition he commendeth all the faithful.

A Psalm of David.

UNTO thee, O Lord, do I cry: O my strength, be not deaf toward me, lest, if thou answer ^a not, I be ^a like them that go down into the pit.

2 Hear the voice of my petitions, when I cry unto thee, when I hold up mine hands toward thine ^b holy oracle.

3 ^c Draw me not away with the wicked, and with the workers of iniquity: which speak friendly to their neighbours, when malice is in their hearts.

4 ^d Regard them according to their deeds, and according to the wickedness of their inventions: recompense them after the work of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: therefore ^e break them down, and build them not up.

6 ^f Praised be the Lord, for he hath heard the voice of my petitions.

7 The Lord is my strength and my shield, mine heart trusted in him, and I was helped: therefore mine heart shall rejoice, and with my song will I praise him.

^g The Lord is ^g their strength, and he is the strength of the deliverance of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and exalt them for ever.

P S A L M XXIX.

The prophet exhorteth the princes and rulers of the world, (which for the most part think there is no God) 3 at the least to fear him for the thunders and tempests, for fear whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he always merciful to his, and moveth them thereby to praise his name.

A Psalm of David.

GIVE unto the Lord, ye ^h sons of the mighty, give unto the Lord glory and strength.

2 Give unto the Lord glory due unto his ⁱ: worship the Lord in his glorious sanctuary.

3 The ^j voice of the Lord is upon the waters: 6 F the

his favour toward him, and grant him his petition.

^b He used this outward ^b to help the weakness of his faith: for in that place was the ark, and there God promised ^b shew the tokens of his favour.

^c Destroy not the good with the bad.

^d He thus prayeth in respect of God's glory, and not for his ^d cause, being assured that God would punish the persecutors of his church.

^e Let them be utterly destroyed, as Mal. 1. 4.

^f Because he felt the assurance of God's help in his heart, his mouth was opened to sing his praises.

^g Meaning, his soldiers, who were as means by whom God declared his power.

^h He exhorteth the proud tyrants to humble themselves under God's hand, and not to be inferior to brute beasts and dumb creatures.

ⁱ The thunder-claps that are heard out of the clouds ought to make the wicked to tremble for fear of God's anger.

the God of glory maketh it to thunder: the Lord is upon the great waters.

4 The voice of the Lord is mighty: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leap like a calf: Lebanon also and Shirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord maketh the wildernesses to tremble: the Lord maketh the wildernesses of Kadeth to tremble.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests, therefore in his temple doth every man speak of his glory.

10 The Lord sitteth upon the flood, and the Lord doth remain king for ever.

11 The Lord shall give strength unto his people: the Lord shall bless his people with peace.

P S A L M XXX.

1 *When David was delivered from great danger, he rendered thanks to God, exhorting others to do the like; and to learn by his example, that God is rather merciful than severe and rigorous towards his children: 7 And also that the fall from prosperity to adversity is sudden. 8 This done, he returneth to prayer, promising to praise God for ever.*

6 A Psalm, or song of the dedication of the house of David.

I WILL magnify thee, O Lord: for thou hast exalted me, and hast not made my foes to rejoice over me.

2 O Lord my God, I cried unto thee, and thou hast restored me.

3 O Lord, thou hast brought my soul out of the grave: thou hast revived me from them that go down into the pit.

4 Sing praises unto the Lord, ye his saints, and give thanks before the remembrance of his holiness.

5 *For he endureth but a while in his anger: but in his favour is life: weeping may abide at evening, but joy cometh in the morning.*

6 And in my prosperity I said, I shall never be moved:

7 For thou, Lord, of thy goodness hadst made my mountain to stand strong: but thou didst hide thy face, and I was troubled.

1 That is, the thunderbolt breaketh the most strong trees, and shall men think their power be able resist God?
 2 Called also Hermon.
 3 It causeth the lightnings to shoot and glide.
 4 In places most desolate, whereas it seemeth there is presence of God.
 5 For fear maketh them to cast their calves.
 6 Maketh the trees bare, or pierceth the most secret places.
 7 Though the wicked are nothing moved with these sights, yet the faithful praise God.
 8 To moderate the rage of the tempest and waters, that they destroy not all.
 9 After that Absalom had polluted it with most filthy fornication.
 10 He condemneth them of great ingratitude, which do not praise God for his benefits.
 11 Restored from the rebellion of Absalom.
 12 Meaning, that he escapeth death most narrowly.
 13 The word signifieth them that have received mercy, and shew mercy liberally unto others.
 14 Before his tabernacle.
 15 I put too much confidence in my quiet state, as Jer.

Then cried I unto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I go down to the pit? shall the dust give thanks unto thee? or shall it declare thy truth?

10 Hear, O Lord, and have mercy upon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into joy: thou hast loosed my sack, and girded me with gladness.

12 Therefore shall my tongue praise thee, and not cease: O Lord my God, I will give thanks unto thee for ever.

P S A L M XXXI.

1 *David, delivered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth, that the favour of God is always ready to those that fear him. 20 Finally, he exhorteth all the faithful to trust in God, and to love him, because he preserveth and strengtetheneth them, as they may see by this example.*

To him that excelleth. A Psalm of David.

IN thee, O Lord, have I put my trust: let me never be confounded: deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me: be unto me strong rock, and an house of defence to save me.

3 For thou art my rock and my fortress: therefore for thy name's sake direct me and guide me.

4 Draw me out of the net that they have laid privily for me: for thou art my strength.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I have hated them that give themselves to deceitful vanities: for I trust in the Lord.

7 I will be glad and rejoice in thy mercy: for thou hast seen my troubles: thou hast known my soul in adversities,

8 And thou hast not shut me up in the hand of the enemy, but hast set my feet at large.

9 Have mercy upon me, O Lord: for I am in trouble: mine eye, my soul and my belly, are consumed with grief.

10 For my life is wasted with heaviness, and my years with mourning: my strength faileth for my pain: and my bones are consumed.

11 I was

31. 18. 2 Chron. 32. 24, 25.
 1 I thought thou hadst established me in Zion most surely.
 2 After that thou hadst withdrawn thine help, I felt my misery.
 3 David meaneth that the dead are not profitable to the congregation of the Lord here on earth: therefore he would live to praise his name, which is the end of man's creation.
 4 Because thou hast preserved me, that my tongue should praise thee, I will not be unmindful of my duty.
 5 For then God declareth himself just, when he preserveth his according as he hath promised.
 6 Preserve me from the crafty counsels and subtil practices of mine enemies.
 7 He desireth God only take for him in this life, but that his soul may be saved after this life.
 8 This affection ought to be in all God's children, to hate whatsoever thing is not grounded upon a sure trust in God, as deceitful and vain.
 9 Largeness signifieth comfort, as straitness sorrow and peril.
 10 Meaning, that his sorrow and torment had continued a great while.

11 I was a ¹ reproach among all mine enemies, but especially among my neighbours: and a fear to my acquaintance, ^m who feeing me in the street, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken vefsel.

13 For I have heard the railingⁿ of great men: fear was on every fide, while they confpired together againft me, and confulted to take my life.

14 But I trusted in thee, O Lord: I faid, ^o Thou art my God.

15 My ^p times are in thine hand: deliver me from the hand of mine enemies, and from them that perfecute me.

16 Make thy face to fhine upon thy fervant, and fave me through thy mercy.

17 Let me not be confounded, O Lord: for I have called upon thee: let the wicked be put to confufion, and ^o to f Silence in the grave.

18 Let the lying lips be made dumb, which cruelly, proudly, and spitefully fpeak againft the righteous.

19 How great is thy goodnefs, which thou ^t haft laid up for them that fear thee! and done to them that trust in thee, even before the fons of men!

20 Thou doft hide them [†] privily in thy prefence from the pride of men: thou keepest them fecretly in thy tabernacle from the ^t ftrife of tongues.

21 Bleffed be the Lord: for he hath fhewed his marvellous kindnefs toward me in ^o a ftrong city.

22 Though I faid in mine ^o hafte, I am caft out of thy fight, yet thou heardeft the voice of my prayer when I cried unto thee.

23 Love ye the Lord, all his [†] fainted: for the Lord preferveth the faithful, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be ^o ftrong, and he fhall eftablifh your heart.

P S A L M XXXII.

David, punifhed with grievous ficknefs for his fins, counteth them bleffed to whom God doth not impute their tranfgreffions: 5 and after that he had confefled his fins, and obtained pardon, 6 he exhorteth the wicked ^o to live godly, 11 and the good to rejoice.

A Pfalm of David, to give ^o inftruction.

BLESSED is he whose wickednefs is ^o forgiven, and whose fin is covered.

2 Bleffed is the man, unto whom the Lord imputeth not iniquity, and in whose fpirit there is ^o guile.

3 When I held my ^o tongue, my bones consumed, or when I ^o roared all the day,

4 (For thine hand is heavy upon me, day and night: and my moifture is turned into the drought of fummer. Selah.)

5 Then I ^o acknowledged my fin unto thee, neither hid I mine iniquity: for I thought, I will confefs againft myfelf my wickednefs unto the Lord, and thou forgaveft the punifhment of my fin. Selah.

6 Therefore fhall every one that is godly make his prayer unto thee in ^o a time when thou mayeft be found: furely, in the flood of great waters ^d they fhall not come near him.

7 Thou art my fecret place: thou prefervest me from trouble: thou compaffest me about with joyful deliverance. Selah.

8 I will ^o inftruct thee, and teach thee in the way that thou fhalt go, and I will guide thee with mine eye.

9 Be ye not like a horfe, or like ^o a mule, which understand not: ^t whose mouths thou doft bind with bit and bridle, left they come near thee.

10 Many forrows fhall come to the wicked: but he that trusteth in the Lord, mercy fhall compafs him.

11 Be glad, ye righteous, and ^o rejoice in the Lord: and be joyful, all ye that are upright in heart.

P S A L M XXXIII.

1 He exhorteth good ^o to praife God, for that he hath not only created all things, and by his providence governeth the fame, but alfo is faithful in his promifes. 10 He understandeth man's heart, and scattereth the counfel of the wicked. 16 So that no man can be preferved by any creature or man's ftrength: but they that put their confidence in his mercy, fhall be preferved from all adverfities.

REJOICE in the Lord, O ye righteous, for it ^o becometh upright men to be thankful.

2 Praife the Lord with harp: fing unto him with viol and ^o instrument of ten ftrings.

3 Sing unto him ^o a new fong: fing chearfully with ^o loud voice.

4 For

¹ Mine enemies had drawn all ^o their part againft me, ^o my chief friends.

^m They were afraid to fhew me any token of friendship.

ⁿ They that were in authority, condemned ^o a wicked doer.

^o I had this testimony of confcience, that thou wouldeft defend mine innocency.

^o Whatfoever changes come, thou governeft them by thy providence.

^o Let death deftroy them, to the intent that they may hurt no more.

^t The treasures of God's mercy are always laid up in ftore for his children, albeit at all times they do not enjoy them.

^o That is, in ^o place where they fhall have comfort, and be hid fafely from the enemies pride.

^t Meaning, there was no city fo ftrong to prefere him, as the defence of God's favour.

^o And fo by rafhnefs and infidelity deferved ^o have been forfaken.

^o Be conftant in your vocation, and God will confirm you with heavenly ftrength.

^x Concerning the free remiffion of fins, which is the cheifeft point of our faith.

^y To be juftified by faith, is to have our fins freely remit-

ted, and to be reputed juft, Rom. 4. 6.

² Between hope and defpair.

^o Neither by f Silence ^o crying, found I eafe: fignifying that before the finner be reconciled to God, he feeleth a perpetual torment.

^b He fheweth that ^o God's mercy is the only caufe of forgiveness of fins, fo the ^o thereof are repentance and confession, which proceed of faith.

^c When neceffity caufeth him to feek to thee for help, Ifa. 55. 6.

^d To wit, the waters and great dangers.

^e David promifeth to make the reft of God's children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of falvation.

^o If men can rule brute beafts, think they that God will not bridle and tame their rage?

^f He fheweth that peace and joy of confcience in the Holy Ghoft, is the fruit of faith.

^o It is the duty of the godly to fet forth the praifes of God, for his mercy and power fhewed toward them.

ⁱ To fing on instruments, ^o a part of the ceremonial fervice of the temple, which doth no more appertain unto us, than the facrifices, cenfings, and lights.

4 For the ^a word of the Lord is righteous, and all his ^b works are faithful.

5 He ^c loveth righteousness and judgment, the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

7 He ^d gathereth the waters of the sea together as upon an heap, and layeth up the depths in his treasures.

8 Let all the earth fear the Lord: let all them that dwell in the world fear him.

9 For he spake, and it was done: he commanded, and it ^e stood.

10 The Lord breaketh the ^f counsel of the heathen, and bringeth to nought the devices of the people.

11 The counsel of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose ^g God is the Lord: even the people that he hath chosen for his inheritance.

13 The Lord ^h looketh down from heaven, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He ⁱ fashioneth their hearts every one, and understandeth all their works.

16 The ^j king is not saved by the multitude of an host, neither is the mighty man delivered by great strength.

17 An horse is a vain help, and shall not deliver any by his great strength.

18 Behold, ^k the eye of the Lord is upon them that fear him, and upon them that trust in his mercy,

19 To deliver their souls from death, and to preserve them in famine.

20 ^l Our soul waiteth for the Lord: for he is our help and our shield.

21 Surely our heart shall rejoice in him, because we trusted in his holy name.

22 Let thy mercy, O Lord, be upon us, as we trust in thee.

P S A L M XXXIV.

1 After David had escaped Achish, according as it is written in 1 Sam. 21. 11. whom in this title he calleth Achish (which was a general name to all the kings of the Philistines) he praiseth God for

his deliverance: 3 Provoking all others by his example to trust in God, to fear and serve him, 7 who defendeth the godly with his angels, 16 and utterly destroyeth the wicked in their sins.

A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

I WILL ^a always give thanks unto the Lord: his praise shall be in my mouth continually.

2 My soul shall glory in the Lord: the ^b humble shall hear it, and be glad.

3 Praise ye the Lord with me, and let us magnify his name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my ^c fear.

5 They ^d shall look unto him, and run to him: and their faces shall not be ashamed, saying,

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The ^e angel of the Lord pitcheth round about them that fear him, and delivereth them.

8 Taste ye, and see how gracious the Lord is: blessed is the man that trusteth in him.

9 Fear the Lord, ye his saints: for nothing wanteth to them that fear him.

10 The ^f lions do lack, and suffer hunger: but they which seek the Lord, shall ^g want nothing that is good.

11 Come, children, hearken unto me: I will teach you the ^h fear of the Lord.

12 ⁱ What man is he that desireth life, and loveth long days for to ^j see good?

13 Keep thy tongue from evil, and thy lips, that they speak no guile.

14 Eschew evil, and do good: seek peace, and follow after it.

15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16 But the ^k face of the Lord is against them that do evil, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is near unto them that are of a ^l contrite heart, and will save such as be afflicted in spirit.

19 Great are the troubles of the righteous, but the Lord delivereth him out of them all.

20 ^m He keepeth all his bones: not one of them is broken:

21 But

^a That is, counsel or commandment in governing the world.

^b That is, the effect and execution.

^c Howsoever the world judgeth of God's works, yet he doth all things according to justice and mercy.

^d By the creation of the heavens and beautiful ornament, with the gathering also of the waters, he setteth forth the power of God, that all creatures might fear him.

^e No counsel can prevail against God, but he defeateth it, and it shall have evil success.

^f He sheweth that all our felicity standeth in this, that the Lord is our God.

^g He proveth, that all things are governed by God's providence, and not by fortune.

^h Therefore he knoweth their wicked enterprises.

ⁱ If kings and the mighty of the world cannot be saved by worldly means, but only by God's providence, what have others to trust in that have not like means?

^j God sheweth that toward his or his mercy, which man by no means is able to compass.

^k That he speaketh in the name of the whole church,

which only depend on God's providence.

^l He promiseth never to become unmindful of God's great benefit for his deliverance.

^m They that are beaten down with the experience of their own evils.

ⁿ Which I conceived for the danger wherein I was.

^o They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.

^p Though God's power be sufficient to govern us, yet for man's infirmity he appointeth his angels to watch over us.

^q The godly, by their patient obedience, profit more than they which ravin and spoil.

^r If they abide the last trial.

^s That is, the true religion and worship of God.

^t Seeing all men naturally desire felicity, he wondereth why they cast themselves willingly into misery.

^u The anger of God doth not only destroy the wicked, but also abolisheth their name for ever.

^v When they seemed to be swallowed up with affliction, then God is at hand to deliver them.

^w And as Christ saith, all the hairs of his head.

21 But malice shall slay the¹ wicked: and they that hate the righteous shall perish.

22 The Lord^k redeemeth the souls of his servants: and none that trust in him shall perish.

P S A L M XXXV.

■ So long as Saul was enemy to David, all that had any authority under him, to flatter their king (as is the course of the world) did also most cruelly persecute David, against whom he prayeth God to plead and to avenge his cause, 8 That they may be taken in their nets and snares which they laid for him, that his innocency may be declared, 27 And that the innocent which taketh part with him, may rejoice and praise the name of the Lord, that thus delivereth his servant: 28 And so he promiseth to speak forth the justice of the Lord, and to magnify his name all the days of his life.

¶ A Psalm of David.

PLEAD thou my¹ cause, O Lord, with them that strive with me: fight thou against them that fight against me.

2^m Lay hand upon the shield and buckler, and stand up for mine help.

3 Bring out also the spear, and stop *the way* against them that persecute me: say unto myⁿ soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine my hurt.

5 Let them be ■ chaff before the wind, and let the angel of the^o Lord scatter *them*.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For^p without cause they have hid the pit and their net for me: without cause they have digged a pit for my soul.

8 Let destruction come upon^q him at unawares, and let his net that he hath laid privily, take him: let him fall into the same destruction.

9 Then my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10 All my^r bones shall say, Lord, Who is like unto thee, which deliverest the poor from him that is too strong for him! yea, the poor and him that is in misery from him that spoileth him!

11^s Cruel witnesses did rise up: they asked of things that I knew not.

12 They rewarded me evil for good, to^u have spoiled my soul.

13 Yet I, when they were sick, I was clothed with a sack: I humbled my soul with fasting, and my^v prayer was turned upon my bosom.

14 I behaved myself ■ to my friend, or as to my brother: I humbled myself, mourning as one that bewaileth his mother.

15 But in mine^w adversity they rejoiced, and gathered themselves together: the abjects assembled themselves against me: and I knew not: they tare^y me, and ceased not.

16 With the false scoffers at^z banquets, gnashing their teeth against me.

17 Lord, how long wilt thou behold *this*? deliver my soul from their tumult, even my desolate soul from the lions.

18 So will I give thee thanks in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies, unjustly rejoice over me, neither let them^a wink with the eye, that hate me without ■ cause.

20 For they speak not as friends: but they imagine deceitful words against the † quiet of the land.

21 And they gaped upon me with their mouths; saying, Aha, aha, ■ our eye hath seen.

22 Thou hast seen it, O Lord: keep not silence: be not far from me, O Lord.

23 Arise and wake to my judgment, even to my cause, my God; and my Lord.

24 Judge me, O Lord my God, according to thy^c righteousness; and let them not rejoice over me.

25 Let them not say in their hearts; ^d O our soul, rejoice: neither let them say, We have devoured him.

26 Let them be confounded, and put to shame^e together, that rejoice at mine hurt: let them be clothed^f with confusion and shame that lift up themselves against me.

27 *But* let them be joyful and glad^g that love my righteousness: yea, let them say alway, Let the Lord be magnified; which loveth the^h prosperity of his servant.

28 And my tongue shall utter thy righteousness, and thy praise every day.

6 G

PSALM

† Or, clefts of the earth meaning, himself and others in their misery.

¹ Their wicked enterprises shall turn ■ their own destruction.

^k For when they seem to be overcome with great danger and death itself, then God sheweth himself their Redeemer.

^l He desireth God to undertake his cause against them that did persecute him and slander him.

^m Albeit God can with his breath destroy all his enemies, yet the Holy Ghost attributeth unto him these outward weapons to assure ■ of his present power.

ⁿ Assure me against these temptations, that thou art the author of my salvation.

^o Smite them with the spirit of giddiness, that their enterprises may be foolish, and they receive just reward.

^p Shewing, that we may not call God ■ be a revenger, but only for his glory, and when our cause is just.

^q When he promiseth ■ himself peace.

^r Which he prepared against the children of God.

^s He attributeth his deliverance only to God, praising him therefore both in soul and body.

^t That would not suffer ■ to purge myself.

^u To have taken from me all comfort, and brought ■ into despair.

^v I prayed for them with inward affection, as I would have done for myself: or, I declared mine affection with

bowing down mine head.

^w When they saw me ready ■ slip, and as one that halted for infirmity.

^y With their railing words.

^z The word signifieth cakes, meaning, that the proud courtiers at their dainty feasts scoff, rail, and conspire his death.

^a In token of contempt and mocking.

^b They rejoiced ■ though they had now seen David overthrown.

^c It is the justice of God, to give to the oppressors affliction and torment; and to the oppressed, aid and relief, 2 Thess. 1. 6.

^d Because we have that which we fought for, seeing he is destroyed.

^e That is, ■ once, were they never so many or mighty.

^f This prayer shall always be verified against them that persecute the faithful.

^g That at least favour my right, though they be not able to help me.

^h He exhorteth the church ■ praise God for the deliverance of his servants, and for the destruction of his adversaries.

P S A L M XXXVI.

1 The prophet, grievously vexed by the wicked, doth complain of their malicious wickedness. 6 Then he turneth to consider the unspeakable goodness of God toward all creatures, 9 but specially toward his children, that by the faith thereof he may be comforted and assured of his deliverance by this ordinary course of God's work, 13 who in the end destroyeth the wicked, and saveth the just.

¶ To him that excelleth.

A Psalm of David.

Wickedness saith to the wicked man, ¹ even in mine heart, *that there is no fear of God before his eyes.*

2 For he ² flattereth himself in his own eyes, while his iniquity is found *worthy to be hated.*

3 The words of his mouth *are* iniquity and deceit: he hath left off to understand *and* to do good.

4 He ⁴ imagineth mischief upon his bed: he setteth himself upon a way *that is not good, and doth not* abhor evil.

5 Thy ⁵ mercy, O Lord, *reacheth* unto the heavens, *and* thy faithfulness unto the clouds.

6 Thy righteousness *is* like [†] the mighty mountains: thy judgments *are* like a great [°] deep: thou, Lord, dost save man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust under the shadow of thy wings.

8 They shall be ⁸ satisfied with the fatness of thine house, and thou shalt give them drink out of the river of thy pleasures.

9 For with thee *is* the well of life, *and* in thy light shall we see light.

10 Extend thy loving kindness unto them that ¹⁰ know thee, and thy righteousness unto them that are upright in heart.

11 Let not the ¹¹ foot of pride come against me, and let not the hand of the wicked men move me.

12 ¹² There they are fallen that work iniquity: they are cast down, and shall not be able to rise.

P S A L M XXXVII.

1 This Psalm containeth exhortation and consolation for the weak, that are grieved at the prosperity of the wicked, and the affliction of the godly. 7 For how prosperously soever the wicked do live for the

¹ I see evidently by his deeds, that sin pusheth forward the reprobate from wickedness to wickedness, albeit he goeth about to cover his impiety.

² Though all other detect his vile sin, yet he himself seeth it not.

³ The reprobates mock [■] wholesome doctrine, and put not difference between good and evil.

By describing at large the nature of the reprobate, he admonisheth the godly [■] beware of these vices.

⁴ Though wickedness seemeth to overflow all the world, yet by thine heavenly providence thou governest heaven and earth.

⁵ The depth of thy providence governeth all things, and disposeth them, albeit the wicked seem to overwhelm the world.

⁶ Only God's children have enough of all things both concerning this life, and the life [■] come.

⁷ He sheweth who are God's children, to wit, they that know him, and lead their lives uprightly.

⁸ Let not the proud advance himself against me, neither the power of the wicked drive me away.

⁹ That is, in their pride wherein they flatter themselves.

¹⁰ He admonisheth us neither to vex ourselves for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.

time, he doth affirm their felicity to be vain and transitory, because they are not in the favour of God, but in the end they are destroyed as his enemies, 11 And how miserably soever the righteous seemeth to live in the world, yet his end is peace, and he is in the favour of God, he is delivered from the wicked, and preserved.

¶ A Psalm of David.

FRET not thyself because of the wicked men, neither be envious for the evil doers.

2 For they shall soon be ² cut down like grass, and shall wither [■] the green herb.

3 ³ Trust thou in the Lord, and do good: dwell in the land, and thou shalt be fed assuredly.

4 And delight thyself in the Lord, and he shall give thee thine heart's desire.

5 ⁵ Commit thy way unto the Lord, and trust in him, and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy ⁶ judgment as the noon day.

7 Wait patiently upon the Lord, and hope in him: fret not thyself for him ⁷ which prospereth in his way: *nor* for the man that bringeth his enterprises to pass.

8 Cease from anger, and leave off wrath: fret not thyself ⁸ also to do evil.

9 For evil doers shall be cut off, and they that wait upon the Lord, they shall inherit the land.

10 ¹⁰ Therefore yet a little while, and the wicked shall not *appear*, and thou shalt look after his place, and he shall not *be found*.

11 But ¹¹ meek men shall possess the earth, ^{Mat. 12. 43.} and shall have their delight in the multitude of peace.

12 ¹² The wicked practiseth against the just, and gnasheth his teeth against him.

13 *But* the Lord shall laugh him to scorn: for he seeth that his day is coming.

14 The wicked have drawn *their* sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

15 *But* their sword shall enter into their own heart, and their bows shall be broken.

16 ¹⁶ A small thing unto the just man is better than great riches to the wicked *and* mighty.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the just men.

18 The Lord ¹⁸ knoweth the days of upright men, and their inheritance shall be perpetual.

9 They

¹ For God's judgment cutteth down their state in a moment.

² To trust in God, and do according to his will, are sure tokens that his providence will never fail us.

³ Be not led by thine own wisdom, but obey God, and he will finish his work in thee.

⁴ As the hope of the day-light causeth us not to be offended with the darkness of the night: so ought we patiently to trust that God will clear our cause, and restore us to our right.

⁵ When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth their doings, Job 21. 7, &c.

⁶ Meaning, except he moderate his affections, he shall be led to do as they do.

⁷ He correcteth the impatience of our nature, which cannot abide till the fulness of God's time be come.

⁸ The godly [■] assured that the power and craft of the wicked shall not prevail against them, but fall on their own necks, and therefore ought patiently to abide God's time, and in the mean while bewail their sins, and offer up their tears [■] sacrifice of their obedience.

⁹ For they are daily fed, [■] with manna from heaven, and have sufficient, when the wicked have never enough, but ever hunger.

¹⁰ God knoweth what dangers hang over his, and by what means to deliver them.

19 They shall not be confounded in the perilous time, and in the days of famine they shall have ^r enough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the ^s fat of lambs: *even* with the smoke shall they consume away.

21 The wicked borroweth and payeth not again: but the righteous is merciful and ^g giveth.

22 For such as be blessed of God shall inherit the land, and they that be cursed of him shall be cut off.

23 ⁱ The paths of man are directed by the Lord: for he loveth his way.

24 Though he ^k fall, he shall not be cast off, for the Lord putteth under his hand.

25 I have been young, and am old: yet I saw never the righteous forsaken, nor his ^l seed begging bread.

26 *But* he is ever merciful and lendeth, and his seed *enjoyeth* the blessing.

27 Flee from evil and do good, and dwell for ever.

28 For the Lord loveth judgment, and forsaketh not his saints: they shall be preserved for evermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein ^m for ever.

30 The ⁿ mouth of the righteous will speak of wisdom, and his tongue will talk of judgment.

31 *For* the law of his God *is* in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 *But* the Lord will not leave him in his hand, nor condemn him when he is ^o judged.

34 Wait thou on the Lord, and keep his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I have seen the wicked strong, and spreading himself like ^p green bay tree:

36 Yet he ^q passed away, and lo, he was gone, and I sought him, but he could not be found.

37 ^r Mark the upright man, and behold the just: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together, and the end of the wicked shall be cut off.

39 But the ^r salvation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall help them, and deliver them: he shall deliver them from the wicked, and shall save them, because they trust in him.

P S A L M XXXVIII.

1 David lying sick of some grievous disease, acknowledgeth himself to be chastised of the Lord for his sins, and therefore prayeth God to turn away his wrath. 5 He uttereth the greatness of his grief by many words and circumstances, as wounded with the arrows of God's ire, forsaken of his friends, evil intreated of his enemies. 22 But in the end, with firm confidence he commendeth his cause to God, and hopeth for speedy help at his hand.

¶ A Psalm of David for ^r remembrance.

O Lord, rebuke me not in thine ^r anger, neither chastise me in thy wrath.

2 For thine ^s arrows have light upon me, and thine hand lieth upon me.

3 *There is* nothing found in my flesh, because of thine anger: neither *is* there rest in my bones, because of my ^v sin.

4 For ^w mine iniquities are gone over mine head, and as ^x weighty burden they are too heavy for me.

5 My wounds are putrified, and corrupt, because of ^y my foolishness.

6 I am bowed, and crooked very fore: I go ^z mourning all the day.

7 For my reins are full of burning, and there *is* nothing found in my flesh.

8 I am weakened and sore broken: I ^{aa} roar for the very grief of mine heart.

9 Lord, *I pour* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart ^{ab} panteth: my strength faileth me, and the light of mine eyes, even ^{ac} they are not mine own.

11 My lovers and my friends stand aside from my plague, and my ^{ad} kinsmen stand afar off.

12 They also that seek after my life, lay snares, and they that go about to do ^{ae} evil, talk wicked things, and imagine deceit continually.

13 But I as ^{af} a deaf man heard not, and *am* as ^{ag} a dumb man *which* openeth not his mouth.

14 Thus

† Or, black as one that is disfigured and ^{af} fumed with sickness.

† Heb. runneth about, ^{ah} is tossed to and fro: meaning, that he was destitute of all help and counsel.

¶ For God will give them contented minds, and that which shall be necessary.

¶ They shall vanish away suddenly: for they ^{ai} are fed for the day of slaughter.

¶ God so furnisheth him with his blessing, that he is able to help others.

¶ God prospereth the faithful, because they walk in his ways with an upright conscience.

¶ When God doth exercise his faith with divers temptations.

¶ Though the just man die, yet God's blessings are extended ^{aj} in his posterity; and though God suffer some just man ^{ak} lack temporal benefits, yet he recompenseth him with spiritual treasures.

¶ They shall continually be preserved under God's wings, and have at least inward rest.

¶ These three points are required of the faithful, that their talk be godly, that God's law be in their heart, and that their life be upright.

¶ For though it be sometime so expedient both for God's glory and their salvation, yet he will approve their cause, and revenge their wrong.

¶ So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

¶ He exhorteth the faithful to mark diligently the ex-

amples both of God's mercies, and also of his judgments.

¶ He sheweth that the patient hope of the godly is never in vain, but in the end hath good success, though for a time God prove them by sundry temptations.

¶ To put himself and others in mind of God's chastisement for sin.

¶ He desireth not to be exempted from God's rod, but that he would so moderate his hand, that he might be able to bear it.

¶ Thy sickness, wherewith thou hast visited me.

¶ David acknowledgeth God to be just in his punishments, because his sin had deserved much more.

¶ He confesseth his sins, God's justice, and maketh prayer his refuge.

¶ That rather gave place to mine ^{al} lusts, than ^{am} the will of God.

¶ This example warneth ^{an} never to despair, be the torment never so great: but always ^{ao} cry unto God with sure trust for deliverance.

¶ My sight faileth ^{ap} for very sorrow.

¶ Partly for fear, and partly for pride, they denied all duty and friendship.

¶ For I can have no audience before men, and therefore patiently wait for the help of God.

14 Thus am I as a man that heareth not, and in whose mouth are no reproofs.

15 For on thee, O Lord, do I wait: thou wilt hear me, my Lord, my God.

16 For I said, Hear me, lest they rejoice over me, for when my foot slippeth, they extol themselves against me.

17 Surely I am ready to halt, and my sorrow is ever before him.

18 When I declare my pain, and am sorry for my sin,

19 Then mine enemies are alive and are mighty, and they that hate me wrongfully are many.

20 They also that reward evil for good are mine adversaries, because I follow goodnefs.

21 Forsake me not, O Lord: be not thou far from me, my God.

22 Hasten thee to help me, O my Lord, my salvation.

P S A L M XXXIX.

1 David uttereth with what great grief and bitterness of mind he was driven to these outrageous complaints of his infirmities. 2 For he confesseth that when he had determined silence, he broke forth yet into words that he would not, through the greatness of his grief. 4 Then he rehearseth certain requests which taste of the infirmity of man, 8 And mixeth with them many prayers: but all do shew a mind wonderfully troubled, that it may plainly appear how he did strive mightily against death and desperation.

¶ To the excellent musician Jeduthun.

A Psalm of David.

I THOUGHT, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth bridled while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence even from good, and my sorrow was more stirred.

3 Mine heart was hot within me, and while I was musing the fire kindled, and I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my days, what it is: let me know how long I have to live.

5 Behold, thou hast made my days as an hand-breadth, and mine age as nothing in respect of thee: surely, every man in his best state is altogether vanity. Selah.

¶ That is, if they see that thou succour me not in time, they will mock and triumph as though thou hadst forsaken me.

¶ I am without hope to recover my strength.

¶ In my greatest misery they most rejoice.

¶ He had rather have the hatred of all the world, than to fail in any part of his duty to Godward.

¶ Which are the author of my salvation: and this declareth that he prayed with sure hope of deliverance.

¶ This was one of the chief singers, 1 Chron. 16. 41.

¶ Albeit he had appointed with himself patiently to have served God's leisure, yet the vehemency of his pain caused him to break his purpose.

¶ Though when the wicked ruled, he thought to have kept silence, yet his zeal caused him to change his mind.

¶ He confesseth that he grudged against God, considering the greatness of his sorrows, and the shortness of his life.

¶ Yet David offended in that, that he reasoned with God, although that he were too severe toward his weak creature.

¶ Make me not a mocking-stock to the wicked, wrap me not up with the wicked, when they are put to shame.

6 Doubtless, man walketh in a shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

7 And now, Lord, what wait I for? mine hope is even in thee.

¶ Deliver me from all my transgressions, and make me not a rebuke unto the foolish.

9 I should have been dumb, and not have opened my mouth, because thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth makest his beauty to consume: surely every man is vanity. Selah.

12 Hear my prayer, O Lord, and hearken unto my cry: keep not silence at my tears, for for I am a stranger with thee, and a sojourner, as all my fathers were.

13 Stay thine anger from me, that I may recover my strength, before I go hence, and be not.

P S A L M XL.

¶ David delivered from great danger, doth magnify and praise the grace of God for his deliverance, and commendeth his providence towards all mankind. 5 Then doth he promise to give himself wholly to God's service, and so declareth how God is truly worshipped. 14 Afterwards he giveth thanks, and praiseth God: and having complained of his enemies, with good courage he calleth for aid and succour.

¶ To him that excelleth.

A Psalm of David.

I WAITED patiently for the Lord, and he inclined unto me; and heard my cry,

2 He brought me also out of the horrible pit, out of the miry clay, and set my feet upon the rock, and ordered my goings.

3 And he hath put in my mouth a new song of praise unto our God: many shall see it and fear, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turn aside to lyes.

5 O Lord my God, thou hast made thy wonderful works so many, that none can count in order to thee thy thoughts towards us: I would declare, and speak of them, but they are more than I am able to express.

6 Sacri-

¶ Seeing my troubles came of thy providence, I ought to have endured them patiently.

¶ Though thine open plagues light not evermore upon them, yet thy secret curse continually fretteth them.

¶ The word signifieth all that he desireth, as health, force, strength, beauty, and in whatsoever he hath delight, so that the rod of God taketh away all that is desired in this world.

¶ For his sorrow caused him to think that God would destroy him utterly: whereby we see how hard it is for the very saints to keep measure in their words, when death and despair assail them.

¶ Though God deferred his help, yet he patiently abode till he was heard.

¶ He hath delivered me from most great dangers.

¶ That is, a special occasion to praise him: for God's benefits are so many occasions for us to praise his name.

¶ To follow their example, which he must needs do that trusteth not only in the Lord.

¶ David goeth from one kind of God's favour, to the contemplation of his providence over all, and confesseth that his counsels towards us are far above our capacities: we cannot so much as tell them in order.

6 Sacrifice and offering thou didst not desire: *(for^r mine ears hast thou prepared)* burnt-offering and sin-offering hast thou not required.

7^a Then said I, Lo, I come: *for* in the roll of the book it is written of me.

8 I desired to do thy good will, O my God: yea, thy law is within mine heart.

9 I have declared *thy* righteousness in the great congregation: lo, I will not refrain my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within mine heart, *but* I have declared thy^c truth and thy salvation: I have not concealed thy mercy and thy truth from the great congregation.

11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy truth always preserve thee.

12 For innumerable troubles have compassed me: my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of mine head: therefore mine heart hath^b failed me.

13 Let it please thee, O Lord, to deliver me: make haste, O Lord, to help me.

14 Let them be^c confounded and put to shame together, that seek my soul to destroy it: let them be driven backward and put to rebuke that desire mine hurt.

15 Let them be^c destroyed for^d reward of their shame, which say unto me, Aha, aha.

16 Let all them that seek thee, rejoice and be glad in thee: and let them that love thy salvation, say always, The Lord be praised.

17 Though I be poor and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God, make no tarrying.

P S A L M XLI.

1 David being grievously afflicted, blesteth them that pity his case, 9 And complaineth of the treason of his own friends and familiars, as came to pass in Judas, John 13. 18. After, he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 giveth most hearty thanks unto God.

¶ To him that excelleth.

A Psalm of David.

BLESSED is he that^b judgeth wisely of the poor: the Lord shall deliver him in the time of trouble.

■ The Lord will keep him, and preserve him

■ Thou hast opened mine ears to understand the spiritual meaning of the sacrifices: and here David esteemeth the ceremonies of the law nothing in respect of the spiritual service.

^a When thou hadst opened mine ears and heart, I was ready to obey thee, being assured that I was written in the book of thine elect for this end.

■ In the church assembled in the sanctuary.

■ David here numbereth three degrees of our salvation: God's mercy, whereby he pitieth us: his righteousness, which signifieth his continual protection: and his truth, whereby appeareth his constant favour: so that hereof proceedeth our salvation.

^d As touching the judgment of the flesh, I was utterly destitute of all counsel: yet faith inwardly moved my heart to pray.

■ He desireth that God's mercy may contend for him against the rage of his enemies.

^f Let the same shame and confusion light upon them, which they intended to have brought upon me.

■ As the faithful always praise God for his benefits: so the wicked mock God's children in their afflictions.

^b Not condemning him ■ accursed, whom God doth visit, knowing that there are divers causes why God layeth his hand upon us: yea, and afterward he restoreth us.

■ When for sorrow or grief of mind he calleth himself

alive: he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies.

3 The Lord will strengthen him upon the bed of sorrow: thou hast turned all his^k bed in his sickness.

4 Therefore I said, Lord have mercy upon me: heal my soul, for I have sinned against thee.

5 Mine enemies^l speak evil of me, saying, When shall he die, and his name perish?

6 And if he come to see me, he speaketh^m lyes, but his heart heapeth iniquity within him, and when he cometh forth, he telleth it.

7 All they that hate me, whisper together against me: even against me do they imagine mine hurt.

8ⁿ A mischief is light upon him, and he that lieth; shall no more rise.

9 Yea, my[†] familiar friend, whom I trusted; which did eat of my bread, hath lifted up the heel against me. [†] Heb. the man of my peace.

10 Therefore, O Lord, have mercy upon me, and raise me up: so I shall reward them.

11 By this I know that thou favourest me, because mine enemy doth not triumph against me.

12 And ■ for me, thou upholdest me^p in mine integrity, and dost set me before thy^q face for ever.

13 Blessed be the Lord God of Israel world without end. So be it, even so be it.

P S A L M XLII.

1 The prophet grievously complaineth that being letted by his persecutors, he could not be present in the congregation of God's people; protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all, he sheweth that he was not so far overcome with these sorrows and thoughts, 8 but that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalm to give instruction, committed to the sons of Korah.

AS the hart brayeth for the rivers of water, so^c panteth my soul after thee, O God.

2 My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God?

3^r My tears have been my meat day and night, while they daily say unto me, Where is thy God?

4 When I remembered^w these things, I poured

upon his bed.

^k Thou hast restored him in his sick bed, and sent him comfort.

^l That is, curse me, and cannot have their cruel hate quenched but with my shameful death.

^m For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

ⁿ The enemies thought by his sharp punishments, that God was become his mortal enemy.

^o As David felt this falshood, and as it was chiefly accomplished in Christ, John 13. 18. so shall his members continually prove the same.

■ Meaning, either in prosperity of life, or in the true fear of God, against all temptations.

■ Shewing me evident signs of thy fatherly providence.

■ By this repetition he stirreth up the faithful to praise God.

^s As a treasure to be kept of them, which were of the number of the Levites.

^t By these similitudes of thirst and panting, he sheweth his fervent desire to serve God in his temple.

^u As others take pleasure in eating and drinking, so he was altogether given to weeping.

■ That is, how I led the people to serve thee in thy tabernacle, and now seeing my contrary state I die for sorrow.

poured out my very heart, because I had gone with the multitude, and led them into the house of God with the voice of singing and praise, as a multitude that keepeth a feast.

5 Why art thou cast down, my soul, and unquiet within me? wait on God: for I will yet give him thanks for the help of his presence.

6 My God, my soul is cast down within me, because I remember thee, from the land of Jordan, and Hermonin, and from the mount Misar.

7 One deep calleth another deep by the noise of the water-spouts: all thy waves and thy floods are gone over me.

8 The Lord will grant his loving kindness in the day, and in the night shall I sing of him, even a prayer unto the God of my life.

9 I will say unto God, which is my rock, Why hast thou forgotten me? why go I mourning when the enemy oppresseth me?

10 My bones are cut asunder, while mine enemies reproach me, saying daily unto me, Where is thy God?

11 Why art thou cast down, my soul? and why art thou disquieted within me? wait on God: for I will yet give him thanks: he is my present help, and my God.

P S A L M XLIII.

1 He prayeth to be delivered from them which conspire against him, that he might joyfully praise God in his holy congregation.

JUDGE me, O God, and defend my cause against the unmerciful people: deliver me from the deceitful and wicked man.

2 For thou art the God of my strength: why hast thou put me away? why go I so mourning when the enemy oppresseth me?

3 Send thy light and thy truth: let them lead me: let them bring me unto thine holy mountain and to thy tabernacles.

4 Then will I go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou cast down, my soul? and why art thou disquieted within me? wait on God: for I will yet give him thanks, he is my present help, and my God.

1 Though he sustained grievous assaults of the flesh, to call him into despair, yet his faith, grounded on God's accustomed mercies, getteth the victory.

2 That is, when I remember thee in this land of my banishment among the mountains.

3 Afflictions came so thick upon me, that I felt myself as overwhelmed: whereby he sheweth there is no end of our misery, till God be pacified, and send remedy.

4 He assureth himself of God's help in time to come.

5 That is, I am most grievously tormented.

6 This repetition doth declare that David did not overcome at once: to teach us to be constant, forasmuch as God will certainly deliver his.

7 He desireth God to undertake his cause against his enemies, but chiefly that he would restore him the tabernacle.

8 That is, the cruel company of mine enemies.

9 To wit, thy favour, which appeareth by the performance of thy promises.

10 He promiseth to offer a solemn sacrifice of thanksgiving in token of his great deliverance.

11 Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

12 This Psalm seemeth to have been made by some ex-

P S A L M XLIV.

1 The faithful remember the great mercy of God toward his people. 9 After they complain, because they feel it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffered. 23 Finally, they pray unto God not to contemn their affliction, seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalm to give instruction, committed to the sons of Korah.

WE have heard with our ears, O God: our fathers have told us the works that thou hast done in their days, in the old time:

2 How thou hast driven out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.

3 For they inherited not the land by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou didst favour them.

4 Thou art my king, O God: send help unto Jacob.

5 Through thee have we thrust back our adversaries: by thy name have we trodden down them that rose up against us.

6 For I do not trust in my bow, neither can my sword save me.

7 But thou hast saved us from our adversaries, and hast put them to confusion that hate us.

8 Therefore will we praise God continually, and will confess thy name for ever. Selah.

9 But now thou art far off, and puttest us to confusion, and goest not forth with our armies.

10 Thou makest us to turn back from the adversary, and they which hate us, spoil for themselves.

11 Thou givest us as sheep to be eaten, and dost scatter us among the nations.

12 Thou sellest thy people without gain, and dost not increase their price.

13 Thou makest us reproach to our neighbours, a jest and a laughing-stock to them that are round about us.

14 Thou

cellent prophet for the use of the people, when the church was in extreme misery, either at their return from Babylon, or under Antiochus, or in such like affliction.

1 That is, the Canaanites.

2 To wit, our fathers.

3 Of Canaan.

4 That is, our fathers.

5 God's free mercy and love is the only fountain and beginning of the church, Deut. 4. 37.

6 Because thou art my king, therefore deliver thy people from their misery.

7 Because they and their forefathers made both one church, they apply that to themselves, which before they did attribute to their fathers.

8 As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his just judgment.

9 Knowing God to be the author of this calamity, they murmur not, but seek remedy at his hands, who wounded them.

10 As slaves which are sold for a low price; neither lookest thou for him that offereth most, but takest the first chap-man.

† Or, at their pleasure. * Rom. 8. 36.

14 Thou makest us **■** proverb among the nations, and **■** nodding of the head among the people.

15 My ^u confusion is daily before me, and the shame of my face hath covered me.

16 For the voice of the slanderer and rebuker, for the enemy and ^u avenger.

17 All this is come upon us, yet do we not **■** forget thee, neither deal we falsely concerning thy covenant.

18 Our heart is not turned back, neither our steps gone out of thy paths.

19 Albeit thou hast smitten us down into the place of **†** dragons, and covered us with the shadow of death.

20 If we have forgotten the name of God, and holden up our hands to ⁷ **■** strange god,

21 Shall not God ² search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake ² are we slain continually, and are counted as sheep for the slaughter.

23 Up, why sleepest thou, O Lord? awake, be not far off for ever.

24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?

25 For our soul is ^b beaten down unto the dust: our belly cleaveth unto the ground.

26 Rise up for our succour, and redeem us for thy ^c mercies sake.

P S A L M XLV.

■ The majesty of Solomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed: 10 If that she can renounce her people and the love of her country, and give herself wholly to her husband. Under the which figure the wonderful majesty and increase of the kingdom of Christ, and his church his spouse, now taken of the Gentiles, is described.

¶ To him that excelleth on ^a Shoshannim, a song of ^o love to give instruction, committed to the sons of Korah.

MINE heart will utter forth **■** good matter, I will intreat *in* my works of the King: my tongue is as the pen of a swift writer.

2 Thou art ^f fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever.

^u I dare not lift up mine head for shame.

^w Meaning, the proud and cruel tyrant.

^x They boast not of their virtues, but declare that they rest upon God in the midst of their afflictions: who punished not now their sins, but by hard afflictions called them to the consideration of heavenly joys.

^y They shew that they honoured God aright, because they trusted in him alone.

^z They take God to witness that they were upright **■** him ward.

² The faithful make this their comfort, that the wicked punish them not for their sin, but for God's cause; Matt. 5. 10. 1 Pet. 4. 14.

³ There is no hope of recovery, except thou put **■** thine hand and raise us up.

⁴ Which is the only sufficient ransom **■** deliver both body and soul from all kind of slavery and misery.

^d This was **■** certain tune or **■** instrument.

^e Of that perfect love that ought **■** be between the husband and the wife.

^f Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

^g He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of **■** kingdom standeth

3 Gird thy sword upon *thy* thigh, O most Mighty, *to wit*, thy worship and thy glory.

4 And prosper with thy glory: ² ride upon the word of truth and of meekness *and* of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrows are sharp *to pierce* the heart of the King's enemies: *therefore* the people shall fall under thee.

6 Thy ^a throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

7 Thou lovest righteousness, and hatest wickedness, because God, even thy God, hath ¹ anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh and aloes, *and* cassia, *when thou comest* out of the ivory palaces, ^k where they have made thee glad.

9 Kings daughters *were* among thine honourable wives: upon thy right hand did stand the ¹ queen in **■** vesture of gold of Ophir.

10 ^m Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house.

11 So shall the king have pleasure in thy beauty: for he is thy Lord, and reverence thou him.

12 And the ⁿ daughter of **†** Tyrus *with* the rich of the people shall do homage before thy face with presents. Or, Zor.

13 The king's daughter is all glorious ^o within: her cloathing is of broidered gold.

14 She shall be brought unto the king in raiment of needle-work: the virgins *that follow* after her, *and* her companions shall be brought unto thee.

15 With joy and gladness shall they be brought, *and* shall enter into the King's palace.

16 Instead of thy fathers shall thy ^p children be: thou shalt make them princes **■** through all the earth.

17 I will make thy ^r name to be remembered through all generations: therefore shall the people give thanks unto thee, world without end.

P S A L M XLVI.

1 A song of triumph or thanksgiving for the deliverance of Jerusalem, after Sennacherib with his army my

in truth, meekness and justice, not in worldly pomp and vanity.

^b Under this figure of this kingdom of justice is set forth the everlasting kingdom of Christ.

¹ Hath established thy kingdom as the figure of Christ, which is the peace and joy of the church.

^k In the which palace the people made thee joyful to see them give thanks and rejoice for thee.

¹ Though he had many kings daughters among his wives, yet he loved Pharaoh's daughter best.

^m Under the figure of Pharaoh's daughter, he sheweth that the church must cast off all affections **■** obey Christ only.

ⁿ He signifieth that divers of them that be rich, shall be benefactors to the church, albeit they give not perfect obedience to the gospel.

^o There is nothing feigned nor hypocritical, but she is glorious both within and without: and howbeit the church hath not **■** all times this outward glory, the fault is to be imputed only **■** their own ingratitude.

^p They shall have greater graces than their fathers.

^r He signifieth the great compass of Christ's kingdom, which shall be sufficient to enrich all his members.

^s This must only be referred to Christ, and **■** to Solomon.

was driven away, or some other like sudden and marvellous deliverance by the mighty hand of God. Whereby the prophet commending this great benefit, doth exhort the faithful to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his delight, to assuage the rage of the wicked, when they are most busy against the just.

¶ To him that excelleth upon Alamoth, a song committed to the sons of Korah.

GOD is our † hope and strength, and help in troubles, ready to be found.

2 Therefore will not we fear, though the earth be moved, and though the mountains fall into the midst of the sea.

3 Though the waters thereof rage, and be troubled, and the mountains shake at the surges of the same. Selah.

4 For there is a river, whose stream shall make glad the city of God, even the sanctuary of the tabernacles of the Most High.

5 God is in the midst of it: therefore shall it not be moved: God shall help it very early.

6 When the nations raged, and the kingdoms were moved, God † thundered, and the earth melted.

7 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

8 Come, and behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the ends of the world: he breaketh the bow and cutteth the spear, and burneth the chariots with fire.

10 Be still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

P S A L M XLVII.

1 The prophet exhorteth all people to the worship of the true and ever-living God, commending the mercy of God toward the posterity of Jacob: 9 And after prophesieth of the kingdom of Christ in the prosperity of the gospel.

¶ To him that excelleth.

A Psalm committed to the sons of Korah.

1 Which was either musical instrument, or a solemn tune unto the which this Psalm was sung.

2 In all manner of troubles, God sheweth his speedy mercy and power in defending his.

3 That is, we will not be overcome with fear.

4 Though the afflictions rage never so much, yet the rivers of God's mercies bring sufficient comfort to his.

5 The river of Shiloah, which passed through Jerusalem: meaning, though the defence seem never so small, yet if God have appointed it, it is sufficient.

6 Always when need requireth.

7 They are assured that God can and will defend his church from all dangers and enemies.

8 To wit, how oft he hath destroyed his enemies, and delivered his people.

9 He warneth them that persecute the church, to cease their cruelty: for else they shall feel that God is too strong for them against whom they fight.

10 Here is figured Christ, unto whom all his should give willing obedience, and who would shew himself terrible to the wicked.

11 He hath made the Jews, who were the keepers of the law, and prophets, schoolmasters to the Gentiles, that they should with gladness obey them.

12 God hath chosen us above all other nations to enjoy

ALL people, clap your hands: sing loud unto God with a joyful voice.

2 For the Lord is high, and terrible: a great king over all the earth.

3 He hath subdued the people under us, and the nations under our feet.

4 He hath chosen our inheritance for us: even the glory of Jacob whom he loved. Selah.

5 God is gone up with triumph, even the Lord, with the sound of the trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the king of all the earth: sing praises every one that hath understanding.

8 God reigneth over the heathen: God sitteth upon his holy throne.

9 The princes of the people are gathered unto the people of the God of Abraham: for the shields of the world belong to God: he is greatly to be exalted.

P S A L M XLVIII.

1 A notable deliverance of Jerusalem from the hand of many kings is mentioned, for the which thanks are given to God; and the state of that city is praised, that hath God so presently at all times ready to defend them. The Psalm seemeth to be made in the time of Abaz, Jehoshaphat, Asa, or Hezekiah: for in their times chiefly was the city by foreign princes assaulted.

¶ A song or Psalm committed to the sons of Korah.

GREAT is the Lord, and greatly to be praised in the city of our God, even upon his holy mountain.

2 Mount Zion lying northward is fair in situation: it is the joy of the whole earth, and the city of the great King.

3 In the palaces thereof God is known for a refuge.

4 For lo, the kings were gathered, and went together.

5 When they saw it, they marvelled, they were astonished, and suddenly driven back.

6 Fear came there upon them, and sorrow, as upon a woman in travail.

7 As with an east-wind thou breakest the ships of Tarshish, so were they destroyed.

8 As

a most glorious inheritance.

1 He doth allude unto the trumpets that were blown at solemn feasts: but he doth further signify the triumph of Christ, and his glorious ascension into the heavens.

2 He requireth that understanding be joined with singing, lest the name of God be prophaned with vain crying.

3 He praiseth God's highness, for that he calleth the great princes of the world (whom he calleth shields) to the fellowship of his church.

4 Some put this difference between song, and Psalm, saying that it is called song, when there is no instrument: but the voice and the Psalm the contrary. The song of the Psalm is when the instruments begin, and the voice followeth. The Psalm of the song, the contrary.

5 Albeit God shew his wonders through all the world, yet he will be chiefly praised in his church.

6 Because the word of salvation came thence to all them that should believe.

7 Except God were the defence thereof, neither situation nor munition could prevail.

8 They conspired and went against God's people.

9 The enemies were afraid at the sight of the city.

10 That is, of Cilicia, or the sea called Mediterranean.

8 As we have^a heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will stablish it for ever. Selah.

9 We wait for thy loving kindness, O God, in the midst of thy temple.

10 O God, according to thy name, so is thy praise unto the^a world's end: thy right hand is full of righteousness.

11 Let^a mount Zion rejoice, and the daughters of Judah be glad, because of thy judgments.

12^a Compas about Zion, and go round about it, and tell the towers thereof.

13 Mark well the wall thereof: behold her towers, that ye may tell your posterity.

14 For this God is our God for ever and ever: he shall be our guide unto the death.

P S A L M XLIX.

1 *The Holy Ghost calleth all men to the consideration of man's life, 7 shewing them not to be most blessed that are most wealthy, and therefore not to be feared: but contrariwise, he listeth up our minds to consider how all things are ruled by God's providence: 14 Who as he judgeth these worldly misers to everlasting torments, 15 so doth he preserve his, and will reward them in the day of the resurrection, 2 Theff. 1. 6.*

¶ To him that excelleth.

A Psalm committed to the sons of Korah.

HE A R^a this, all ye people: give ear, all ye that dwell in the world.

2 As well low as high, both rich and poor.

3 My mouth shall speak of wisdom, and the meditation of mine heart is of knowledge.

4 I will incline mine ear to a parable, and utter my grave matter upon the harp.

5 Wherefore should^a I fear in the evil days, when iniquity shall compass me about, as at mine heels?

6 They trust in their^a goods, and boast themselves in the multitude of their riches.

7 Yet a man can by no means redeem his brother, he cannot give his ransom to God,

8 (So^a precious is the redemption of their souls^a, and the continuance for ever)

9 That he may live still for ever, and not see the grave.

10 For he seeth that wise men^a die, and also that the ignorant and foolish perish, and leave their riches for^a others.

^a To wit, of our fathers, so have we proved: or, God hath performed his promise.

^b In all places where thy name shall be heard of, shall praise thee when they hear of thy marvellous works.

^c Let Jerusalem and the cities of Judah rejoice for thy just judgments against thine enemies.

^d For in this outward defence and strength, God's blessings did also appear, but the chief is ^e he referred to God's favour and secret defence, who never leaveth his.

^f He will intreat how God governeth the world by his providence, which cannot be perceived by the judgment of the flesh.

^g Though wickedness reign, and enemies rage, seeing God will execute his judgments against the wicked in time convenient.

^h To trust in riches is mere madness, seeing they ⁱ neither restore life, nor prolong it.

^j That is, so rare, or not to be found, ^k prophesy ^l precious in the days of Eli, 1 Sam. 3. 1.

^m Meaning, it is impossible to live for ever, also, that life and death are only in God's hands.

ⁿ In that death maketh no difference between the persons.

^o That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dream an immortality on earth.

11 Yet they think, their houses and their habitations shall continue for ever, even from generation to generation, and [†] call their lands by their names.

12 But man shall not continue in honour: he is like the^a beasts that die.

13 This their way uttereth their foolishness, yet their posterity^a delight in their talk. Selah.

14^a Like sheep they lie in the grave: death devoureth them, and the righteous shall have domination over them in the^a morning: for their beauty shall consume, when they shall go from their house to the grave.

15 But God shall deliver my soul from the power of the grave: [†] for he will receive me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17^a For he shall take nothing away when he dieth: neither shall his pomp descend after him.

18 For while he lived, [†] he rejoiced himself: and^a men will praise thee, when thou makest much of thyself.

19 [†] He shall enter into the generation of his fathers, ^k and they shall not live for ever.

20 Man is in honour, and^a understandeth not: he is like to beasts that perish.

† Or, labour, that their name may be famous in earth.

† Or, because he hath received me.

* Job. 27. 19. 1 Tim. 3. 7.

† Heb. be blessed his soul.

† Or, his soul.

P S A L M L.

1 *Because the church is alway full of hypocrites, 8 which do imagine that God will be worshipped with outward ceremonies only, without the heart: and especially the Jews were of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices were sufficient, 21 therefore the prophet doth reprove this gross error, and pronounceth the name of God to be blasphemed, where holiness is set in ceremonies, 23 for he declareth the worship of God to be spiritual, whereof are two principal parts, invocation, and thanksgiving.*

¶ A Psalm of^a Asaph.

THE God of gods, even the Lord hath spoken, and called the^a earth from the rising-up of the sun unto the going-down thereof.

2 Out of Zion, which is the^a perfection of beauty, hath God shined.

3 Our God shall come and shall not keep silence: ^p fire shall devour before him, and a mighty tempest shall be moved round about him.

6 I

4 He

^c As touching the death of the body.

^d They speak and do the same things that their fathers did.

^e As sheep ^f gathered into the fold, so shall they be brought to the grave.

^f Because they have no part of life everlasting.

^g Christ's coming is as the morning, when the elect shall reign with Christ their head over the wicked.

^h The flatterers praise them that live in delights and pleasures.

ⁱ And not pass the term appointed for life.

^k Both they and their fathers shall live here but ^l while, and at length die for ever.

^m He condemneth man's ingratitude, who having received excellent gifts of God, abuseth them like ⁿ beast ^o his own condemnation.

^p Who was either the author, or a chief singer, to whom it ^q committed.

^r To plead against his dissembling people, before heaven and earth.

^s Because God had chosen it to have his name there called upon, and also his image shined there in the doctrine of the law.

^t As when God gave his law in mount Sinai, he appeared terrible with thunder and tempest, so will he appear terrible to take account for the keeping thereof.

4 He shall call the heaven above, and the earth to judge his people.

5 Gather my ¹ faints together unto me, those that make a covenant with me with ² sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. *Selah.*

7 Hear, O my people, and I will speak: *hear,* O Israel, and I will testify unto thee: *for* I am God, *and* thy God.

8 I will not ³ reprove thee for thy sacrifices, or thy burnt-offerings, *that have not been continually before me.*

9 I will take no bullock out of thine house, nor goats out of thy folds.

10 ⁴ For all the beasts of the forest are mine, and the beasts on a thousand mountains.

11 I know all the fowls on the mountains: and the wild beasts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 ⁵ Will I eat the flesh of bulls? or drink the blood of goats.

14 Offer unto God praise, and ⁶ pay thy vows unto the most High.

15 And call upon me in the day of trouble: *so* will I deliver thee, and thou shalt glorify me.

16 But unto the wicked said God, ⁷ What hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth,

17 Seeing thou hatest ⁸ to be reformed, and hast cast my words behind thee?

18 For when thou seest a thief, ⁹ thou runnest with him, and thou art partaker with the adulterers.

19 Thou givest thy mouth to evil, and with thy tongue thou forgett deceit.

20 Thou ¹⁰ fittest, *and* speakest against thy brother, *and* slanderest thy mother's son.

21 These things thou hast done, and I held my tongue: *therefore* thou thoughtest that I was like thee: *but* I will reprove thee, and ¹¹ set them in order before thee.

22 Oh consider this, ye that forget God, lest I tear you in pieces, and there be none that can deliver you.

23 He that offereth ¹² praise, shall glorify me: and to him that ¹³ disposeth his way aright, will I shew the salvation of God.

¹ Witnesses against the hypocrites.

² God in respect of his elect calleth the whole body holy faints and his people.

³ Which should know that sacrifices are seals of the covenant between God and his people, and not set religion therein.

⁴ For I pass not for sacrifices except the true use be there, which is to confirm your faith in my promises.

⁵ Though he did delight in sacrifice, yet had he no need of man's help thereunto.

⁶ Though man's life for the infirmity thereof hath need of food, yet God, whose life quickeneth all the world, hath no need of such means.

⁷ Shew thyself mindful of God's benefits by thanksgiving.

⁸ Why dost thou feign to be of my people, and talkest of my covenant, seeing thou art but an hypocrite?

⁹ And to live according to my word!

¹⁰ He sheweth what are the fruits of them that contemn God's word.

¹¹ He noteth the cruelty of hypocrites, which spare **■** in their talk or judgment their own mother's son.

¹² I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no.

¹³ Under the which is contained faith and invocation.

¹⁴ A. God hath appointed.

P S A L M LI.

1 *When David was rebuked by the prophet Nathan, for his great offences, he did not only acknowledge the same to God with protestation of his natural corruption and iniquity, but also left a memorial thereof to his posterity. 7 Therefore, first, he desired God to forgive his sins, 10 and to renew in him his holy Spirit, 13 With promises that he will not be unmindful of those great graces. 18 Finally, fearing, lest God would punish the whole church for his fault, he requireth that he would rather increase his graces towards the same.*

¶ To him that excelleth.

A Psalm of David, when the prophet Nathan came unto him after he had gone in to Bathsheba.

HAVE mercy upon me, O God, ¹ according to thy loving kindness: according to the multitude of thy compassions put away mine iniquities.

2 Wash me ² thoroughly from mine iniquity, and cleanse me from my sin.

3 For I ³ know mine iniquities, and my sin is ever before me.

4 Against thee, against thee only have I sinned, and done evil in thy sight, that thou mayest be just when thou ⁴ speakest, *and* pure when thou judgest.

5 Behold, I was born in iniquity, and in sin hath my mother conceived me.

6 Behold, thou ⁵ lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge me with ⁶ hyssop, and I shall be clean: wash me, and I shall be whiter than snow. * Lev. 14. 6.

8 Make me to hear ⁷ joy and gladness, *that* the ⁸ bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and put away all mine iniquities.

10 ⁹ Create in me a clean heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the joy of thy salvation, and establish me with thy ¹⁰ free Spirit.

13 *Then* shall I teach thy ¹¹ ways unto the wicked, and sinners shall be converted unto thee.

14 De-

¹ That is, declare myself to be his Saviour.

² To reprove him because he had committed so horrible sins, and lien in the same without repentance more than a whole year.

³ As his sins were manifold and great, so he requireth that God would give him the feeling of his excellent and abundant mercies.

⁴ My sins slick so fast in me, that I have need of some singular kind of washing.

⁵ My conscience accuseth me, so that I can have no rest till **■** be reconciled.

⁶ When thou givest sentence against sinners, they must needs confess thee to be just, and themselves sinners.

⁷ He confesseth that God, who loveth pureness of heart, may justly destroy man, who of nature is **■** sinner, much more him whom he h. I instructed in his heavenly wisdom.

⁸ He meaneth God's comfortable mercies towards repentant sinners.

⁹ By the bones he understandeth all strength of soul and body, which by cares and mourning are consumed.

¹⁰ He confesseth that when God's Spirit is cold in us, to have it again revived, is **■ ■** new creation.

¹¹ Which may assure **■ ■** that I **■ ■** drawn out of the slavery of sin.

¹² He promiseth to endeavour, that others by his example may turn to God.

14 Deliver me from ^a blood, O God, *which art* the God of my salvation, and my tongue shall sing joyfully of thy righteousness.

15 ^c Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would give it: thou delightest not in burnt offering.

17 The sacrifices of God *are a* ^u *rite* spirit: a contrite and ^u broken heart, *and* thou wilt not despise.

18 Be favourable unto ^u Sion for thy good pleasure: build the walls of Jerusalem.

19 Then shalt thou accept the sacrifices of ^u righteousness, *even* the burnt-offering and oblation: then shall they offer calves upon thine altar.

P S A L M LII.

1 David describeth the arrogant tyranny of his adversary Doeg: who by false surmises caused Abimelech with the rest of the priests to be slain. 5 David prophesieth his destruction, 6 and encourageth the faithful to put their confidence in God, whose judgments are most sharp against his adversaries. 9 And finally, he rendereth thanks to God for his deliverance. In this Psalm is lively set forth the kingdom of Antichrist.

¶ To him that excelleth.

A Psalm of David to give instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

WHY boasteth thou thyself in thy wickedness, O ^u man of power? the loving kindness of God *endureth* daily.

Thy tongue imagineth ^u mischief, and is like a sharp razor that cutteth deceitfully.

3 Thou dost love evil more than good, and lyes more than to speak the [†] truth. Selah.

4 Thou lovest all words that may destroy, O deceitful tongue!

5 So shall God ^a destroy thee for ever: he shall take thee, and pluck thee out of *thy* tabernacle, and ^b root thee out of the land of the living. Selah.

6 The ^c righteous also shall see it, and ^d fear, and shall laugh at him, *saying*,

7 Behold, the man that took not God for his strength, but trusted unto the multitude of his riches, and put his strength [†] in his malice.

† Or, in his
tubulance.

^a From the murder of Uriah, and the others that were slain with him, 1 Sam. 11. 17.

^c By giving me occasion to praise thee when thou shalt forgive my sins.

^u Which is ^u wounding of the heart, proceeding of faith, which seeketh unto God for mercy.

^u He prayeth for the whole church, because through his sin it was in danger of God's judgment.

^u That is, just and lawful, applied ^u their right end, which is the exercise of faith and repentance.

^u O Doeg, which hast credit with the tyrant Saul, and hast power to murder the saints of God?

^u Thy malice moveth thee by crafty flatteries and lyes, to accuse and destroy the innocents.

^u Though God forbear for ^u time, yet at length he will recompense thy falshood.

^u Albeit thou seem to be never so sure settled.

^u For the eyes of the reprobate are shut up at God's judgments.

^u With joyful reverence, seeing that he taketh their part against the wicked.

8 But I shall be like ^u green olive-tree in the house of God: for I trusted in the mercy of God for ever and ever.

9 I will always praise thee, for that thou hast done ^c this, and I will [†] hope in thy name, because [†] it is good before thy saints.

† Or, wait upon thy grace and promise.

P S A L M LIII.

1 He describeth the crooked nature, 4 The cruelty, and punishment of the wicked, when they look not for it, 6 And desireth the deliverance of the godly, that they may rejoice together.

¶ To him that excelleth on ^u Mahalath.

A Psalm of David to give instruction.

THE fool hath said in his heart, *There is* ^h no God: they have corrupted and done abominable wickedness: *there is* none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were any that would understand, and ⁱ seek God.

3 ^{*} Every one is gone back: they are altogether corrupt: there is none that doeth good, no not one. [†] Rom. 3. 10.

4 Do not the ^k workers of iniquity know that they eat up my people as they eat bread? they call not upon God.

5 There they were afraid for fear, *where* no ^l fear was: for God hath scattered the ^m bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh give salvation unto Israel out of Zion: when God turneth the captivity of his people, *then* Jacob shall rejoice, and Israel shall be glad.

P S A L M LIV.

1 David brought into great danger by reason of the Ziphims, 5 calleth upon the name of God to destroy his enemies, 6 promising sacrifice and free offerings for so great deliverance.

¶ To him that excelleth on Neginoth.

A Psalm of David, to give instruction, when the Ziphims came and said unto Saul, ⁿ Is not David hid among us? [†] 1 Sam. 23. 19.

SAVE me, O God, ^o by thy name, and by thy power judge me.

2 O God, hear my prayer: hearken unto the words of my mouth.

For

^u He rejoiceth to have ^u place among the servants of God, that he may grow in the knowledge and understanding of godliness.

^u Executed his vengeance.

^u Which ^u an instrument ^u kind of note.

^u Where ^u no regard is had of honesty or dishonesty of virtue ^u of vice, there the prophet pronounceth that the people have ^u God.

^u Whereby he condemneth all knowledge and understanding that tendeth not to seek God.

^u David pronounceth God's vengeance against cruel governors, who having charge ^u defend and preserve God's people, do most cruelly devour them.

^u When they thought there was ^u occasion ^u fear, the sudden vengeance of God lighted upon them.

^u Be the ^u enemies power never so great, nor the danger so fearful, yet God delivereth his in due time.

^u He declareth that when all means do fail, God will deliver, even as it were by miracle, them that call unto him with ^u upright conscience.

3 For strangers are risen up against me, and tyrants seek my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: Oh cut them off in thy truth.

6 For I will sacrifice freely unto thee: I will praise thy name, O Lord, because it is good.

7 For he hath delivered me out of all trouble, and mine eye hath seen my desire upon mine enemies.

P S A L M LV.

1 David being in great heaviness and distress, complaineth of the cruelty of Saul, 13 And of the falseness of his familiar acquaintance, 17 Uttering most earnest affections to move the Lord to pity him. 22 After being assured of deliverance, he setteth forth the grace of God, as though he had already obtained his request.

¶ To him that excelleth on Neginoth.

A Psalm of David to give instruction.

HEAR my prayer, O God, and hide not thyself from my supplication.

¶ Hearken unto me, and answer me: I mourn in my prayer, and make a noise.

3 For the voice of the enemy, and for the vexation of the wicked, because they have brought iniquity upon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen upon me.

5 Fear and trembling are come upon me, and an horrible fear hath covered me.

6 And I said, Oh that I had wings like a dove: then would I flee away and rest.

7 Behold, I would take my flight far off, and lodge in the wilderness. Selah.

8 He would make haste for my deliverance from the stormy wind and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen cruelty and strife in the city.

10 Day and night they go about it upon the walls thereof: both iniquity and mischief are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

12 Surely mine enemy did not defame me: for I could have borne it: neither did mine ad-

versary exalt himself against me: for I would have hid me from him,

13 But it was thou, O man, even my companion, my guide, and my familiar:

14 Which delighted in consulting together, and went into the house of God as companions.

15 Let death seize upon them: let them go down quick into the grave: for wickedness is in their dwellings, even in the midst of them.

16 But I will call unto God, and the Lord will save me.

17 Evening and morning, and at noon will I pray, and make a noise, and he will hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: for many were with me.

19 God shall hear and afflict them, even he that reigneth of old. Selah: because they have no changes, therefore they fear not God.

20 He laid his hand upon such as be at peace with him, and he brake his covenant.

21 The words of his mouth were softer than butter, yet war was in his heart: his words were more gentle than oil, yet they were swords.

22 Cast thy burden upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for ever.

23 And thou, O God, shalt bring them down into the pit of corruption: the bloody and deceitful men shall not live half their days: but I will trust in thee.

P S A L M LVI.

1 David being brought to Achish the king of Gath, 1 Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to perform his vows, which he had taken upon him, whereof this was the effect, to praise God in his church.

¶ To him that excelleth.

A Psalm of David on Michtam, concerning the dumb dove in a far country, when the Philistines took him in Gath.

BE merciful unto me, O God, for man would swallow me up: he fighteth continually and vexeth me.

2 Mine enemies would daily swallow me up: for many fight against me, O thou Most High.

3 When I was afraid, I trusted in thee.

4 I will

¶ To wit, the Ziphims.

7 Saul and his army, which were like cruel beasts, and could not be satisfied but by his death.

8 Be they never so few, as he was with Jonathan.

9 According to thy faithful promise for my defence.

10 For hypocrites serve God for fear, or upon conditions.

11 We may lawfully rejoice for God's judgments against the wicked, if our affections be pure.

12 The earnestness of his prayer declareth the vehemency of his grief, insomuch as he is compelled to burst out into cries.

13 For the threatnings of Saul and his adherents.

14 They have defamed me as a wicked person, or they have imagined my destruction.

15 There was no part of him that was not astonished with extreme fear.

16 Fear had driven him to so great distress, that he wished to be hid in some wilderness, and to be banished from that kingdom, which God had promised that he should enjoy.

17 From the cruel rage and tyranny of Saul.

18 As in the confusion of Babylon, when the wicked conspired against God.

19 All laws and good orders are broken, and only vice and

dissolution reigneth under Saul.

4 If my open enemy had sought mine hurt, I could the better have avoided him.

5 Which not only joined me in friendship and counsel in worldly matters, but also in religion.

6 As Korah, Dathan, and Abiram.

7 Which signifieth fervent mind and sure trust to obtain his petition, which thing made him earnest at all times in prayer.

8 Even the angels of God fought on my side against mine enemies, Kings 6. 16.

9 But their prosperous estate still continueth.

10 I did not provoke him, but was as at peace with him, yet he made war against me.

11 Though for their bettering and trial, he suffer them to slip for a time.

12 Though they sometime live longer, yet their life is cursed of God, unquiet, and worse than any death.

13 Being chased by the fury of his enemies into a strange country, he was as a dumb dove not seeking revenge.

14 He sheweth that it is either now time or never, that God help him, for all the world is against him and ready to devour him.

4 I will rejoice in God, *because* of his [■] word : I trust in God, *and* will not fear what flesh can do unto me.

5 Mine own [■] words grieve *me* daily: all their thoughts *are* against me to do me hurt.

6 [■] They gather together, and keep themselves close: they mark my steps, because they wait for my soul.

7 [■] They *think* they shall escape by iniquity: O God, cast *these* people down in *thine* anger.

■ Thou hast counted my wanderings: put my [■] tears into thy bottle: are they not in thy register?

9 When I cry, then mine enemies shall turn back: this I know, for God is with me.

10 I will rejoice in God *because* of his word: in the Lord will I rejoice *because* of his word.

11 In God do I trust: I will not be afraid what man can do unto me.

12 [■] Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death, and also my feet from falling, that I may [■] walk before God in the [■] light of the living.

P S A L M LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cave with Saul, 2 calleth most earnestly unto God, with full confidence that he will perform his promise, and take his cause in hand: 5 Also that he will shew his glory in the heavens and the earth against his cruel enemies. 9 Therefore doth he render laud and praise.

¶ To him that excelleth.

7 Destroy not. A Psalm of David, on Michtam, * When he fled from Saul in the cave.

* 1 Sam. 24.
4.

1 Or, dwell
most safely.

HAVE mercy upon me, O God, have mercy upon me: for my soul trusteth in thee, and in the shadow of thy wings will I [†] trust, till *these* [■] afflictions overpass.

2 I will call unto the most high God, *even* to the God that [■] performeth his *promise* toward me.

3 He will send from [■] heaven, and save me from the reproof of him that would swallow me. Selah. God will send his mercy, and his truth.

4 My soul is among lions: I lie *among* the children of men: their teeth are set on fire: whose [■] teeth

are spears and arrows, and their tongue [■] sharp sword.

5 [■] Exalt thyself, O God, above the heaven, and let thy glory *be* upon all the earth.

6 They have laid [■] net for my steps: [■] my soul is pressed down: they have digged [■] pit before me, *and* are fallen into the midst of it. Selah.

7 Mine heart is [■] prepared, O God, mine heart is prepared: I will sing and give praise.

8 Awake my [■] tongue, awake viol and harp: I will awake early.

9 I will praise thee, O Lord, among the people, *and* I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, *and* thy truth unto the [■] clouds.

11 Exalt thyself, O God, above the heavens, *and* let thy glory *be* upon all the earth.

P S A L M LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to God's judgment, 10 shewing that the just shall rejoice, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth.

Destroy not. A Psalm of David on Michtam.

IS it true? O [■] congregation, speak ye justly? O sons of men, judge ye uprightly?

2 Yea, rather ye imagine mischief in *your* heart: [■] your hands execute cruelty upon the earth.

3 The wicked [■] are strangers from the womb: *even* from the belly have they erred, and speak lyes.

4 Their poison is even like the poison of a serpent: like the deaf [■] adder *that* stoppeth his ear:

5 Which heareth not the voice of the enchanter, though he be most expert in charming.

6 Break their [■] teeth, O God, in their mouths: break the jaws of the young lions, O Lord.

7 Let them [■] melt like the waters, let them pass away: when he shooteth his arrows, *let them be* as broken.

8 Let them consume like [■] snail that melteth, *and* like the untimely fruit of [■] a woman, *that* hath not seen the sun.

6 K

o As

1 He describeth the confidence upon God's promise, though he is persecuted.

2 He sheweth how his enemies have failed success, and turn to mine reproach.

3 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

4 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

5 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

6 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

7 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

8 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

9 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

10 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

11 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

12 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

13 He sheweth how he is persecuted by a man, and cannot be satisfied, except they have my life.

[■] He meaneth their calumnies and false reports.

[■] Suffer me not to be destroyed to the contempt of thy name.

[■] For very fear, seeing the great danger on all sides.

[■] That is, wholly bent to give thee praise for my deliverance.

[■] He sheweth that both his heart shall praise God, and his tongue shall confess him, and also that he will use other means to provoke himself forward to the fame.

[■] Thy mercies do not only appertain to the Jews, but also [■] the Gentiles.

[■] Ye counsellors of Saul, who under pretence of consulting for the commonwealth, conspire my death, being [■] innocent.

[■] Ye are not ashamed to execute that cruelty publicly, which ye have imagined in your hearts.

[■] That is, enemies to the people of God even from their birth.

[■] They pass in malice and subtilty the crafty serpent, which could preserve himself by stopping his ear from the enchanter.

[■] Take away all occasions and means whereby they hurt.

[■] Considering God's divine power, he sheweth that God

in [■] moment can destroy their force whereof they brag.

9 As raw flesh before your pots feel the fire of thorns: so let him carry them away as with a whirlwind in his wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 And men shall say, Verily there is fruit for the righteous: doubtless there is a God that judgeth the earth.

P S A L M LIX.

1 David being in great danger of Saul, was sent to say him in his bed, prayeth unto God: 3 Declareth his vengeance, and their fury, 5 Desiring God to destroy all those that sin of malicious wickedness:

11 When, though he keep alive for a time to exercise his people, yet in the end he will consume them in his wrath, 13 that he may be known to be the God of Jacob to the end of the world. 16 For this he singeth praises to God, assured of his mercies.

To him that excelleth. Destroy not.

A Psalm of David on Michtam. * When Saul sent, and they did watch the house to kill him.

O MY God, deliver me from mine enemies: defend me from them that rise up against me.

2 Deliver me from the wicked doers, and save me from the bloody men.

3 For lo, they have laid wait for my soul: the mighty men are gathered against me, not for mine offence, nor for my sin, O Lord.

4 They run and prepare themselves without a fault on my part: arise, therefore, to assist me, and behold,

5 Even thou, O Lord God of hosts, O God of Israel, awake to visit all the heathen, and be not merciful unto all that transgress maliciously. Selah.

6 They go to and fro in the evening: they bark like dogs, and go about the city.

7 Behold, they brag in their talk, and swords are in their lips: for who, say they, doth hear?

8 But thou, O Lord, shalt have them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will wait upon thee: for God is my defence.

10 My merciful God will prevent me: God will let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it:

Flesh is taken raw out of the pot before the water seeth: so he desireth God to destroy their enterprises before they bring them to pass.

* With a pure affection.

* Their punishment and slaughter shall be so great.

* Seeing God governeth all by his providence, he must needs put difference between the godly and the wicked.

* Read Psalm 16.

* Though his enemies were even at hand to destroy him, yet he assured himself that God had ways enough in his hand to deliver him.

* For I am innocent to them wards, and have not offended them.

* Seeing it appertaineth to God's judgments to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his church.

* He compareth their cruelty to hungry dogs, shewing that they are never weary in doing evil.

* They boast openly of their wicked devices, and every word is as a sword: for they neither fear God, nor are ashamed of men.

* Though Saul have never so great power, yet I know that thou dost bridle him: therefore will I patiently hope for thee.

* He will not fail to succour me when need requireth.

* Together, but by little and little, that the people be

but scatter them abroad by thy power, and put them down, O Lord our shield,

12 For the sin of their mouth, and the words of their lips: and let them be taken in their pride, even for their perjury and lyes that they speak.

13 Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Jacob, even unto the ends of the world. Selah.

14 And in the evening they shall go to and fro, and bark like dogs, and go about the city.

15 They shall run here and there for meat: and surely they shall not be satisfied, though they tarry all night.

16 But I will sing of thy power, and will praise thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my Strength, will I sing: for God is my defence, and my merciful God.

P S A L M LX.

1 David being now king over Judah, and having had many victories, sheweth by evident signs, that God elected him king, assuring the people that God will prosper them, if they approve the same.

11 After he prayeth unto God to finish that that he hath begun.

To him that excelleth upon Shushan Eduth. or Michtam. A Psalm of David to teach, * When he fought against Aram Naharaim, and against † Aram * Zobah, when Joab returned and slew twelve thousand Edomites in the salt valley.

* 1 Sam. 8. 2. and 10. 1. 1 Chron. 18. 3. † Or, Syria, called Masopotamia.

O GOD, thou hast cast us out, thou hast scattered us, thou hast been angry, turn again unto us.

2 Thou hast made the land to tremble, and hast made it to gape: heal the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heavy things: thou hast made us to drink the wine of giddiness.

4 But now thou hast given a banner to them that fear thee, that it may be displayed because of thy truth. Selah.

5 That thy beloved may be delivered, help with thy right hand, and hear me.

6 God hath spoken in his holiness: therefore I will

ing ostentines thy judgments, may be mindful of thee.

* That in their misery and shame they may be as glasses and examples of God's vengeance.

* When the time shall come, and when they have sufficiently served for an example of thy vengeance unto others.

* He mocketh at their vain enterprises, being assured that they shall not bring their purpose to pass.

* Which didst use the policy of a weak woman to confound the enemies strength, as 1 Sam. 19. 12.

* Confessing himself to be void of all virtue and strength, he attributeth the whole to God.

* These were certain songs after the note whereof this Psalm was sung.

* Called also Sophene, which standeth by Euphrates.

* For when Saul was not able to resist the enemy, the people fled hither and thither: for they could not be safe in their own houses.

* As cleft with an earthquake.

* Thou hast handled the people sharply, in taking from them sense and judgment, in that they aided Saul the wicked king, and pursued him to whom God had given the just title of the realm.

* In making me king, thou hast performed thy promise, which seemed to have lost the force.

* It is so certain as if it were spoken by an oracle, that I shall possess these places which Saul had left to his children.

I will rejoice: I will divide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Judah is my lawgiver:

8 Moab shall be my wash-pot: over Edom will I cast out my shoe: Palestina, shew thyself joyful for me.

9 Who will lead me into the strong city? who will bring me unto Edom?

10 Wilt not thou, O God, which hadst cast us off, and didst not go forth, O God, with our armies?

11 Give us help against trouble: for vain is the help of man.

12 Through God we shall do valiantly: for he shall tread down our enemies.

P S A L M LXI.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard and delivered, 7 and confirmed in his kingdom. 8 He promiseth perpetual praises.

To him that excelleth on Neginoth.

A Psalm of David.

HEAR my cry, O God: give ear unto my prayer.

2 From the ends of the earth will I cry unto thee: when mine heart is oppressed, bring me upon the rock that is higher than I.

3 For thou hast been my hope, and a strong tower against the enemy.

4 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast given an heritage unto those that fear thy name.

6 Thou shalt give the King a long life: his years shall be as many ages.

7 He shall dwell before God for ever: prepare mercy and faithfulness, that they may preserve him.

So will I alway sing praise unto thy name, in performing daily my vows.

P S A L M LXII.

This Psalm partly containeth meditations, whereby David encourageth himself to trust in God against the assaults of temptations. And because our minds are easily drawn from God by the allurements of the world, he sharply reproveth this vanity, to the intent he might cleave fast to the Lord.

^a For it was strong and well peopled.

^r David meaneth, that in this tribe his kingdom shall be established, Gen. 49. 10.

^s In most vile subjection.

^t For thou wilt dissemble, and faint though thou wert glad.

^u He was assured that God would give him the strong cities of his enemies, wherein they thought themselves sure.

^v From the place where I was banished, being driven out of the city and temple by my son Absalom.

^x Unto the which without thy help I cannot attain.

^y There is nothing that doth more strengthen faith than the remembrance of God's succour in times past.

^z This chiefly is referred to Christ, who liveth eternally not only in himself, but also in his members.

^a For the stability of thy kingdom standeth in thy mercy and truth.

^b Though Satan tempted him to murmur against God, yet he bridled his affections, and resting upon God's promise, beareth his cross patiently.

^c It appeareth by the oft repetition of this word, that the prophet abode manifold temptations, but by resting in God, and by patience he overcame them all.

To the excellent musician * Jeduthun.

* 1 Chron. 16. 41.

A Psalm of David.

YET my soul keepeth silence unto God: of him cometh my salvation.

2 Yet he is my strength and my salvation, and my defence: therefore I shall not much be moved.

3 How long will ye imagine mischief against a man? ye shall be all slain: ye shall be as bowed wall, or as wall shaken.

4 Yet they consult to cast him down from his dignity: their delight is in lyes, they bless with their mouths, but curse with their hearts. Selah.

5 Yet, my soul, keep thou silence unto God: for mine hope is in him.

6 Yet is he my strength, and my salvation, and my defence: therefore I shall not be moved.

7 In God is my salvation and my glory, the rock of my strength: in God is my trust.

Trust in him alway, ye people: pour out your hearts before him: for God is our hope. Selah.

9 Yet the children of men are vanity, the chief men are lyars: to lay them upon a balance, they are altogether lighter than vanity.

10 Trust not in oppression nor in robbery: be not vain: if riches increase, set not your heart thereon.

11 God spake once or twice, I have heard it, that power belongeth unto God.

12 And to thee, O Lord, mercy: for thou rewardest every one according to his work.

P S A L M LXIII.

David, after he had been in great danger by Saul in the desert of Ziph, made this Psalm, 3 wherein he giveth thanks to God for his wonderful deliverance, in whose mercies he trusted, even in the midst of his miseries, 9 prophesying the destruction of God's enemies: 11 And contrariwise happiness to all them that trust in the Lord.

A Psalm of David, when he was in the wilderness of Judah.

O God, thou art my God, early will I seek thee: my soul thirsteth for thee: my flesh longeth greatly after thee in barren and dry land without water.

2 Thus I behold thee as in the sanctuary, when I behold thy power and thy glory.

3 For thy loving kindness is better than life: therefore my lips shall praise thee.

4 Thus will I magnify thee all my life, and lift up my hands in thy name. 5 My

He meaneth himself, being the man whom God had appointed to the kingdom.

Though ye seem to be in honour, yet God will suddenly destroy you.

David was greatly moved with these troubles, therefore he stirreth up himself to trust in God.

These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan.

He admonisheth of our wicked nature, who rather hide our sorrow and bite on the bridle, than utter our grief to God, to obtain remedy.

Give yourselves wholly to God, by putting away all things that are contrary to his law.

He hath plainly borne witness of his power, so that needeth to doubt thereof.

So that the wicked shall feel thy power, and the godly thy mercy.

To wit, of Ziph, 1 Sam. 27. 14.

Though he was both hungry and in great distress, yet he made God his sufficiency, and above all meat and drink.

In this misery I exercise myself in the contemplation of thy power and glory, as if I were in the sanctuary.

5 My soul shall be satisfied as with^r marrow and fatness, and my mouth shall praise thee with joyful lips,

6 When I remember thee on my bed, and when I think upon thee in the night watches.

7 Because thou hast been my helper, therefore under the shadow of thy wings will I rejoice.

8 My soul^s cleaveth unto thee: for thy right hand upholdeth me.

9 Therefore they that seek my soul to destroy it, they shall go into the lowest parts of the earth.

10 They shall cast him down with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall rejoice in God, and all that swear by him shall rejoice in him: for the mouth of them that speak lyes shall be stopped.

P S A L M LXIV.

1 David prayeth against the fury and false reports of his enemies. 7 He declareth their punishment and destruction, 10 is the comfort of the just, and glory of God.

¶ To him that excelleth.

A Psalm of David.

HEAR my^s voice, O God, in my prayer: preserve my life from fear of the enemy.

Hide me from the^s conspiracy of the wicked, and from the^m rage of the workers of iniquity,

3 Which have whet their tongue like a sword, and shot for their arrows^s bitter words:

4 To shoot at the upright in secret: they shoot at him suddenly and^s fear not.

5 They^s encourage themselves in a wicked purpose: they commune together to lay snares privily, and say, Who shall see them?

6 They have sought out iniquities, and have accomplished that which they sought out, even every one^s his secret thoughts, and the depth of his heart.

7 They will shoot an arrow at them suddenly, and their arrows shall be at once.

8 They shall cause their own tongue to fall upon them: and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the work of God, and they shall understand what he hath wrought.

10 But the righteous^s shall be glad in the

1 The remembrance of thy favour is more sweet unto me than all the pleasures and dainties of the world.

2 He searcheth himself by the Spirit of God to have the gift of continuance.

3 He prophesieth the destruction of Saul and them that take his part, whose bodies shall not be buried, but be devoured with wild beasts.

4 All that swear by God aright or profess him, shall rejoice in this worthy king.

5 In that he calleth to God with his voice, it is a sign that his prayer was vehement, and that his life was in danger.

6 That is, from their secret malice.

7 To wit, their outward violence.

8 False reports and slanders.

9 To be without fear of God and reverence of man, is a sign of reprobation.

10 He saith that the wicked see God's children in misery, the more bold and impudent are they in oppressing them.

11 There is no way so secret and subtil to do hurt, which is not prevented nor for his distraction.

12 To see God's heavy judgments against them, and how he hath caught them in their own snares.

13 When they shall consider that he will be favourable to them as he was to his servant David.

Lord, and trust in him: and all that are upright of heart, shall rejoice.

P S A L M LXV.

1 A praise and thanksgiving unto God by the faithful, who are signified by Zion, 4 for the chusing, preservation, and governance of them, 9 and for the plentiful blessings poured forth upon all the earth, but especially toward his church.

¶ To him that excelleth.

A Psalm or song of David.

O GOD, praise waiteth for thee in Zion, and unto thee shall the vow be performed.

2 Because thou hearest the prayer, unto thee shall all^s flesh come.

3 Wicked deeds^s have prevailed against me: but thou wilt be merciful unto our transgressions.

4 Blessed is he whom thou chusest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied with the pleasures of thine house, even of thine holy temple.

5 O God of our salvation, thou wilt^s answer us with fearful signs in thy righteousness, O thou the hope of all the ends of the earth, and of them that are far off in the^s sea.

6 He stablisheth the mountains by his power: and is girded about with strength.

7 He appeaseth the^s noise of the seas, and the noise of the waves thereof, and the tumults of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid of thy signs: thou shalt make the^s east and the west to rejoice.

9 Thou^s visitest the earth, and waterest it: thou makest it very rich: the^s river of God is full of water: thou preparest them corn: for so thou^s appointest it.

10 Thou^s waterest abundantly the furrows thereof: thou causest the rain to descend into the vallisies thereof: thou makest it soft with showers, and blestest the bud thereof.

11 Thou crownest the year with thy goodness, and thy steps drop fatness.

12 They drop upon the pastures of the wilderness: and the hills shall be compassed with gladness.

13 The pastures are clad with sheep: the vallisies also shall be covered with corn: therefore they shout for joy, and sing. PSALM

2 Thou givest daily new occasion to thy church to praise thee.

3 Not only the Jews but also the Gentiles in the kingdom of Christ.

4 He imputeth it to his sins and to the sins of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

5 Thou wilt declare thyself to be the preserver of thy church in destroying thine enemies, as thou didst in the Red sea.

6 As of all barbarous nations and far off.

7 He sheweth that there is no part nor creature in the world, which is not governed by God's power and providence.

8 To wit, with rain.

9 That is, Shiloah, or the rain.

10 Thou hast appointed the earth to bring forth food to man's use.

11 By this description he sheweth that all the order of nature is a testimony of God's love toward us, who causeth all creatures to serve our necessity.

12 That is, the dumb creatures shall not only rejoice for a time for God's benefit, but shall continually sing.

† Heb. in the going forth of the morning and of the evening.

P S A L M LXVI.

¶ He provoketh all men to praise the Lord, and to consider his works. 6 He setteth forth the power of God to affray the rebels, 10 and sheweth how God hath delivered Israel from great bondage and afflictions. 13 He promiseth to give sacrifice, 16 and provoketh all men to bear what God hath done for him, and to praise his name.

¶ To him that excelleth.

A song or Psalm.

REJOICE in God, ^p all ye inhabitants of the earth.

² Sing forth the glory of his name: make his praise glorious.

³ Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies be in ^q subjection unto thee.

⁴ All the world shall worship thee, and sing unto thee, *even* sing of thy name. Selah.

⁵ Come, and behold the works of God: he is terrible in his doings toward ^r the sons of men.

⁶ He hath turned the sea into dry land: they passed through the river on foot: there did we rejoice in him.

⁷ He ruleth the world with his power: his eyes behold the nations: the rebellious shall not ^s exalt themselves. Selah.

¶ Praise our God, ye people, and make the voice of his praise to be heard.

⁹ Which ^t holdeth our souls in life, and suffereth not our feet to slip.

¹⁰ For thou, O God, hast proved us, thou hast tried us as silver is tried.

¹¹ Thou hast brought us into ^u the snare, and laid a strait chain upon our loins.

¹² Thou hast caused men to ride over our heads: we went into fire, and into water, but thou broughtest us out into a wealthy place.

¹³ I will go into thine ^v house with burnt-offerings, and will pay thee my vows,

¹⁴ Which my lips have promised, and my mouth hath spoken in mine affliction.

¹⁵ I will offer unto thee the burnt-offerings of fat rams with incense: I will prepare bullocks and goats. Selah.

¹⁶ Come, and hearken, all ye that fear God, and I will tell you what he hath done to my soul.

¹⁷ I called unto him with my mouth, and he was exalted with my tongue.

¹⁸ If I regard wickedness in mine heart, the Lord will not hear me.

^p He prophesieth that all nations shall come to the knowledge of God, who then was only known in Judea.

^q As the faithful shall obey God willingly, so the infidels for fear shall dissemble themselves to be subject.

^r He toucheth the slothful dulness of man, who is cold in the consideration of God's works.

^s His providence is wonderful in maintaining their estate.

^t He proveth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

^u He signifieth some special benefit that God had shewed to his church of the Jews, in delivering them from some great danger: whereof or of the like he promiseth that the Gentiles shall be partakers.

^v The condition of the church is here described, which is to be led by God's providence into troubles, to be subject under tyrants, and **u** enter into manifold dangers.

^w The duty of the faithful is here described, which are never unmindful to render God praise for his benefits.

^x It is not enough to have received God's benefits and

¹⁹ But God hath heard *me*; and considered the voice of my prayer.

²⁰ Praised be God, which hath not put back my prayer, nor his mercy from me.

P S A L M LXVII.

¶ A prayer of the church to obtain the favour of God and to be lightened with his countenance, 2 to the end that his way and judgment may be known throughout the earth. 7 And, finally, is declared the kingdom of God, which should be universally erected at the coming of Christ.

¶ To him that excelleth on Neginoth.

A Psalm or song.

GOD be merciful unto us, and bless us, and ^a cause his face to shine among us. (S^{eah}.)

² That ^b they may know thy way upon earth, and thy saving health among all nations.

³ Let the people praise thee, O God: let all the people praise thee.

⁴ Let the people be glad and rejoice: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah.

⁵ Let the people praise thee, O God: let all the people praise thee.

⁶ Then shall ^c the earth bring forth her increase, and God, *even* our God shall bless us.

⁷ God shall bless us, and all the ends of the earth ^d shall fear him.

P S A L M LXVIII.

¹ In this Psalm David setteth forth as in a glass the wonderful mercies of God toward his people: 5 Who by all means and most strange sorts declareth himself to them. 15 And therefore God's church, by reason of his promises, graces, and victories, doth excel without comparison all worldly things. 34 He exhorteth therefore all men to praise God for ever.

¶ To him that excelleth.

A Psalm or song of David.

GOD ^e will arise, and his enemies shall be flee before him.

² As the smoak vanisheth, so shalt thou drive them away: and **u** wax melteth before the fire, so shall the wicked perish at the presence of God.

³ But the righteous shall be glad, and rejoice before God: yea, they shall leap for joy.

⁴ Sing unto God, and sing praises unto his name:

6 L

name:

u be mindful thereof, but also we are bound to make others profit thereby and praise God.

^e If I delight in wickedness, God will not hear me; but if I confess it, he will receive me.

^f That is, move our hearts with his Holy Spirit, that we may feel his favour toward us.

^g That both Jews and Gentiles may know God's covenant made with them.

^h By these oft repetitions he sheweth, that the people can **u** rejoice sufficiently and give thanks for the great benefits that they shall receive under the kingdom of Christ.

ⁱ He sheweth, that where God favoureth, there shall be abundance of all other things.

^j When they feel his great benefits both spiritual and corporal toward them.

^k The prophet sheweth that albeit God suffereth the wicked tyrants **u** oppress his church for **u** time, yet **u** length he will be revenged of them.

^l He sheweth that when God declareth his power against the wicked, that it is for the commodity and salvation of his church, which praise him therefore.

name: exalt him that rideth upon the heavens, in his name Jah, and rejoice before him.

5 He is a father of the fatherless, and a judge of the widows, even God in his holy habitation.

6 God maketh the solitary to dwell in families, and delivereth them that were prisoners in stocks: but the rebellious shall dwell in a dry land.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness: (Selah.)

8 The earth shook, and the heavens dropped at the presence of this God: even Sinai was moved at the presence of God, even the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance, and thou didst refresh it when it was weary.

10 Thy congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poor.

11 The Lord gave matter to the women to tell of the great army.

12 Kings of the armies did flee: they did flee, and she that remained in the house, divided the spoil.

13 Though ye have lien among pots, yet shall ye be as the wings of a dove that is covered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Salmon.

15 The mountain of God is like the mountain of Bashan: it is an high mountain, as mount Bashan.

16 Why leap ye, ye high mountains? as for this mountain God, delighteth to dwell in it: yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand thousand angels, and the Lord is among them, as in the sanctuary of Sinai.

18 Thou art gone up on high: thou hast led captivity captive, and received gifts for men: yea, even the rebellious hast thou subdued, that the Lord God might dwell there.

19 Praised is the Lord, even the God of my salvation, which ladeth us daily with benefits. Selah.

20 This is our God, even the God that saveth us: and to the Lord God belong the issues of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sins.

22 The Lord hath said, I will bring my people again from Bashan: I will bring them again from the depths of the sea:

23 That thy foot may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, even in it.

24 They have seen, O God, thy goings, the goings of my God, and my King, which art in the sanctuary.

25 The fingers went before, the players of instruments after: in the midst were the maids playing with timbrels.

26 Praise ye God in the assemblies, and the Lord, ye that are of the fountain of Israel.

27 There was little Benjamin with their ruler, and the princes of Judah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength: establish, O God, that which thou hast wrought in us.

29 Out of thy temple upon Jerusalem, and kings shall bring presents unto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulls, with the calves of the people that tread under feet pieces of silver: scatter the people that delight in war.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands unto God:

32 Sing unto God, O ye kingdoms of the earth: sing praise unto the Lord. (Selah.)

33 To him that rideth upon the most high heavens, which were from the beginning: behold, he will send out by his voice a mighty sound.

34 Ascribe the power to God: for his majesty is upon Israel, and his strength is in the clouds.

35 O God, thou art terrible, out of thine holy places: the God of Israel is he that giveth strength and power unto the people: praised be God.

PSALM

Jah and Jehovah are the names of God, which do signify his essence and majesty incomprehensible, so that thereby is declared that all idols are but vanity, and that the God of Israel is the only true God.

He giveth children to them that be childless, and increaseth their families.

Which is barren of God's blessings, which before they had abused.

He teacheth that God's favour peculiarly belongeth to his church, as appeareth by their wonderful deliverance out of Egypt.

God blessed the land of Canaan, because he had chosen that place for his church.

The fashion then was, that women sang songs after the victory, as Miriam, Deborah, Judith, and others.

The prey was so great, that not only the soldiers, but women also had part thereof.

Though God suffer his church for a time to lie in black darkness, yet he will restore it, and make it most shining and white.

In the land of Canaan, where his church was.

Zion, the church of God, doth excel all worldly things, not in pomp and outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

Why boast ye of your strength and beauty against this mountain of God?

As God overcome the enemies of his church, took them tributaries, and made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sin under his feet, and gave unto his church most liberal gifts of his Spi-

rit, Eph. 4. 8.

In most extreme dangers God hath infinite ways to deliver his.

As he delivered his church once from Og of Bashan, and other tyrants, and from the danger of the Red sea, so will he still do as oft as necessity requireth.

That is, in the blood of that great slaughter, where dogs shall lap blood.

That is, how thou, which art chief king, goest out with thy people to war, and givest them the victory.

He describeth the order of the people, when they went to the temple to give thanks for the victory.

Which came of the patriarch Jacob.

Benjamin is called little, because he was the youngest son of Jacob.

Who was some chief ruler of the tribe.

Declare out of thine holy palace thy power for the defence of thy church Jerusalem.

He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes with silver: and therefore for their glittering pomp thought themselves above all men.

He prophesieth that the Gentiles shall come to the true knowledge and worship of God.

By his terrible thunders he will make himself to be known the God of all the world.

In shewing fearful judgments against thine enemies for the salvation of thy people.

He alludeth to the tabernacle, which was divided into three parts.

P S A L M LXIX.

¶ The complaints, prayers, fervent zeal and great anguish of David are set forth as a figure of Christ and all his members: 21 The malicious cruelty of the enemies, 22 and their punishment also: 26 Where Judas and such traitors are accursed. 30 He gathereth courage in his affliction, and offereth praises unto God, 32 which are more acceptable than all sacrifices: whereof all the afflicted may take comfort. 35 Finally, he doth provoke all creatures to praises, prophesying of the kingdom of Christ, and the preservation of the church, where all the faithful, 36 and their seed, shall dwell for ever.

¶ To him that excelleth upon ^k Shoshannim.
A Psalm of David.

SAVE me, O God: for the ^l waters are entered even to my soul.

2 I stick fast in the deep mire, where no ^m stay is: I am come into deep waters, and the streams run over me.

3 I am weary of crying: my throat is dry: mine ⁿ eyes fail, while I wait for my God.

4 They that hate me without a cause, are more than the hairs of mine head: they that would destroy me, and are mine enemies ^o falsely, are mighty, so that I restored that which I ^p took not.

5 O God, thou knowest my ^q foolishness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for ^r me: let not those that seek thee, be confounded through me, O God of Israel.

7 For thy sake have I suffered reproof: shame hath covered my face.

¶ I am become a stranger unto my brethren, even an alien unto my mother's sons.

9 ^s For the zeal of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me.

10 I ^t wept and my soul fasted, but that was to my reproof.

11 I put on a sack also: and I became a proverb unto them.

12 They that ^u sat in the gate, spake of me, and the drunkards sang of me.

13 But, Lord, I make my prayer unto thee in an ^v acceptable time, even in the multitude of thy mercy: O God, hear me in the truth of thy salvation.

14 Deliver me out of the mire, that I sink

not: let me be delivered from them that hate me, and out of the deep ^w waters.

15 Let not the water flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

16 Hear me, O Lord, for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies.

17 And ^y hide not thy face from thy servant, for I am in trouble: make haste and hear me.

18 Draw near unto my soul and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproof and my shame, and my dishonour: all mine ^z adversaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heaviness, and ^a I looked for some to have pity on me, but there was none: and for comforters, but I found none.

21 For they gave me gall in my meat, and in my thirst they gave me vinegar to drink.

22 Let their ^b table be a snare before them, and their prosperity their ruin.

23 Let their eyes be blinded that they see not: and make their ^c loins alway to tremble.

24 Pour out thine anger upon them, and let thy wrathful displeasure take them.

25 ^{*} Let their ^d habitation be void, and let ^{* Acts 7, 20.} none dwell in their tents.

26 For they persecute him whom thou hast smitten: and they add unto the sorrow of them whom thou hast wounded.

27 Lay ^e iniquity upon their iniquity, and let them not come into thy righteousness.

28 Let them be put out of the ^f book of life, neither let them be written with the righteous.

29 When I am poor and in heaviness, thine help, O God, shall exalt me.

30 I will praise the name of God with a song, and magnify him with thanksgiving.

31 This also shall please the Lord better than a ^g young bullock that hath horns and hoofs.

32 The humble shall see this, and they that seek God shall be glad, and your heart shall live.

33 For the Lord heareth the poor, and despiseth not his ^h prisoners.

34 Let heaven and earth praise him: the seas, and all that moveth in them.

35 For God will save Zion, and build the cities of Judah, that men may dwell there and have it in possession.

36 The

^k Of Shoshannim, read Psalm 45.

^l David signifieth by the waters, in what great dangers he was, out of which God did deliver him.

^m No firmity or stableness to settle my feet.

ⁿ Though his senses failed him, yet his faith was constant, and encouraged him still to pray.

^o Condemning me guiltless.

^p They judged me, poor innocent, as a thief, and gave my goods to others, as though I had stolen them.

^q Though I be guilty to thee ward, yet am I innocent toward them.

^r Let not mine evil intreaty of the enemies be an occasion that the faithful fall from thee.

^s When I saw thine enemies pretend thy name only in mouth, and in their life deny the same, thine Holy Spirit thrust me forward, to reprove them and defend thy glory.

^t My zeal moved me to lament and pray for my salvation.

^u The more he sought to win them to God, the more they were against him, both poor and rich.

^v Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliverance.

^w He sheweth a lively faith, in that he assureth himself that God is favourable to him when he seemeth to be

angry: and at hand when he seemeth to be far off.

^y Not that he feared that God would not hear him, but that care made him to think that God deferred long.

^z Thou seekest that I am beset as a sheep among many wolves.

^a He sheweth that it is in vain to put our trust in men in our great necessities, but that our comfort only dependeth of God; for man rather increaseth our sorrows, than diminisheth them, John 19. 29.

^b He desireth God to execute his judgments against the reprobate, which cannot by any means be turned, Rom. 11. 9.

^c Take both judgment and power from them.

^d Punish not only them but their posterity, which shall be like unto them.

^e By their continuance and increasing in their sins, let it be known that they be of the reprobate.

^f They which seemed by their profession to have been written in thy book, yet by their fruits prove the contrary, let them be known as reprobate.

^g There is no sacrifice, which God more esteemeth, than thanksgiving for his benefits.

^h For as he delivered his servant David, so will he do all that are in distress, and call upon him.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

P S A L M LXX.

1 He prayeth to be right speedily delivered. 2 He desireth the shame of his enemies, and the joyful comfort of all those that see the Lord.

To him that excelleth.

A Psalm of David, to put in remembrance.

O God, *haste thee* to deliver me: make haste to help me, O Lord.

2 Let them be confounded and put to shame, that seek my soul: let them be turned backward and put to rebuke that desire mine hurt.

3 Let them be turned back for a reward of their shame, which said, Aha, aha.

4 But let all those that seek thee, be joyful and glad in thee, and let all that love thy salvation, say always, God be praised.

5 Now I am poor and needy: O God, make haste to me: thou art mine helper, and my deliverer: O Lord, make no tarrying.

P S A L M LXXI.

1 He prayeth in faith, established by the word of promise, and confirmed by the work of God from his youth. 10 He complaineth of the cruelty of his enemies. 17 and desireth God to continue his graces toward him, 22 promising to be mindful and thankful for the same.

In thee, O Lord, I trust: let me never be ashamed.

2 Rescue me and deliver me in thy righteousness: incline thine ear unto me, and save me.

3 Be thou my strong Rock, whereunto I may always resort: thou hast given commandment to save me: for thou art my Rock, and my fortress.

4 Deliver me, O my God, out of the hand of the wicked: and out of the hand of the evil and cruel man.

5 For thou art mine hope, O Lord God, even my trust from my youth.

6 Upon thee have I been stayed from the womb: thou art he that took me out of my mother's bowels: my praise shall be always of thee.

7 I am become as it were a monster unto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory every day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speak of me, and they that lay wait for my soul, take their counsel together,

11 Saying, God hath forsaken him: pursue and take him, for there is none to deliver him.

12 Go not far from me, O God: my God, haste thee to help me.

13 Let them be confounded and consumed that are against my soul: let them be covered with reproof and confusion that seek mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall daily rehearse thy righteousness, and thy salvation: for I know not the number.

16 I will go forward in the strength of the Lord God, and will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth even until now: therefore will I tell of thy wondrous works.

18 Yea, even unto mine old age and grey head, O God: forsake me not, until I have declared thine arm unto this generation, and thy power to all them that shall come.

19 And thy righteousness, O God, I will exalt on high: for thou hast done great things: O God, who is like unto thee!

20 Which hast shewed me great troubles and adversities, but thou wilt return and revive me, and wilt come again, and take me up from the depth of the earth.

21 Thou wilt increase mine honour, and return and comfort me.

22 Therefore will I praise thee for thy faithfulness, O God, upon instrument and viol: unto thee will I sing upon the harp, O holy One of Israel.

23 My lips will rejoice when I sing unto thee, and my soul which thou hast delivered.

24 My tongue also shall talk of thy righteousness daily: for they are confounded and brought unto shame, that seek mine hurt.

PSALM

¹ Under the temporal promise of the land of Canaan, he comprehendeth the promise of life everlasting to the faithful and their posterity.

² Which might put him in remembrance of his deliverance.

³ He teacheth us to be earnest in prayer, though God seem to stay: for at his time he will hear us.

He was assured that the more they raged, the nearer they were to destruction, and he the nearer to his deliverance.

Hereby we are taught not to mock at others in their misery, lest the same fall on our own necks.

Because he had felt God's help before, he groundeth on experience, and boldly seeketh unto him for succour.

He prayeth to God with full assurance of faith, that he will deliver him from his adversaries.

By declaring thyself true of promise.

Thou hast infinite means, and all creatures are at thy commandment: therefore shew some sign, whereby I shall be delivered.

That is, from Absalom, Ahithophel and that conspiracy.

He strengtheneth his faith by the experience of God's benefits, who did not only preserve him in his mother's belly, but took him thence, and ever since hath preserved him.

All the world wondereth at me, because of my misery,

well they in authority, as the common people, yet being assured of thy favour, I remained steadfast.

² Thou that didst help me in my youth, when I had more strength, help me now so much the more in mine old age and weakness.

³ Thus the wicked both blaspheme God, and triumph against his saints, though he had forsaken them, if he suffer them to fall into their hands.

⁴ In calling him his God, he putteth back the false reports of the adversaries, that said, God hath forsaken him.

⁵ Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.

⁶ I will remain steadfast, being upholden with the power of God.

⁷ He desireth that as he hath begun, he would so continue his benefits, that his liberality may have perfect praise.

⁸ The just performance of thy promise.

⁹ His faith breaketh through all temptations, and by this exclamation he praiseth the power of God.

¹⁰ As he confesseth that God is the only author of his deliverance: so he acknowledgeth that these evils were sent unto him by God's providence.

¹¹ He confesseth that his long tarryance well recompensed, when God performed his promise.

¹² For there is no true prailing of God, except it come from the heart: and therefore he promiseth to delight in nothing but wherein God may be glorified.

P S A L M LXXII.

■ He prayeth for the prosperous estate of the kingdom of Solomon, who was the figure of Christ: 4 Under whom shall be righteousness, peace, and felicity, 10 unto whom all kings and nations shall do homage, 17 whose name and power shall endure for ever, and in whom all nations shall be blessed.

¶ A Psalm of ^h Solomon.

GIVE thy ⁱ judgments to the king, O God, and thy righteousness to the king's ^k son.

2 Then shall he judge thy people in righteousness, and thy poor with equity.

3 The ^l mountains and the hills shall bring peace to the people by justice.

4 He shall judge the ^m poor of the people: he shall save the children of the needy, and shall subdue the oppressor.

5 They shall ⁿ fear thee as long as the sun and moon endureth, from generation to generation.

6 He shall come ^o down like the rain upon the mowen grass, and as the showers that water the earth.

7 In his days shall the righteous flourish, and abundance of peace shall be so long as the moon endureth.

■ His dominion shall be also from ^p sea to sea, and from the river unto the ends of the land.

9 They that dwell in the wilderness, shall kneel before him, and the enemies shall lick the dust.

10 The kings of ^q Tarshish and of the isles shall bring presents: the kings of ^r Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serve him.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be merciful to the poor and needy, and shall preserve the souls of the poor.

14 He shall redeem their souls from deceit and violence, and ^s dear shall their blood be in his sight.

15 Yea, he shall live, and unto him shall they give of the ^t gold of Sheba: and they shall also pray for him continually, and daily bless him.

16 An handful of corn shall be sown in the earth, even in the top of the mountains, and the

fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the city like the grass of the earth.

17 His name shall be for ever: his name shall endure as long as the sun: all nations shall bless ^x him, and be blessed in him.

18 Blessed be the Lord God, even the God of Israel, which doeth only ^y wondrous things.

19 And blessed be his glorious name for ever: and let all the earth be filled with his glory. So be it, even so be it.

Here end the ^z prayers of David the son of Jesse.

P S A L M LXXIII.

1 The prophet teacheth by his example, that neither the worldly prosperity of the ungodly, 14 nor the affliction of the good, ought to discourage God's children: but rather ought to move us to consider our father's providence, and to cause us to reverence God's judgments, 19 forasmuch as the wicked vanish away, 24 and the godly enter into life everlasting, 28 in hope whereof he resigneth himself into God's hands.

¶ A Psalm committed to Asaph.

YET ^a God is good to Israel: even to the pure in heart.

■ As for me, my feet were almost gone: my steps had well near slipt.

3 For I fretted at the foolish, when I saw the prosperity of the wicked.

4 For there are ^b no bands in their death, yet they are lusty and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 ^c Therefore pride is [■] a chain unto them, and cruelty covereth them as a garment.

7 Their eyes stand out for fatness: [†] they have more than heart can wish. † They pass the desires of the heart.

■ They are licentious, and speak wickedly of their oppression: they talk presumptuously.

9 They ^d set their mouth against heaven, and their tongue walketh through the earth.

10 Therefore his ^e people turn hither: for waters of a full cup are wrung out to them.

11 And they ^f say, How doth God know it? is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

6 M

13 Cer-

■ Composed by David [■] touching the reign of his son Solomon.

ⁱ Endue the king with the spirit of wisdom and justice, that he reign not as do the worldly tyrants.

^k To wit, to his posterity.

^l When justice reigneth, even the places most barren shall be enriched with thy blessings.

^m He sheweth wherefore the sword is committed [■] kings: to wit, to defend the innocent, and suppress the wicked.

■ The people shall embrace thy true religion, when thou givest [■] king that ruleth according to thy word.

■ As this is true in all godly kings, so is it chiefly verified in Christ, who with his heavenly dew maketh his church ever to flourish.

^p That is, from the Red Sea to the sea called Syriacum, and from Euphrates forward, meaning, that Christ's kingdom should be large and universal.

^q Of Cilicia, and of all other countries beyond the sea, which he meaneth by the isles.

■ That is, of Arabia, that rich country, whereof Sheba was a part bordering upon Ethiopia.

■ Though tyrants pass not to shed blood, yet this godly king shall preserve his subjects from all kind of wrong.

■ God will both prosper his life, and also make the people most willing to obey him.

^a Under such [■] king shall be most great plenty, both of fruit and also of the increase of mankind.

^x They shall pray to God for his continuance, and know that God doth prosper them for his sake.

^y He confesseth that except God miraculously preserve his people, that neither the king nor the kingdom [■] continue.

■ Concerning his son Solomon.

■ As it were between hope and despair he bursteth forth into this affection, being assured that God would continue his favour toward such [■] were godly indeed, and not hypocrites.

^b The wicked in this life live at pleasure, and [■] not drawn to death like prisoners: that is, by sickness, which is death's messenger.

^c They glory in their pride [■] some do in their chains, and in cruelty [■] some do in apparel.

■ They blaspheme God, and fear not his power, and rail upon men, because they esteem themselves above all others.

^e Not only the reprobate, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God considereth not aright the state of the godly.

^f Thus the flesh moveth even the godly to dispute with God touching their poor estate, and the prosperity of the wicked.

1 Certainly I have cleansed mine heart in
 2 I washed mine hands in innocency.
 3 I daily have I been punished, and
 4 I will judge thus, Behold, the
 5 I have troppied.
 6 Then thought I to know this, for it was
 7 too painful for me,
 8 Until I went into the sanctuary of God:
 9 then understood I their end.
 10 Surely thou hast set them in slippery places,
 11 and catteth them down into desolation.
 12 How suddenly are they destroyed, perished,
 13 and horribly consumed,
 14 As a dream when one awaketh! O Lord,
 15 when thou raisest us up, thou shalt make their
 16 image despised.
 17 Certainly mine heart was vexed, and I was
 18 pricked in my reins:
 19 So foolish was I and ignorant: I was a
 20 fool before thee.
 21 Yet I was always with thee: thou hast
 22 holden me by my right hand.
 23 Thou wilt guide me by thy counsel, and
 24 afterward receive me to glory.
 25 Whom have I in heaven but thee? and I
 26 have desired none in the earth with thee.
 27 My flesh faileth and mine heart also: but
 28 God is the strength of mine heart, and my
 29 portion for ever.
 30 For lo, they that withdraw themselves
 31 from thee shall perish: thou destroyest all them
 32 that go a whoring from thee.
 33 As for me, it is good for me to draw
 34 near to God: therefore I have put my trust in
 35 the Lord God, that I may declare all thy works.

P S A L M LXXIV.

1 The faithful complain of the destruction of the church
 2 and true religion, 2 under the name of Zion, and
 3 the temple destroyed: 11 and trusting in the
 4 night and fire mercies of God, 20 by his covenant,
 21 they require help and succour for the glory of
 22 God's holy name, for the salvation of his poor af-
 23 flicted servants, 23 and the confusion of his
 24 great enemies.

1 Psalm to give instruction, committed to Asaph.
 O GOD, why hast thou put us away for
 ever? why is thy wrath kindled against
 the sheep of thy pasture?

1 If I give place to this wicked thought, I offend against
 thy providence, seeing thou disposest all things most wisely,
 and preservest thy children in their greatest dangers.

2 Until I entered into thy school, and learned by thy
 word and Holy Spirit, that thou orderest all things wisely
 and justly.

3 By thy fearful judgment.

4 When thou opened our eyes to consider thy heavenly
 glory, we condemn all their vain pomp.

5 For the more that man goeth about by his own reason
 to seek out God's judgments, the more doth he declare
 himself a fool.

6 By faith I was assured that thy providence did watch
 always over me, to preserve me.

7 He taught neither help nor comfort of any save of God
 only.

8 He teacheth us to deny ourselves, to have God our
 whole sufficiency, and only contentment.

9 That is, forsake thee to seek others.

10 Though all the world shrink from God, yet he pro-
 misseth to trust in him, and to magnify his work.

11 The church of God being oppressed by the tyranny
 either of the Babylonians or of Antiochus, prayeth to God,
 in whose hand this yoke was laid upon them for their sins.

12 Which inheritance thou hast measured out thyself as
 a prey to the wicked.

2 Think upon thy congregation, which thou
 hast possessed of old, and on the rod of
 thine inheritance, which thou hast redeemed, and
 on this mount Zion wherein thou hast dwelt.

3 Lift up thy strokes, that thou mayest for ever
 destroy every enemy that doeth evil to the
 sanctuary.

4 Thine adversaries roar in the midst of thy
 congregation, and set up their banners for signs.

5 He that lifted the axes upon the thick trees,
 was renowned, as one that brought a thing to
 perfection:

6 But now they break down the carved work
 thereof with axes and hammers.

7 They have cast thy sanctuary into the fire,
 and rased it to the ground, and have defiled the
 dwelling-place of thy name.

8 They said in their hearts, Let us destroy
 them altogether: they have burnt all the syna-
 gogues of God in the land.

9 We see not our signs: there is not one
 prophet more, nor any with us that knoweth
 how long.

10 O God, how long shall the adversary re-
 proach thee? shall the enemy blaspheme thy
 name for ever?

11 Why withdrawest thou thine hand, even
 thy right hand? draw it out of thy bosom, and
 consume them.

12 Even God is my King of old, working
 salvation in the midst of the earth.

13 Thou didst divide the sea by thy power:
 thou brakest the heads of the dragons in the
 waters.

14 Thou brakest the head of Leviathan in
 pieces, and gavest him to be meat for the peo-
 ple in the wilderness.

15 Thou brakest up the fountain and river:
 thou driedst up mighty rivers.

16 The day is thine, and the night is thine:
 thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth:
 thou hast made summer and winter.

18 Remember this, that the enemy hath re-
 proached the Lord, and the foolish people hath
 blasphemed thy name.

19 Give not the soul of thy turtle dove un-
 to the beast, and forget not the congregation of
 thy poor for ever.

20 Consider thy covenant: for the dark
 places

1 They have destroyed thy true religion, and spread their
 banners in sign of defiance.

2 He commendeth the temple for the costly matter, the
 excellent workmanship and beauty thereof, which notwith-
 standing the enemies did destroy.

3 They encouraged one another to cruelty, that not only
 God's people might be destroyed, but also his religion ut-
 terly in all places suppressed.

4 They lament that they have no prophet among them
 to shew them how long their misery should endure.

5 They join their deliverance with God's glory and
 power, knowing that the punishment of the enemy should
 be their deliverance.

6 Meaning, in the sight of all the world.

7 To wit, Pharaoh's army.

8 Which was a great monster of the sea, or whale, mean-
 ing Pharaoh.

9 His destruction did rejoice them, as meat refresheth the
 body.

10 Seeing that God by his providence governeth and dis-
 disposeth all things, he gathereth that he will take care chiefly
 for his children.

11 He meaneth the church of God, which is exposed as a
 prey to the wicked.

12 That is, all places where thy word shineth not, there
 reigneth tyranny and ambition.

places of the earth are full of the habitations of the cruel.

21 Oh let not the oppressed return ashamed, but let the poor and needy praise thy name.

22 Arise, O God: maintain thine own cause: remember thy daily reproach by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, † ascendeth continually.

P S A L M LXXV.

1 The faithful do praise the name of the Lord, 2 who shall come to judge at the time appointed, 8 when the wicked shall be put into confusion, and drink of the cup of his wrath. 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. ^b Destroy not. A Psalm or song, committed to Asaph.

WE will praise thee, O God, we will praise thee, for thy name is near: therefore¹ they will declare thy wondrous works.

2 ^k When I shall take a convenient time, I will judge righteously.

3 The earth and all the inhabitants thereof are dissolved: but I will establish the pillars¹ of it. Selah.

4 I said unto the foolish, Be not so foolish: and to the wicked, Lift not up the horn.

5 Lift not up your^m horn on high, neither speak with a stiff neck.

6 For to come to preferment is neither from the east, nor from the west, nor from the south.

7 But God is the judge: he maketh low, and he maketh high.

¶ For in the hand of the Lord is aⁿ cup, and the wine is red: it is full mixt, and he poureth out of the same: surely all the wicked of the earth shall wring out and drink the dregs thereof.

9 But I will declare for ever, and sing praises unto the God of Jacob.

10 All the horns of the wicked also will I break: but the horns of the^o righteous shall be exalted.

P S A L M LXXVI.

¶ This Psalm setteth forth the power of God, and care for the defence of his people in Jerusalem, in the destruction of the army of Sennacherib: 11 and exhorteth the faithful to be thankful for the same.

^s He sheweth that God cannot suffer his church to be oppressed, except he lose his own right.

^h Read Psalm 57. 1.

ⁱ He declareth how the faithful shall ever have just occasion to praise God, soasmuch **■** in their need they shall feel his power at hand to help them.

^k When I see my time (saith God) to help your miseries, I will come and set all things in good order.

^l Though all things be brought to ruin, yet I can restore and preserve them.

^m The prophet warneth the wicked that they would **■** set themselves against God's people, seeing that God at his time destroyeth them that rule wickedly.

ⁿ God's wrath is compared to **■** cup of strong and delicate wine, wherewith the wicked are made so drunk, that by drinking till they come to the very dregs, they are utterly destroyed.

^o The godly shall better prosper by their innocent simplicity, than the wicked shall by all their craft and subtilty.

^p He declareth that God's power is evidently seen in preserving his people, and destroying his enemies.

^q Which afterward was called Jerusalem.

¶ To him that excelleth on Neginoth.

A Psalm or song committed to Asaph.

GOD is^p known in Judah: his name is great in Israel.

2 For in^q Salem is his tabernacle, and his dwelling in Sion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more bright and puissant than^r the mountains of prey.

5 The stout-hearted are spoiled: they have slept their sleep, and all the men of strength have not^s found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast asleep.

7 Thou, even thou art to be feared, and who shall stand in thy^t fight, when thou art angry!

8 Thou didst cause thy judgments to be heard from heaven: therefore the earth feared, and was still.

9 When thou, O God, didst arise to judgment, to^u help all the meek of the earth. Selah.

10 Surely the^x rage of man shall turn to thy praise: the remnant of the rage shalt thou restrain.

11 Vow and perform unto the Lord your God, all ye that be^y round about him, let them bring presents unto him that ought to be feared.

12 He shall^z cut off the spirit of princes: he is terrible to the kings of the earth.

P S A L M LXXVII.

1 The prophet in the name of the church rehearseth the greatness of his affliction, and his grievous temptations. 6 whereby he was driven to this end, to consider his former conversation, 11 and the continual course of God's work in the preservation of his servants, and so he confirmeth his faith against these temptations.

¶ For the excellent Musician * Jeduthun.

A Psalm committed to Asaph.

MY^a voice came to God, when I cried: my voice came to God, and he heard me.

2 In the day of my trouble I sought the Lord: † my fore ran and ceased not in the night: my soul refused comfort.

3 I did think upon God, and was^b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes^c waking: I was astonished, and could not speak.

5 Then I considered the days of old: and the years of ancient time.

6 I

^r He compareth the kingdoms full of extortion and rapine to the mountains that are full of ravening beasts.

^s God hath taken their spirits and strength from them, **■** though their hands were cut off.

^t God with **■** look is able to destroy all the power and activity of the enemies, were they never so many or mighty.

^u To revenge the wrongs done to thy church.

^v For the end shall shew that the enemy was able to bring nothing to pass: also thou shalt bridle their rage, that they shall not compass their purpose.

^y To wit, the Levites that dwell about the tabernacle, **■** the people among whom he doth dwell.

^z The Hebrew word signifieth to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vain.

^a The prophet teacheth us by his example to flee unto God for help in our necessities.

^b He sheweth that we must patiently abide, although God deliver **■** not out of our troubles at the first cry.

^c Meaning, that his sorrows were as watchmen that kept his eyes from sleeping.

† Or, increase more and more.

* Pf. 39. 62.

† Or, mine hand was stretched out.

6 I called to remembrance my^d song in the night: I communed with mine own heart, and my spirit searched^e diligently.

7 Will the Lord absent himself for ever? and will he shew no more favour?

8 Is his^f mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be merciful? hath he shut up his tender mercies in displeasure? Selah.

10 And I said, This is my^g death: yet I remembered the years of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did also meditate on all thy works, and did devise of thine acts, saying,

13 Thy way, O God, is^h in the sanctuary: who is so great aⁱ God as our God?

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arm, even the sons of Jacob and Joseph. Selah.

16 The^k waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The clouds poured out water: the heavens gave a^l sound: yea, thine arrows went abroad.

18 The voice of thy thunder was round about: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not^m known.

20 Thou didst lead thy people like sheep, by the hand of Moses and Aaron.

P S A L M LXXVIII.

1 He sheweth how God of his mercy chose his church of the posterity of Abraham, 8 reproaching the stubborn rebellion of their fathers; that the children might not only understand, 11 that God of his free mercy made his covenant with their ancestors, 17 but also seeing them so malicious and perverse, might be ashamed, and so turn wholly to God. In this Psalm the Holy Ghost hath comprehended, as it were, the sum of all God's benefits, to the intent the ignorant and gross people might see in few words the effect of the whole histories of the Bible.

^d Of thanksgiving, which I was accustomed to sing in my prosperity.

^e Both the causes why I was chastened, and when my sorrows should have an end.

^f As if he should say, It is impossible: whereby he exhorteth himself to patience.

^g Though I first doubted of my life, yet considering that God had his years, that is, change of times, and was accustomed also to lift up them whom he hath beaten, I took heart again.

^h That is, in heaven, whereunto we must ascend by faith, if we will know the ways of God.

ⁱ He condemneth all that worship any thing save the only true God, whose glory appeareth through the world.

^k He declareth, wherein the power of God was declared, when he delivered the Israelites through the Red Sea.

^l That is, thundered and lightened.

^m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought they have followed them, could not pass through, Exod. 14. 28, 29.

ⁿ Read Psalm 32.

^o The prophet, under the name of a teacher, calleth the people his, and the doctrine his, as Paul calleth the gospel his, whereof he was but the preacher, as Rom. 2. 16. and

¶ A Psalm to giveⁿ instruction; committed to Asaph.

HEAR my^o doctrine, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old,

3 Which we have heard and known, and our^p fathers have told us.

4 We will not hide them from their children, but to the generation to come we will shew the praises of the Lord, his power also, and his wonderful works that he hath done:

5 How he established a^q testimony in Jacob, and ordained a law in Israel, when he commanded our fathers, that they should teach their children:

6 That the^r posterity might know it, and the children which should be born, should stand up, and declare it to their children:

7 That they might^s set their hope on God, and not forget the works of God, but keep his commandments:

8 And not to be as their^t fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithful unto God.

9 The children of^u Ephraim being armed, and shooting with the bow, turned back in the day of battle.

10 They kept not the covenant of God, but refused to walk in his law.

11 And forgot his acts, and his wonderful works that he had shewed them.

12 He did marvellous things in the sight of their^v fathers in the land of Egypt, even in the field of Zoan.

13^w He divided the sea, and led them through: he made also the waters to stand an heap. * Exod. 14. 21.

14^x In the day-time also he led them with a cloud, and all the night with a light of fire. * Exod. 14. 24.

15^y He clave the rocks in the wilderness, and gave them drink as of the great depths. * Exod. 17. 6.

16^z He brought floods also out of the stony rock, so that he made the waters to descend like the rivers. * Num. 20. 11.

17 And they^{aa} sinned still against him, and provoked the Highest in the wilderness.

18 And tempted God in their hearts in^{ab} requiring meat for their lust.

19 They

16. 25.

^p Which were the people of God.

^q By the testimony and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6. 7.

^r He sheweth wherein the children should be like their fathers, that is, in maintaining God's pure religion.

^s He sheweth wherein the use of this doctrine standeth: in faith, in the meditation of God's benefits, and in obedience.

^t Though these fathers were the seed of Abraham, and the chosen people, yet he sheweth by their rebellion, provocation, falsehood and hypocrisy, that the children ought not to follow their examples.

^u By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were unfaithful to God, and by their multitude and authority had corrupted all others.

^v He proveth that not only the posterity, but also their forefathers were wicked and rebellious to God.

^w Their wicked malice could be overcome by no benefits, which were great and many.

^x Then to require more than is necessary, and to separate God's power from his will, is to tempt God.

19 * They spake against God also, saying, Can God ^z prepare a table in the wilderness?
 20 * Behold, he smote the rock, that the water gushed out, and the streams overflowed: can he give bread also? or prepare flesh for his people?
 21 Therefore the Lord heard, and was angry, and the * fire was kindled in Jacob, and also wrath came upon Israel.
 22 Because they believed not in God, and ^a trusted not in his help.
 23 Yet he had commanded the ^b clouds above, and had opened the doors of heaven.
 24 And had rained down MAN upon them for to eat, and had given them of the wheat of heaven.
 25 * Man did eat the bread of angels, he sent them meat enough.
 26 He caused the ^c east wind to pass in the heaven, and through his power he brought in the south wind.
 27 He rained flesh also upon them as dust, and feathered fowl as the sand of the sea.
 28 And he made it fall in the midst of their camp, *even* round about their habitations.
 29 So they did eat and were well filled: for he gave them their desire.
 30 They were not turned from their ^d lust, *but* the meat *was* yet in their mouths,
 31 When the wrath of God came even upon them, and slew the ^e strongest of them, and smote down the chosen men in Israel.
 32 For all this, they ^f sinned still, and believed not his wondrous works.
 33 Therefore their days did he consume in vanity, and their years hastily.
 34 And when he ^g slew them, they sought him, and they returned, and sought God early.
 35 And they remembered that God *was* their strength, and the most high God their redeemer.
 36 But they flattered him with their mouth, and dissembled with him with their tongue.
 37 For their ^h heart was not upright with him: neither were they faithful in his covenant.
 38 Yet he, being merciful, ⁱ forgave *their* iniquity, and destroyed *them* not, but oft-times called back his anger, and did not stir up all his wrath,
 39 For he remembered that they were flesh: *yea*, a wind that passeth and cometh not again.

40 How oft did they provoke him in the wilderness? *and* grieve him in the desert?
 41 Yea, they ^k returned and tempted God, and limited the holy one of Israel.
 42 They ^m remembered not his hand, *nor* the day when he delivered them from the enemy,
 43 *Nor* him that set his signs in Egypt, and his wonders in the field of Zoan,
 44 And turned their rivers into blood, and their floods that they could not drink.
 45 He sent ⁿ a swarm of flies among them, which devoured them, and frogs, which destroyed them.
 46 He ^o gave also their fruits unto the caterpillar, and their labour unto the grasshopper.
 47 He destroyed their vines with hail, and their wild fig-trees with the hail-stone.
 48 He gave their cattle also to the hail, and their flocks to the thunderbolts.
 49 He cast upon them the fierceness of his anger, indignation and wrath, and vexation, by the sending out of ^p evil angels.
 50 He made a way to his anger: he spared not their soul from death, *but* gave their life to the pestilence,
 51 And smote all the first-born in Egypt, *even* the ^q beginning of *their* strength in the tabernacles of ^r Ham.
 52 But he made his people to go out like sheep, and led them in the wilderness like a flock.
 53 Yea, he carried them out safely, and they ^s feared not, and the sea covered their enemies.
 54 And he brought them unto the borders of his ^t sanctuary: *even* to this mountain, *which* his right hand purchased.
 55 * He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles. * Josh. 11. 6. and 13. 6.
 56 Yet they tempted and provoked the most high God, and kept not his testimonies,
 57 But turned back, and dealt ^u falsely, like their fathers: they turned like a deceitful bow.
 58 And they ^v provoked him to anger with their high places, and moved him to wrath with their graven images.
 59 God heard *this*, and was wroth, and greatly abhorred Israel,

6 N

60 So

^z Thus when we give place to sin, we are moved to doubt of God's power, except he will always be ready to serve our lust.
^a That is, in his fatherly providence, whereby he careth for his, and provideth sufficiently.
^b So that they had that which *was* necessary and sufficient: but their lust made them to covet that which they knew God had denied them.
^c God used the means of the wind to teach them that all elements were at his commandment, and that no distance of place could let his working.
^d Such is the nature of concupiscence, that the more it hath, the more it lusteth.
^e Though other were not spared, yet chiefly they suffered which trusted in their strength against God.
^f Thus sin by continuance maketh men insensible, so that by no plagues they can be amended.
^g Such was their hypocrisy, that they sought unto God for fear of punishment, though in their heart they loved him not.
^h Whatsoever cometh not from the pure fountain of the heart, is hypocrisy.
ⁱ Because he would ever have some remnant of a church *in* praise his name in earth, he suffered not their sins to overcome his mercy.

^k That is, they tempted him oftentimes.
^l As they all do that measure the power of God by their capacity.
^m The forgetfulness of God's benefits is the root of rebellion and all vice.
ⁿ This word signifieth a confused mixture of flies and venomous worms. Some take it for all sorts of serpents: some for all wild beasts.
^o He repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient *in* convince the people of malice and ingratitude.
^p So called, either of the effect, that is, of punishing the wicked: or else, because they were wicked spirits whom God permitted *in* vex men.
^q The first-born *in* so called, as Gen. 49. 3.
^r That is, Egypt: for it was called Mizraim, or Egypt, of Mizraim, that was the son of Ham.
^s That is, they had no occasion to fear, forasmuch as God destroyed their enemies, and delivered them safely.
^t Meaning, Canaan, which God had consecrated to himself, and appointed to his people.
^u Nothing *in* displeaseth God in the children, than when they continue in that wickedness which their fathers had begun.
^v By serving God otherwise than he had appointed.

60 So that he^x forsook the habitation of Shiloh, *even* the tabernacle where he dwelt among men,

61 And delivered his^y power into captivity, and his beauty into the enemies hand.

62 And he gave up his people to the sword, and was angry with his inheritance.

63 The fire^z devoured their chosen men, and their maids were not^a praised.

64 Their priests fell by the sword, and their^b widows lamented not.

65 But the Lord awaked **■** one out of sleep, and as a strong man that after his^c wine crieth out,

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet he refused the tabernacle of^d Joseph, and chose not the tribe of Ephraim :

68 But chose the tribe of Judah, and Mount Zion which he loved.

69 And he^e built his sanctuary as an high place, like the earth, which he stablished for ever.

70 He chose David also his servant, and took him from the sheep-folds :

71 Even from behind the ewes with young, brought he him to feed his people in Jacob, and his inheritance in Israel.

72 So^f he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

P S A L M LXXIX.

1 The Israelites complain to God for the great calamity and oppression that they suffered by God's enemies, 8 and confessing their sins, flee to God's mercies with full hope of deliverance, 10 because their calamities were joined with the contempt of his name, 12 for the which they promise to be thankful.

¶ A Psalm committed to Asaph.

O God, the^g heathen are come into thine inheritance: thine holy temple have they defiled, and made Jerusalem heaps of stones.

2 The^h dead bodies of thy servants have they given to be meat unto fowls of the heaven, and the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like waters round about Jerusalem, and there was none to bury them.

^x For their ingratitude he suffered the Philistines to take the ark, which was the sign of his presence, from among them.

^y The ark is called his power and beauty, because thereby he defended his people, and beautifully appeared unto them.

^z They were suddenly destroyed, 1 Sam. 4. 10.

^a They had no marriage songs, that is, they were not married.

^b Either they were slain before, or taken prisoners of their enemies, and so were forbidden.

^c Because they were drunken in their sins, they judged God's patience to be a slumbering, **■** though he were drunken; therefore he answering their beastly judgment, saith, he will awake, and take sudden vengeance.

^d Shewing, that he spared not altogether the Israelites, though he punished their enemies.

^e He sheweth wherein **■** king's charge standeth, to wit, to provide faithfully for his people, to guide them by counsel, and defend them by power.

^f By building the temple, and establishing the kingdom, he declareth that the signs of his favour were among them.

^g The people cry unto God against the barbarous tyranny of the Babylonians: who spoiled God's inheritance, polluted his temple, destroyed his religion, and murdered his people.

^h The prophet shewed to what extremities God suffereth

4 We are a reproach to our^k neighbours, *even* a scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry, for ever? shall thy jealousy^l burn like fire?

6^m Pour out thy wrath upon the heathen that have not known thee, and upon the kingdomsⁿ that have not called upon thy name. Jer. 10. 25.

7 For they have devoured Jacob, and made his dwelling-place desolate.

8 Remember not against us the^o former iniquities, *but*^p make haste and let thy tender mercies prevent us: for we are in great misery.

9 Help us, O God of our^q salvation, for the glory of thy name, and deliver us, and be merciful unto our sins for thy name's sake.

10 Wherefore should the heathen say, Where is their God? Let them be known among the heathen in our sight by the vengeance of the blood of thy servants that is shed.

11 Let the sighing of the^r prisoners come before thee: according to thy mighty arm preserve^s the children of death.

12 And render to our neighbours sevenfold into their bosom their reproach wherewith they have reproached thee, O Lord.

13 So we thy people, and sheep of thy pasture, shall praise thee for ever: and from generation to generation^t we will set forth thy praise.

P S A L M LXXX.

1 A lamentable prayer to God to help the miseries of his church, 8 desiring him to consider their first estate, when his favour shined toward them, to the intent that he might finish that work which he had begun.

¶ To him that excelleth on Shoshannim Eduth. A Psalm committed to Asaph.

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy brightness, thou that sittest between the^u cherubims.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come to help us.

3^v Turn us again, O God, and cause thy face to shine, that we may be saved.

4 O Lord God of hosts, how long wilt thou be^w angry against the prayer of thy people?

5 Thou hast fed them with the bread of tears, and

sometimes his church to fall, to exercise their faith, before he set to his hand to deliver them.

ⁱ Their friends and kinsfolks durst not bury them for fear of the enemies.

^k Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

^l Wilt thou utterly consume us for our sins, before thou takest us to mercy?

^m Which we and our fathers have committed.

ⁿ And stay not till we have recompensed for our sins.

^o Seeing we have **■** other Saviour, neither can we help ourselves, and also by our salvation thy name shall be praised: therefore, O Lord, help us.

^p Who, though in respect of God they were justly punished for their sins, yet in consideration of their cause, were unjustly murdered.

^q Which were captives among their enemies, and could look for nothing but death.

^r We ought to desire **■** benefit of God, but **■** this condition, to praise his name, Isa. 43. 21.

^s This Psalm was made as **■** prayer for to desire God **■** be merciful to the ten tribes.

^t Move their hearts, that they may return to worship God aright: that is, in the place where thou hast appointed.

^u Join thy whole people and all the tribes together again.

^v The faithful fear God's anger, when they perceive that their prayers are not forthwith heard.

and given them tears to drink with great measure.

6 Thou hast made us ^x strife unto our neighbours, and our enemies laugh *at us* among themselves.

7 ^y Turn us again, O God of hosts: cause thy face to shine, and we shall be saved.

¶ Thou hast brought a ^z vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it, and didst cause it to take root, and it filled the land.

10 The mountains were covered with the shadow of it, and the boughs thereof *were like* the [†] goodly cedars.

11 She stretched out her branches unto the sea, and her boughs unto ^ⁿ the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way have plucked her?

13 The wild ^ⁿ boar out of the wood hath destroyed it, and the wild beasts of the field have eaten it up.

14 Return, we beseech thee, O God of hosts: look down ^ⁿ from heaven, and behold and visit this vine,

15 And the vineyard, that thy right hand hath planted, and the young vine, *which* thou madest ^ⁿ strong for thyself:

16 It is burnt with fire, *and* cut down: *and* they perish at the ^ⁿ rebuke of thy countenance.

17 Let thine hand be upon the [†] man of thy right hand, *and* upon the son of man, *whom* thou madest strong for thine own self.

18 So will not we go back from thee: ^ⁿ revive thou us, and we shall call upon thy name.

19 Turn us again, O Lord God of hosts: cause thy face to shine, and we shall be saved.

P S A L M LXXXI.

1 *An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him only. 11 God condemneth their ingratitude, 12 and sheweth what great benefits they have lost through their own malice.*

¶ To him that excelleth upon ^h Gittith.

A Psalm committed to Asaph.

SING [†] joyfully unto God our strength: sing loud unto the God of Jacob.

^x Our neighbours have continual strife and war against us.

^y Because that repentance only cometh of God, they most instantly and oftentimes call to God for it, as ^ⁿ means whereby they shall be saved.

¶ Seeing, that of thy mercy thou hast made us a most dear possession to thee, and we through our sins are made open for wild beasts to devour us, declare again thy love, and finish the work that thou hast begun.

¶ To wit, Euphrates.

¶ That is, ^ⁿ well they that hate our religion, ^ⁿ they that hate our persons.

¶ They gave not place to temptation, knowing, that albeit there were ^ⁿ help in earth, yet God was able to succour them from heaven.

¶ So that ^ⁿ power can prevail against it, and which as a young bud thou raisest up again ^ⁿ out of the burnt ashes.

¶ Only when thou art angry, and not with the sword of the enemy.

[†] That is, upon this vine, or people whom thou hast planted with thy right hand, that they should be as ^ⁿ man, ^ⁿ body.

^ⁿ For none can call upon God, but such ^ⁿ are raised up, ^ⁿ it were from death to life, and regenerate by the Holy Spirit.

^h An instrument of musick brought from Gath.

¶ It seemeth that this Psalm was appointed for solemn feasts and assemblies of the people, to whom for ^ⁿ time

2 Take the song and bring forth the timbrel, the pleasant harp with the viol.

3 Blow the trumpet in the ^z new moon, *even* in the time-appointed at our feast day.

4 For this is ^ⁿ statute for Israel, *and* a law of the God of Jacob.

5 He set this in [†] Joseph for a testimony, when he came out of the land of Egypt, *where* I heard a language that ^ⁿ I understood not.

6 I have withdrawn his shoulder from the burden, *and* his hands have left the ^ⁿ pots.

7 Thou calledst in affliction and I delivered thee, *and* ^ⁿ answered thee in the secret of the thunder: I proved thee at the waters of [†] Meribah. Selah.

¶ ^ⁿ Hear, O my people, and I will protest unto thee: O Israel, if thou wilt hearken unto me,

9 And wilt have no strange god in thee, neither worship any strange god,

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt:) ^ⁿ open thy mouth wide, and I will fill it.

11 But my people would not hear my voice, and Israel would none of me.

12 So I gave them up unto the hardness of their heart, *and* they have walked in their own counsels.

13 ^ⁿ Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I would soon have humbled their enemies, and turned mine ^ⁿ hand against their adversaries,

15 The haters of the Lord should have been subject unto him, and their time ^ⁿ should have endured for ever.

16 And *God* would have fed them with the ^ⁿ fat of wheat, and with honey out of the rock would I have sufficed thee.

P S A L M LXXXII.

¶ *The Prophet declaring God to be present among the judges and magistrates, 2 reproveth their partiality, 3 and exhorteth them to do justice. 5 But seeing none amendment, 8 he desireth God to undertake the matter, and execute justice himself.*

¶ A Psalm committed to Asaph.

GOD standeth in the assembly of ^v gods: he judgeth among gods.

2 How

these ceremonies were ordained, but now under the gospel ^ⁿ abolished.

¶ Under this feast he comprehendeth all other solemn days.

[†] That is, in Israel [†] for Joseph's family was counted the chief, before that Judah was preferred.

^ⁿ God speaketh in the person of the people, because he was their leader.

^ⁿ If they were never able to give sufficient thanks to God for this deliverance from corporal bondage, how much ^ⁿ are we indebted to him for our spiritual deliverance from the tyranny of Satan and sin?

◦ By a strange and wonderful fashion.

¶ He condemneth all assemblies, where the people are not attentive to hear God's voice, and to give obedience to the same.

^ⁿ God accuseth their incredulity, because they opened not their mouths to receive God's benefits in such abundance ^ⁿ he poureth them out.

[†] God by his word calleth all, but his secret election appointeth who shall hear with fruit.

^ⁿ If their sins had not letted.

[†] If the Israelites had not broken covenant with God, he would have given them victory against their enemies.

^ⁿ That is, with most fine wheat, and abundance of honey.

^v The prophet sheweth, that if princes and judges do ^ⁿ their duty, God, whose authority is above them, will take vengeance on them.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Do right to the poor and fatherless: do justice to the poor and needy.

4 Deliver the poor and needy: save them from the hand of the wicked.

5 They know not and understand nothing: they walk in darkness, albeit all the foundations of the earth be moved.

6 I have said, Ye are gods, and ye all are children of the Most High.

7 But ye shall die as a man, and ye princes, shall fall like others.

8 O God, arise, therefore judge thou the earth, for thou shalt inherit all nations.

P S A L M LXXXIII.

1 The people of Israel pray unto the Lord to deliver them from their enemies both at home and afar off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormy tempest of God's wrath. 18 That they may know that the Lord is most high upon the earth.

¶ A song or Psalm committed to Asaph.

KEEP not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and have consulted against thy secret ones.

4 They have said, Come, and let us cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they have consulted together in heart, and have made a league against thee.

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalek, the Philistines, with the inhabitants of Tyrus:

¶ Ashur also is joined with them: they have been an arm to the children of Lot. Selah.

9 Do thou to them as unto the Midianites:

* For thieves and murderers find favour in judgment, when the cause of the godly cannot be heard.

† Not only when they cry for help, but when their cause requireth aid and support.

‡ That is, all things are out of order, either by their tyranny, or careless negligence.

§ No title of honour shall excuse you, but you shall be subject to God's judgments, and render account, as well as other men.

¶ Therefore no tyrant shall pluck thy right and authority from thee.

¶ This Psalm seemeth to have been composed in a form of prayer against the danger that the church was in, in the days of Jehoshaphat.

¶ He calleth them God's enemies, which are enemies to his church.

¶ The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserveth them from all dangers.

¶ They were not content to take the church prisoner, but sought utterly to destroy it.

¶ By all secret means.

¶ They thought to have subverted thy counsel, wherein the perpetuity of the church was established.

¶ The wickedness of the Ammonites and Moabites is described, in that they provoked these other nations to fight against the Israelites their brethren.

to Sitera and as to Jabin at the river of Kishon.

10 They perished at En-dor, and were¹ dung for the earth.

11 Make them, even their princes, like * Oreb and like Zeeb: yea all their princes like Zebah, and like Zalmunna, ^{* Judg. 7. 25. and 8. 21.}

12 Which have said, Let us take for our possession the habitations of God.

13 O my God, make them like unto a wheel, and as the stubble before the wind.

14 As the fire burneth the forest, and as the flame setteth the mountains on fire:

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame, that they may seek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to shame and perish,

18 That they may know that thou, which art called Jehovah, art alone, even the most High over all the earth.

P S A L M LXXXIV.

1 David driven forth of his country, 2 desireth most ardently to come again to the tabernacle of the Lord, and the assembly of the saints to praise God, 4 pronouncing them blessed that may so do. 6 Then he praiseth the courage of the people, that pass through the wilderness to assemble themselves in Zion. 10 Finally, with praise of this matter, and confidence of God's goodness, he endeth the Psalm.

¶ To him that excelleth upon Gittith.

A Psalm committed to the sons of Korah.

O Lord of hosts, how amiable are thy tabernacles!

2 My soul longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow nest for her, where she may lay her young: even by thine altars, O Lord of hosts, my king and my God.

4 Blessed are they that dwell in thine house: they will ever praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy ways.

6 They going through the vale of Baca, make

* By these examples they were confirmed that God would not suffer his people to be utterly destroyed, Judges 7. 21. and 4. 15.

1 Trodden under feet in mire.

¶ That is, Judea: for where his church is, there dwelleth he among them.

¶ Because the reprobate could by no means be amended, he prayeth that they may be utterly destroyed, be unstable, and led with all winds.

¶ That is, be compelled by thy plagues to confess thy power.

¶ Though they believe not, yet they may prove by experience, that it is in vain to resist against thy counsel in establishing thy church.

¶ David complaineth that he cannot have access to the church of God, to make profession of his faith, and to profit in religion.

¶ For but the priests could enter into the sanctuary, and the rest of the people into the courts.

¶ So that the poor birds have more liberty than I.

¶ Who trusteth nothing in himself, but in thee only, and learneth of thee to rule his life.

¶ That is, of mulberry trees, which was a barren place: so that they which passed through, must dig pits for water: signifying, that no lets can hinder them that fully bent to come to Christ's church, neither yet that God will ever fail them.

make wells therein: the rain also covereth the pools.

7 They go from strength to strength, till every one appear before God in Zion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob. Selah.

9 Behold, O God, our shield, and look upon the face of thine Anointed.

10 For a day in thy courts is better than thousand elsewhere: I had rather be door-keeper in the house of my God, than to dwell in the tabernacles of wickedness.

11 For the Lord God is the sun and shield into us: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

12 O Lord of hosts, blessed is the man that trusteth in thee.

P S A L M LXXXV.

1 Because God withdrew not his rods from his church after their return from Babylon, first they put him in mind of their deliverance, to the intent that he should not leave the work of his grace imperfect. 5 Next, they complain of their long affliction. And thirdly, they rejoice in hope of felicity promised. 9 For their deliverance was a figure of Christ's kingdom, under the which should be perfect felicity.

¶ To him that excelleth.

A Psalm committed to the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast brought again the captivity of Jacob.

Thou hast forgiven the iniquity of thy people, and covered all their sins. Selah.

3 Thou hast withdrawn all thine anger, and hast turned back from the fierceness of thy wrath.

4 Turn us, O God of our salvation, and release thine anger towards us.

5 Wilt thou be angry with us for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us, that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hearken what the Lord God will say: for he will speak peace unto his people, and to his saints, that they turn not again to folly.

They are never weary, but increase in strength and courage, till they come to God's house.

That is, for Christ's sake, whose figure I represent.

He would wish to live but one day rather in God's church, than thousand among the worldlings.

But will from time to time increase his blessings toward his more and more.

They confess that God's free mercy was the cause of their deliverance, because he loved the land which he had chosen.

Thou hast buried them, that they shall not into judgment.

Not only in withdrawing thy rod, but in forgiving our sins, and in touching our hearts to confess them.

As in times past they had felt God's mercies: so being oppressed by the long continuance of evils, they pray unto God, that according to his nature he would be merciful unto them.

He confesseth that our salvation cometh only of God's mercy.

He will send all prosperity to his church, when he hath sufficiently corrected them: also by his punishments the faithful shall learn to beware that they return not to like offences.

9 Surely his salvation is near to them that fear him, that glory may dwell in our land.

10 Mercy and truth shall meet: righteousness and peace shall kiss one another.

11 Truth shall bud out of the earth, and righteousness shall look down from heaven.

12 Yea, the Lord shall give good things, and our land shall give her increase.

13 Righteousness shall go before him, and shall set her steps in the way.

P S A L M LXXXVI.

David sore afflicted and forsaken of all, prayeth fervently for deliverance: sometime rehearsing his miseries, 5 sometime the mercies received. 11 Desiring also to be instructed of the Lord, that he may fear him, and glorify his name. 14 He complaineth also of his adversaries, and requireth to be delivered from them.

¶ A Prayer of David.

INcline thine ear, O Lord, and hear me, for I am poor and needy.

2 Preserve thou my soul, for I am merciful: my God, save thou thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I cry upon thee continually.

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and merciful, and of great kindness unto all them that call upon thee.

6 Give ear, Lord, unto my prayer, and hearken to the voice of my supplication.

7 In the day of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy works.

9 All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name.

10 For thou art great, and doest wonderful things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: knit mine heart unto thee, that I may fear thy name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorify thy name for ever.

13 For great is thy mercy toward me, and

6 O

thou

5 Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ they should have peace and joy.

Justice shall then flourish, and have free course and passage in every place.

1 David persecuted of Saul, thus prayed, leaving the same to the church monument, how to seek redress against their miseries.

I am not an enemy to them, but pity them, though they be cruel toward me.

1 Which was a sure token that he believed that God would deliver him.

He doth confess that God is good to all, but only merciful to poor sinners.

By crying and calling continually, he sheweth how we may be weary, though God grant not forthwith our request, but that we must earnestly and often call upon him.

He condemneth all idols, forasmuch as they can do no works, to declare that they are no gods.

This proveth, that David prayed in the name of Christ the Messiah, of whose kingdom he doth here prophesy.

He confesseth himself ignorant till God hath taught him, and his heart variable and separate from God, till God join it to him, and confirm it in his obedience.

thou hast delivered my soul from the lowest grave.

14 O God, the proud are risen against me, and the assemblies of violent men have sought my soul, and have not set thee before them.

15 But thou, O Lord, art a pitiful God, and merciful, slow to anger, and great in kindness and truth.

16 Turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew a token of thy goodness toward me, that they which hate me may see it and be ashamed, because thou, O Lord, hast helpen me, and comforted me.

P S A L M LXXXVII.

1 The Holy Ghost promisseth that the condition of the church, which was in misery after the captivity of Babylon, should be restored to great excellency, & so that there should be nothing more comfortable, than to be numbered among the members thereof.

¶ A Psalm or song committed to the sons of Korah.

GOD laid his foundations among the holy mountains.

2 The Lord loveth the gates of Zion above all the habitations of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babel among them that know me: behold Palestina and Tyrus with Ethiopia, There is he born.

5 And of Zion it shall be said: Many are born in her: and he even the most High shall stablish her.

6 The Lord shall count, when he writeth the people, He was born there. Selah.

7 As well the singers as the players on instruments shall praise thee: all my springs are in thee.

P S A L M LXXXVIII.

1 A grievous complaint of the faithful, sore afflicted by sickness, persecution and adversity, 7 being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striketh against desperation, 18 complaining himself to be forsaken of all earthly help.

¶ A song or Psalm of Heman the Ezrahite to give instruction, committed to the sons of Ko-

That is, from most great danger of death: out of the which none, but only the mighty hand of God, could deliver him.

He sheweth that there can be no moderation nor equity where proud tyrants reign, and that the lack of God's fear is privilege to all vice and cruelty.

He boasteth not of his virtues, but confesseth that God of his free goodness hath ever been merciful unto him, and given him power against his enemies, to one of his own household.

God did chuse that place among the hills, to establish Jerusalem and his temple.

Though thy glorious estate do not yet appear, yet wait with patience, and God will accomplish his promise.

That is, Egypt and these other countries shall be brought to the knowledge of God.

It shall be said of him that is regenerate, and come to the church, that he is as one that was born in the church.

Out of all quarters they shall come into the church, and be counted citizens.

When he calleth by his word them into the church, whom he had elected and written in his book.

The prophet setteth his whole affections and comfort in the church.

rah, for him that excelleth upon Malath Le-annoth.

O Lord God of my salvation, I cried day and night before thee:

2 Let my prayer enter into thy presence: incline thine ear unto my cry.

3 For my soul is filled with evils, and my life draweth near to the grave.

4 I am counted among them that go down unto the pit, and am as a man without strength:

5 Free among the dead, like the slain lying in the grave, whom thou rememberest no more, and they are cut off from thine hand.

6 Thou hast laid me in the lowest pit, in darkness, and in the deep.

7 Thine indignation lieth upon me, and thou hast vexed me with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me, and made me to be abhorred of them: I am shut up, and cannot get forth.

9 Mine eye is sorrowful, through mine affliction: Lord, I call daily upon thee: I stretch out mine hands unto thee.

10 Wilt thou shew a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark? and thy righteousness in the land of oblivion?

13 But unto thee have I cried, O Lord, and early shall my prayer come before thee.

14 Lord, why dost thou reject my soul, and hidest thy face from me?

15 I am afflicted and at the point of death: from my youth I suffer thy terrors, doubting of my life.

16 Thine indignations go over me, and thy fear hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My lovers and friends hast thou put away from me, and mine acquaintance hid themselves.

† Heb. were in darkness.

P S A L M LXXXIX.

1 With many words doth the prophet praise the goodness of God, 23 for his testament and covenant, that he had made between him and his elect, by Jesus Christ the son of David. 38 Then doth he complain of the great ruin and desolation of the kingdom of David, so that to the outward appearance, the promise was

That is, to humble. It was the beginning of a song, by the tune whereof this Psalm was sung.

Though many cry in their sorrows, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the author of his salvation.

For he that is dead is free from all cares and business of this life, and thus he saith, because he was unprofitable for all matters concerning man's life, and it were cut off from this world.

That is, from thy providence and care, which is meant according to the judgment of the flesh.

The storms of thy wrath have overwhelmed me.

He attributeth the wrath and displeasure of his friends to God's providence, whereby he partly punisheth, and partly trieth his.

I see no end of my sorrows.

Mine eyes and face declare my sorrows.

He sheweth that the time is more convenient for God help, when men call unto him in their dangers, than to tarry till they be dead, and then raise them up again.

That is, in the grave, where only the body lieth, without all sense and remembrance.

I am ever in great dangers and sorrows, though my life should utterly be cut off every moment.

was broken. 46 Finally, he prayeth to be delivered from his afflictions, making mention of the shortness of man's life, and confirming himself by God's promises.

¶ A Psalm to give instruction, of Ethan the Ezrahite.

I WILL ° sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I ^p said, Mercy shall be set up for ever: thy truth shalt thou ^q establish in the very heavens.

3 ^r I have made a covenant with my chosen: I have sworn to David my servant:

4 Thy seed shall I establish for ever, and set up thy throne from generation to generation. Selah.

5 O Lord, even the ^s heavens shall praise thy wondrous work: yea, thy truth in the ^t congregation of the faints.

6 For who is equal to the Lord in the heaven? and who is like the Lord among the ^u sons of the gods?

7 God is very terrible in the assembly of the ^v faints, and to be revered above all *that are* about him.

8 O Lord God of hosts, who is like unto thee, which art ^w mighty Lord, and thy truth *is* about thee?

9 ^x Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten down Rahab as a man slain: thou hast scattered thine enemies with thy mighty arm.

11 The heavens are thine, the earth also ^y thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the north and the south: ^z Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thine hand, and high is thy right hand.

14 ^a Righteousness and equity *are* the stablishment of thy throne: mercy and truth go before thy face.

15 Blessed *is* the people that can rejoice in thee: they shall walk in the light of thy ^b countenance, O Lord.

16 They shall rejoice continually in thy name, and in thy righteousness shall they exalt themselves.

° Though the horrible confusion of things might cause them to despair of God's favour, yet the manifold examples of his mercies, cause them to trust in God, though to man's judgment they saw no occasion.

■ As he that surely believeth in heart.

■ As thine invisible heaven is not subject to any alteration and change: so shall the truth of thy promise be unchangeable.

■ The prophet sheweth what was the promise of God, whereon he grounded his faith.

■ The angels shall praise thy power and faithfulness in delivering thy church.

■ That is, in the heavens.

■ Meaning, the angels.

■ If the angels tremble before God's majesty and infinite justice, what earthly creature, by oppressing the church, dare set himself against God?

■ For as he delivered the church by the Red Sea, and by destroying Rahab, that is, the Egyptians: so will he soon deliver it when the dangers be great.

■ Tabor is a mountain westward from Jerusalem, and Hermon eastward: so the prophet signifieth, that all parts and places of the world shall obey God's power for the deliverance of his church.

■ For hereby he judgeth the world, and sheweth himself merciful father, and faithful protector unto his.

■ Feeling ^c their conscience that God is their father.

■ They shall be preserved by thy fatherly providence.

■ In that they are preserved and continué, they ought to

17 For thou art the ^c glory of their strength, and by thy favour our horns shall be exalted.

18 For our ^d shield appertaineth to the Lord; and our king to the holy One of Israel:

19 Thou spakest then in a vision unto ^e thine holy one, and saidst, I have laid help upon one that is ^f mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oil have I anointed him.

21 Therefore mine hand shall be established with him, and mine arm shall strengthen him.

22 The enemy shall not oppress him, neither shall the wicked hurt him.

23 But I will ^g destroy his foes before his face, and plague them that hate him.

24 My truth also and my ^h mercy *shall be* with him, and in my name shall his ⁱ horn be exalted.

25 I will set his hand also in the sea, and his right hand in the ^k floods.

26 He shall cry unto me, Thou art my ^l father, my God, and the rock of my salvation.

27 Also I will make him my first-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed will I make to endure for ^m ever, and his throne as the days of heaven.

30 *But* if his children forsake my law, and walk not in my judgments:

31 ⁿ * If they break my statutes, and keep not ^o my commandments: * 2 Sam. 7. 14.

32 Then will I visit their transgression with the rod, and their iniquity with strokes.

33 ^p Yet my loving kindness will I not take from him; neither will I falsify my truth.

34 My covenant will I not break, nor ^q alter the thing that is gone out of my lips.

35 I have sworn once by mine holiness, ^r that I will not fail David, *saying,* † Heb. If I be unto David, which is a manner of oath.

36 His seed shall endure for ever, and his throne *shall be* as the sun before me.

37 He shall be established for evermore as the moon, and *as* ^s faithful ^p witness in the heaven.

38 But thou hast rejected and abhorred, thou hast been angry with thine anointed.

39 Thou hast ^t broken the covenant of thy servant,

give the praise and glory only to thee.

■ In that, that our king hath power to defend us, it is the gift of God.

■ To Samuel and to others, to assure that David was thy chosen one.

■ Whom I have both chosen, and given him strength to execute his office, as ver. 21.

■ Though there shall be evermore enemies against God's kingdom, yet he promiseth to overcome them.

■ I will mercifully perform my promises ^u him, notwithstanding his infirmities and offences.

■ His power, glory, and estate.

■ He shall enjoy the land round about.

■ His excellent dignity shall appear herein, that he shall be named the son of God, and the first-born, wherein he ^v figure of Christ.

■ Though for the sins of the people, the state of this kingdom decayed, yet God reserved still a root, till he had accomplished this promise in Christ.

■ Though the faithful answer not in all points to their profession, yet God will not break his covenant with them.

■ For God ^w promising hath respect to his mercy, and not ^x man's power in performing.

■ As long ^y the sun and moon *endure*, they shall be witnesses to ^z of this promise.

■ Because of the horrible confusion of things, the prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his care on God, he resisteth doubt and impatience.

servant, and profaned his crown, casting it on the ground.

40 Thou hast broken down all his walls: thou hast laid his fortresses in ruin.

41 All that go by the way spoil him: he is a rebuke unto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast caused his dignity to decay, and cast his throne to the ground.

45 The days of his youth hast thou shortened, and covered him with shame. Selah.

46 Lord, how long wilt thou hide thyself, for ever? shall thy wrath burn like fire?

47 Remember of what time I am: wherefore shouldst thou create in vain all the children of men?

48 What man liveth and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where are thy former mercies, which thou swarest unto David in thy truth?

50 Remember, O Lord, the rebuke of thy servants, which I bear in my bosom of all the mighty people.

51 For thy enemies have reproached thee, O Lord, because they have reproached the footsteps of thine anointed.

52 Praised be the Lord for evermore. So be it, even so be it.

P S A L M XC.

1 *Moses in his prayer setteth before us the eternal favour of God toward his, 3 who are neither admonished by the brevity of their life, 7 nor by his plagues to be thankful: 12 Therefore Moses prayeth God to turn their hearts, and continue his mercies toward them, and their posterity for ever.*

A prayer of Moses the man of God.

LORD, thou hast been our habitation from generation to generation.

2 Before the mountains were made, and before thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art our God.

3 Thou turnest man to destruction: again thou sayest, Return, ye sons of Adam.

^a By this he meaneth, the horrible dissipation and rending of the kingdom, which was under Jeroboam: or else by the Spirit of prophecy Ethan speaketh of those great miseries which came soon afterward to pass the captivity of Babylon.

^b He sheweth that the kingdom fell before it came to perfection, or was ripe.

^c The prophet, in joining prayer with his complaint, sheweth that his faith never failed.

^d Seeing man's life is short, and thou hast created man to bestow thy benefits upon him, except thou haste to help, death will prevent thee.

^e He meaneth, that God's enemies did not only slander him behind his back: but also mocked him to his face, and, as it were, cast their injuries in his bosom.

^f So he calleth them that persecute the church.

^g They laugh at us which patiently wait for the coming of thy Christ.

^h Thus the scripture useth to call the prophets.

ⁱ Thou hast been as an house and defence unto us in all our troubles and travels now these four hundred years.

^j Thou hast chosen us to be thy people before the foundations of the world were laid.

^k Moses, by lamenting the frailty and shortness of man's life, moveth God to pity.

^l Though man think his life long, which is indeed

4 For a thousand years in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast overflowed them: they are as a sleep: in the morning he groweth like the grass.

6 In the morning it flourisheth and groweth, but in the evening it is cut down and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, and our secret sins in the light of thy countenance.

9 For all our days are past in thine anger: we have spent our years as a thought.

10 The time of our life is threescore years and ten, and if they be of strength, fourscore years: yet their strength is but labour and sorrow: for it is cut off quickly, and we flee away.

11 Who knoweth the power of thy wrath? for according to thy fear is thine anger.

12 Teach us so to number our days, that we may apply our hearts unto wisdom.

13 Return (O Lord, how long?) and be pacified toward thy servants.

† Or, take comfort in thy servants.

14 Fill us with thy mercy in the morning: so shall we rejoice and be glad all our days.

15 Comfort us according to the days that thou hast afflicted us, and according to the years that we have seen evil.

16 Let thy work be seen toward thy servants, and thy glory upon their children.

17 And let the beauty of the Lord our God be upon us, and direct thou the work of our hands upon us, even direct the work of our hands.

P S A L M XCI.

1 *Here is described in what assurance he liveth, that putteth his whole trust in God, and committeth himself wholly to his protection in all temptations. 14 A promise of God to those that love him, know him, and trust in him, to deliver them, and give them immortal glory.*

WHOSO dwelleth in the secret of the Most High, shall abide in the shadow of the Almighty.

2 I will say unto the Lord, O mine hope, and my fortress: he is my God, in him will I trust.

3 Surely

most short, yea, though it be a thousand years: yet in God's sight it is as nothing, and as the watch that lasteth but three hours.

^a Thou takest them away suddenly with flood.

^b Thou callest us by thy rods consider the shortness of our life, and for our sins thou abridgest our days.

^c Our days are not only short, but miserable, forasmuch as our sins daily provoke thy wrath.

^d Meaning, according to the common state of life.

^e If man's life for the brevity be miserable, much more if thy wrath lie upon it, they which fear thee only know.

^f Which is, by considering the shortness of our life, and by meditating the heavenly joys.

^g Meaning, wilt thou be angry?

^h Even thy mercy, which is thy chiefest work.

ⁱ As God's promise appertained well to their posterity as to them, so Moses prayeth for the posterity.

^j Meaning, that it was obscured when he ceaseth to do good to his church.

^k For except thou guide us with thine Holy Spirit, our enterprises can have no good success.

^l He that maketh God his defence and trust, shall perceive his protection to be most true safeguard.

^m Being assured of this protection, he prayeth unto the Lord.

3 Surely I will deliver thee from the snare of the hunter, and from the noisom pestilence.

4 He will cover thee under his wings, and thou shalt be sure under his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid of the fear of the night, nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in the darkness, nor of the plague that destroyeth at noon day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come near thee.

8 Doubtless with thine eyes shalt thou behold and see the reward of the wicked:

9 For thou hast said, The Lord is mine hope: thou hast set the Most High for thy refuge.

10 There shall none evil come unto thee, neither shall any plague come near thy tabernacle.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walk upon the lion and asp: the young lion and the dragon shalt thou tread under feet.

14 Because he hath loved me, therefore will I deliver him: I will exalt him, because he hath known my name.

15 He shall call upon me, and I will hear him: I will be with him in trouble: I will deliver him, and glorify him.

16 With long life will I satisfy him, and shew him my salvation.

P S A L M XCII.

This Psalm was made to be sung on the sabbath, to stir up the people to acknowledge God, and to praise him in his works: the prophet rejoiceth therein. 6 But the wicked is not able to consider that the ungodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicity of the just, planted in the house of God to praise the Lord.

A Psalm or song for the sabbath-day.

It is good thing to praise the Lord, and to sing unto thy name, O most High:

2 To declare thy loving kindness in the morning, and thy truth in the night,

That is, God's help is most ready for us, whether Satan assail us secretly, which he calleth a snare: or openly, which is here by the pestilence.

That is, his faithful keeping of promise help thee in thy necessity.

The care that God hath over his, is most sufficient to defend them from all dangers.

The godly shall have some experience of God's judgments against the wicked in this life, but fully they shall see it that day when all things shall be revealed.

God hath not appointed every man an angel, but many be ministers of his providence keep his, and defend them in their vocation, which is the way walk in without tempting God.

Thou shalt not only be preserved from all evil, but overcome it, whether it be secret or open.

To assure the faithful of God's protection, he bringeth in God confirm the same.

For he is contented with that life that God giveth: for by death the shortness of this life is recompensed with immortality.

Which teacheth that the use of the sabbath standeth in praising God, and not only in ceasing from work.

For God's mercy and fidelity in his promises toward his, bind them praise him continually both day and

3. Upon an instrument of ten strings, and upon the viol, with the song upon the harp.

4 For thou, Lord, hast made me glad by thy works, and I will rejoice in the works of thine hands.

5 O Lord, how glorious are thy works! and thy thoughts are very deep.

6 An unwise man knoweth it not, and a fool doth not understand this,

7 (When the wicked grow like the grass, and all the workers of wickedness do flourish) that they shall be destroyed for ever.

8 But thou, O Lord, art most high for evermore.

9 For lo, thine enemies, O Lord: for lo, thine enemies shall perish: all the workers of iniquity shall be destroyed.

10 But thou shalt exalt mine horn, like the unicorn's, and I shall be anointed with fresh oil.

11 Mine eyes also shall see my desire against mine enemies: and mine ears shall hear my wish against the wicked, that rise up against me.

12 The righteous shall flourish like a palm-tree, and shall grow like cedar in Lebanon.

13 Such shall be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rock is righteous, and that none iniquity is in him.

P S A L M XCIII.

He praiseth the power of God in the creation of the world, and beateth down all people which lift them up against his majesty, 5 and provoketh to consider his promises.

THE Lord reigneth, and is clothed with majesty: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moved.

2 Thy throne is established of old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice: the floods lift up their waves.

4 The waves of the sea are marvellous through the noise of many waters, yet the Lord high is more mighty.

5 Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

6 P

PSALM

night.

These instruments were then permitted, but Christ's coming abolished.

He sheweth what is the use of the sabbath day: to wit, to meditate God's works.

That is, the wicked consider not God's works, his judgments against them, and therefore most justly perish.

Thy judgments most constant against the wicked, and pass our reach.

Thou wilt strengthen them with all power, and bless them with all felicity.

Though the faithful seem to wither, and be cut down by the wicked, yet they shall grow again and flourish in the church of God, as the cedars do in mount Lebanon.

The children of God shall have a power above nature, and their age shall bring forth most fresh fruits.

As God by his power and wisdom hath made and governeth the world: so must the same be our defence against all enemies and dangers.

Wherein thou fittest and governest the world.

God's power appeareth in ruling the furious waters.

Besides God's power and wisdom in creating and governing, his great mercy also appeareth, in that he hath given his people his word and covenant.

P S A L M XCIV.

1 He prayeth unto God against the violence and arrogancy of tyrants, 10 warning them of God's judgments. 12 Then doth he comfort the afflicted in the good issue of their afflictions, as he felt in himself, and did see in others, and by the ruin of the wicked, 23 whom the Lord will destroy.

O Lord God the avenger, O God the avenger, shew thyself clearly.

2 Exalt thyself, O Judge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speak fiercely: all the workers of iniquity vaunt themselves.

5 They smite down thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, the Lord shall not see: neither will the God of Jacob regard it.

8 Understand, ye unwise among the people: and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? or he that formed the eye, shall he not see?

10 Or he that chastiseth the nations, shall he not correct? he that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of man, that they are vanity.

12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy law,

13 That thou mayest give him rest from the days of evil, while the pit is digged for the wicked.

14 Surely the Lord will not fail his people, neither will he forsake his inheritance.

15 For judgment shall return to justice, and all the upright in heart shall follow after it.

16 Who will rise up with me against the wicked? or who will take my part against the workers of iniquity?

17 If the Lord had not holpen me, my soul had almost dwelt in silence.

18 When I said, My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts have rejoiced my soul.

¹ Whose office it is to take vengeance on the wicked.

² Shew by effect that thou art judge of the world punish the wicked.

³ That is, brag of their cruelty and oppression: esteem themselves above all other.

⁴ Seeing the church was then so sore oppressed, it ought not to seem strange to us, if we see it so now, and therefore must call to God to take our cause in hand.

⁵ He sheweth, that they are desperate in malice, forasmuch as they feared not God, but gave themselves wholly to do wickedly.

⁶ He sheweth that it is impossible but God should hear, see, and understand their wickedness.

⁷ If God punish whole nations for their sins, it is mercifully for any one man, or else few, to think that God will spare them.

⁸ God hath care over his, and chastiseth them for their wealth, that they should not perish for ever with the wicked.

⁹ God will restore the state and government of things to their right use, and then the godly shall follow him cheerfully.

¹⁰ He complaineth of them which would not help him to resist the enemies: yet was assured that God's help would not fail.

20 Hath the thorn of iniquity fellowship with thee, which forgeth wrong for a law?

21 They gather them together against the soul of the righteous, and condemn the innocent blood.

22 But the Lord is my refuge, and my God is the rock of my hope.

23 And he will recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

P S A L M XCV.

1 An earnest exhortation to praise God, 4 for the government of the world, and the election of his church. 8 An admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness: 11 For the which they might not enter into the land of promise.

COME, let us rejoice unto the Lord: let us sing aloud unto the rock of our salvation.

2 Let us come before his face with praise: let us sing loud unto him with Psalms.

3 For the Lord is a great God, and a great King above all gods.

4 In whose hand are the deep places of the earth, and the heights of the mountains are his:

5 To whom the sea belongeth: for he made it, and his hands formed the dry land.

6 Come, let us worship and fall down, and kneel before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheep of his hand: today if ye will hear his voice,

8 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 Where your fathers tempted me, proved me, though they had seen my work.

10 Forty years have I contended with this generation, and said, They are a people that err in heart, for they have not known my ways.

11 Wherefore I swore in my wrath, saying, Surely they shall not enter into my rest.

P S A L M XCVI.

1 An exhortation both to the Jews and Gentiles to praise God for his mercy. And this specially ought to be referred to the kingdom of Christ.

SING

^b When I thought there was no way but death.

^c In my trouble and distress I ever found thy present help.

^d Though the wicked judges pretend justice in oppressing the church, yet they have not that authority of God.

^e It is a great token of God's judgment, when the purpose of the wicked is broken, but most, when they are destroyed in their malice.

^f He sheweth that God's service standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thanksgiving.

^g Even the angels (who in respect of men are thought as gods) are nothing in his sight: much less the idols which man's brain inventeth.

^h All things are governed by his providence.

ⁱ By these three words he signifieth one thing: meaning, that they must wholly give themselves to serve God.

^k That is, the flock whom he governeth with his own hand. He sheweth wherein they are God's flock: that is, if they hear his voice.

^l By the contemning of God's word.

^m They were without judgment and reason.

ⁿ That is, into the land of Canaan, where he promised them rest.

[†] Or, in Arise, whereof the place was so called.
[‡] Or, temptation, read Exod. 17. 2.
^{*} Num. 14. 22.

SING^o unto the Lord a new song: sing unto the Lord, all the earth.

2 Sing unto the Lord, *and* praise his name: declare his salvation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is*^p great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people *are*[†] idols: but the Lord ^{is} made the heavens.

6 ^{is} Strength and glory *are* before him: power and beauty *are* in his sanctuary.

7 Give unto the Lord, ye families of the people: give unto the Lord glory and ^{is} power.

■ Give unto the Lord the glory of his name: bring^t an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuary: tremble before him, all the earth.

10 Say among the ^{is} nations, The Lord reigneth: surely the world shall be stable, *and* not move, *and* he shall judge the people ^{is} in righteousness.

11 Let the heavens rejoice, and let the earth be glad: let the sea roar, and all that therein is.

12 Let the field be joyful, and ail that is in it: let all the ^{is} trees of the wood then rejoice,

13 Before the Lord: for he cometh, for he cometh to judge the earth: he will judge the world with righteousness, and the people in his truth.

P S A L M XCVII.

1 The prophet exhorteth all to rejoice for the coming of the kingdom of Christ, 7 dreadful to the rebels and idolaters. 8 And joyful to the just, whom he exhorteth to innocency, 12 to rejoicing and thanksgiving.

THE^v Lord reigneth: let the earth rejoice: let the ^{is} multitude of the isles be glad.

2 ^{is} Clouds and darkness *are* round about him: righteousness and judgment *are* the foundation of his throne.

3 There shall go a fire before him, and burn up his enemies round about.

4 His lightnings gave light unto the world: the earth saw it and was ^{is} afraid.

5 The mountains melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

^o The prophet sheweth that the time shall come, that all nations shall have occasion to praise the Lord for the revealing of his gospel.

■ Seeing he will reveal himself to all nations contrary to their ^{is} expectation, they ought all ^{is} worship him contrary to their own imaginations, and only ^{is} he hath appointed.

■ Then the idols, or whatsoever made ^{is} the heavens, are not God.

^r God cannot be known, but by his strength and glory: the signs whereof appear in his sanctuary.

■ As by experience ye see that it is only due unto him.

■ By offering yourselves wholly unto God, declare that you worship him only.

■ He prophesieth that the Gentiles shall be partakers with the Jews of God's promise.

■ He shall regenerate them ^{is} with his Spirit, and restore them ^{is} the image of God.

^x If the insensible creatures shall have cause ^{is} rejoice when God appeareth much ^{is} we, from whom he hath taken malediction and sin.

^y He sheweth that where God reigneth, there is all felicity and spiritual joy

■ For the gospel shall not be only preached in Judea, but through all isles and countries.

■ He is thus described ^{is} keep his enemies in fear, which

6 The heavens declare his righteousness, and all the people see his glory:

7 ^{is} Confounded be all they that serve graven images, *and* that glory in idols: worship him^d, all ye gods.

8 Zion heard of it, and was glad: and the ^{is} daughters of Judah rejoiced, because of thy judgments, O Lord.

9 For thou, Lord, art most high above all the earth: thou art much exalted above all gods.

10 Ye that ^{is} love the Lord, hate evil: he preserveth the souls of his saints: he will deliver them from the hand of the wicked.

11 ^{is} Light is sown for the righteous, and joy for the upright in heart.

12 Rejoice, ye righteous, in the Lord: and give thanks for his holy ^{is} remembrance.

P S A L M XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy and fidelity in his promise by Christ, 10 by whom he hath communicated his salvation to all nations.

¶ A Psalm.

SINGⁱ unto the Lord a new song: for he hath done marvellous things: ^{is} his right ^{is} hand and his holy ^{is} arm hath gotten him the victory. * Isa. lix. 16.

2 The Lord declared his ⁱ salvation: his righteousness hath he revealed in the sight of the nations.

3 He hath ^{is} remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 All the earth, sing ye loud unto the Lord: cry out and rejoice, and sing praises.

5 Sing praise to the Lord upon the harp, *even* upon the harp with a singing voice.

6 With ^{is} shawms and sound of trumpets, sing loud before the Lord the king.

7 Let the sea roar, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountains rejoice together

9 Before the Lord: for he is come to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM

commonly contemn God's power.

■ This fear bringeth ^{is} the wicked to true obedience, but maketh them to run away from God.

■ He signifieth that God's judgments ^{is} in ^{is} readiness ^{is} destroy the idolaters.

■ Let all that which is esteemed in the world fall down before him.

■ The Jews shall have occasion to rejoice that the Gentiles are made partakers with them of God's favour.

^f He requireth two things of his children; the one, that they detest vice; the other, that they put their trust in God for their deliverance.

^g Though God's deliverance appear not suddenly, yet it is sown and laid up in store for them.

^h Be mindful of his benefits, and only trust in his defence.

ⁱ That is, some song newly made in token of their wonderful deliverance by Christ.

^k He preserveth his church miraculously.

^l For the deliverance of his church.

^m God ^{is} moved by no other means ^{is} gather his church of the Jews and Gentiles, but because he would perform his promise.

ⁿ By this repetition and earnest exhortation ^{is} give praises with instruments, and also of the dumb creatures; he signifieth, that the world is never able ^{is} praise God sufficiently for their deliverance.

P S A L M XCIX.

1 He commendeth the power, equity and excellency of the kingdom of God by Christ over the Jews and Gentiles, 5 and provoketh them to magnify the same, and to serve the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling upon God, were heard in their prayers.

THE Lord reigneth, let the^o people tremble: he sitteth *between* the^e cherubims, let the earth be moved.

2 The Lord is great in Zion, and he is high above all the people.

3 They shall^o praise thy great and fearful name (*for it is holy.*)

4 And the king's power that loveth judgment: *for* thou hast prepared equity: thou hast executed judgment and justice in Jacob.

5 Exalt the Lord our God, and fall down before his^s footstool: *for* he is holy.

6 Moses and Aaron *were* among his priests, and Samuel among such as call upon his name: these called upon the Lord, and he heard them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, *and* the law *that* he gave them.

8 Thou heardest them, O Lord our God: thou wast^o favourable God unto them, though thou didst take vengeance for^o their inventions.

9 Exalt the Lord our God, and fall down before his holy mountain: for the Lord our God is holy.

P S A L M C.

1 He exhorteth all to serve the Lord, 3 who hath chosen us and preserved us, 4 and to enter into his assemblies to praise his name.

¶ A Psalm of praise.

SING ye loud unto the Lord, all the earth.

2 Serve the Lord with gladness: come before him with joyfulness.

3 Know ye that even the Lord is God: he hath^o made us, and not we ourselves: *we are* his people, and the sheep of his pasture.

4 Enter into his gates with praise, *and* into his courts with rejoicing: praise him *and* bless his name.

5 For the Lord is good: his mercy is^o everlasting, and his truth is from generation to generation.

^o When God delivereth his church, all the enemies shall have cause to tremble.

^o Though the wicked rage against God, yet the godly shall praise his name and mighty power.

^o That is, before his temple, or ark, where he promised to hear when they worshipped him, as now he promiseth his spiritual presence, wheresoever his church is assembled.

^o Under these three he comprehendeth the whole people of Israel, with whom God made his promise.

^o For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

^o He prophesieth that God's benefit in calling the Gentiles shall be so great, that they shall have wonderful occasion to praise his mercy, and rejoice.

^o He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheep and people.

^o He sheweth that God will not be worshipped, but by that means which he hath appointed.

^o He declareth, that we ought never to be weary in praising him, seeing his mercies toward us last for ever.

^o David considereth what manner of king he would be when God should place him in the throne, promising openly that he would be merciful and just.

P S A L M CI.

David describeth what government he will observe in his house and kingdom. 5 He will punish and correct by rooting forth the wicked, 6 and cherishing the godly persons.

¶ A Psalm of David.

I Will sing mercy and judgment: unto thee, O Lord, will I sing.

2 I will do wisely in the perfect way, ^z till thou comest to me: I will walk in the uprightness of mine heart in the midst of mine house.

3 I will set no wicked thing before mine eyes: I hate^o the work of them that fall away: it shall not cleave unto me.

4 A froward heart shall depart from me: I will know none evil.

5 Him that privily^o slandereth his neighbour, will I destroy: him that hath^o proud look and high heart, I cannot suffer.

6 Mine eyes shall be unto the^o faithful of the land, that they may dwell with me: he that walketh in^o perfect way, he shall serve me.

7 There shall no deceitful person dwell within mine house: he that telleth lyes shall not remain in my sight.

8 Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord.

P S A L M CII.

1 It seemeth that this prayer was appointed to the faithful to pray in the captivity of Babylon. 16 A consolation for the building of the church. 18 Whereof followeth the praise of God to be published to all posterity. 22 The conversion of the Gentiles, 28 and the stability of the church.

¶ A prayer^o of the afflicted, when he shall be in distress, and pour forth his meditation before the Lord.

O Lord, hear my prayer, and let my^o cry come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me: when I call, make haste to hear me.

3 For my days are^o consumed like smok, and my bones are burnt like^o hearth.

4 Mine heart is smitten and withereth like grass, because I forgot^o to eat my bread.

5 For the voice of my groaning, my bones do cleave to my skin. 6 I

^z Though^o yet thou deferrest to place me in the kingly dignity, yet will I give myself to wisdom and uprightness, being^o private man.

^o He sheweth that magistrates do not their duties, except they be enemies^o all vice.

^o In promising to punish these vices, which are most pernicious in them that^o about kings, he declareth that he will punish all.

^o He sheweth what is the true use of the sword: ^o punish the wicked, and to maintain the good.

^o Magistrates must immediately punish vice, lest it grow to farther inconvenience: and if heathen magistrates are bound to do this, how much^o they that have the charge of the church of God?

^o Whereby is signified, that albeit we be in never so great miseries, yet there is ever place left for prayer.

^o He declareth, that in our prayer we must lively feel that which^o desire, and stedfastly believe to obtain.

^o These excessive kinds of speech shew how much the affliction of the church ought to wound the hearts of the godly.

^o My sorrows were so great, that I passed not for mine ordinary food.

6 I am like a ¹ pelican of the wilderneſs: I am like an owl of the deſerts.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies revile me daily, and they that rage againſt me, have ^k ſworn againſt me.

9 Surely, I have ^l eaten aſhes as bread, and mingled my drink with weeping:

10 Becauſe of thine ^m indignation, and thy wrath: for thou haſt heaved me up, and caſt me down.

11 My days are like ⁿ ſhadow that fadeth, and I am withered like graſs.

12 But thou, O Lord, doſt ⁿ remain for ever, and thy remembrance from generation to generation.

13 Thou wilt ariſe and have mercy upon Zion: for the time to have mercy thereon, for the ⁿ appointed time is come.

14 For thy ſervants delight in the ⁿ ſtones thereof, and have pity on the duſt thereof.

15 Then the heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory,

16 When the Lord ſhall build up Zion, and ſhall appear ⁿ in his glory,

17 And ſhall turn unto the prayer of the deſolate, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people, which ſhall be ^r created, ſhall praiſe the Lord.

19 For he hath looked down from the height of his ſanctuary: out of the heaven did the Lord behold the earth,

20 That he might hear the mourning ^r of the priſoner, and deliver the ⁿ children of death:

21 That they may declare the name of the Lord in Zion, and his praiſe in Jeruſalem,

22 When the people ſhall be gathered ^r together, and the kingdoms to ſerve the Lord.

23 He ⁿ abated my ſtrength in the way, and ſhortened my days.

24 And I ſaid, O my God, take me not away in the miſt of my days: thy years endure from generation to generation.

25 Thou haſt aforetime laid the foundation of the earth, and the heavens are the work of thine hands.

26 ⁿ They ſhall periſh, but thou ſhalt endure:

even they ſhall all wax old, as doth a garment: as doth ⁿ veſture ſhalt thou change them, and they ſhall be changed.

27 But thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall ſtand ^r faſt in thy ſight.

P S A L M CIII.

1 He provoketh all to praiſe the Lord, which hath pardoned his ſins, delivered him from deſtruction, and given him ſufficient of all good things: 10 Then, he addeth the tender mercies of God, which he ſheweth like ⁿ moſt tender father toward his children. 14 The frailty of man's life. 20 An exhortation to men and angels to praiſe the Lord.

A Psalm of David.

MY ſoul, ^r praiſe thou the Lord, and all that is within me, *praiſe his holy name.*

2 My ſoul, praiſe thou the Lord, and forget not all his benefits:

3 Which ^r forgiveth all thine iniquity, and healeth all thine infirmities:

4 Which redeemeth thy life from the ⁿ grave, and crowneth thee with mercy and compaſſions:

5 Which ſatiſfieth thy mouth with good things: and thy ^b youth is renewed like the eagle's.

6 The Lord executeth righteouſneſs and judgment to all that are oppreſſed.

7 He made his ways known unto ⁿ Moſes, and his works unto the children of Iſrael.

ⁿ The Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſs.

9 He will not alway ^d chide, neither keep his anger for ever.

10 He hath not ^e dealt with us after our ſins, nor rewarded us according to our iniquities.

11 For as high ⁿ the heaven is above the earth, ſo great is his mercy toward them that fear him.

12 As far as ^r the Eaſt is from the Weſt, ſo far hath he removed our ſins from us.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that fear him.

14 For he knoweth wherefore we be made: he remembereth that we are but duſt.

6 Q

15 The

¹ Ever mourning and ſolitary, caſting out fearful cries.

ⁿ Have conſpired my death.

^r I have not riſen out of my mourning, to take my reſt.

ⁿ He ſheweth, that the afflictions did not only thus move him; but chiefly the feeling of God's diſpleaſure.

ⁿ Howſoever ⁿ be frail; yet thy promiſe is ſure, and the remembrance thereof ſhall confirm ⁿ for ever.

ⁿ That is, the ſeventy years, which by the prophet Jeremiaſh thou didſt appoint, Jer. 29. 12.

ⁿ The ⁿ that the church is in miſery and deſolation, the ⁿ ought the faithful ⁿ love and pity it.

ⁿ That is, when he ſhall have drawn his church out of the darkneſs of death.

^r The deliverance of the church is ⁿ moſt excellent benefit, and therefore he compareth it ⁿ creation: for in their baniſhment the body of the church ſeemed to have been dead, which by deliverance was as it were created anew.

^r Who now in their baniſhment could look for nothing but death.

^r He ſheweth that God's ⁿ is never ⁿ praiſed, than when religion flouriſheth, and the church increaſeth: which thing is chiefly accompliſhed under the kingdom of Chriſt.

^r The church lament that they ſee not the time of Chriſt,

which ⁿ promiſed, but have but few years and ſhort days.

^r If heaven and earth periſh, much ⁿ shall periſh: but the church, by reaſon of God's promiſe, endureth for ever.

^r Seeing thou haſt choſen thy church out of the world, and joined it to thee, it cannot but continue for ever: for thou art everlaſting.

^r He wakeneth his dulneſs to praiſe God, ſhewing, that both underſtanding and affections, mind and heart, ⁿ too little to ſet forth his praiſe.

^r This is the beginning and chiefſt of all benefits: remiſſion of ſin.

^r For before that ⁿ have remiſſion of ⁿ ſins, ⁿ dead men in the grave.

^r As the eagle, when her beak over groweth, ſucketh blood, and ſo ⁿ renewed in ſtrength, even ſo God miraculoſly giveth ſtrength ⁿ his church above all man's expectation.

^r As ⁿ his chief miniſter, and next to his people.

^r He ſheweth firſt his ſevere judgment, but ſo ſoon ⁿ the ſinner is humbled, he receiveth him ⁿ mercy.

^r We have proved by continual experience, that his mercy hath ever prevailed againſt our offences.

^r As great ⁿ the world is, ſo full is it of ſigns of God's mercies toward his faithful, when he hath removed their ſins.

15 The days of ^a man are as grafs: as a flower of the field, so flourisheth he.

16 For the wind goeth over it, and it is gone, and the place thereof shall know it no more.

17 But the loving kindness of the Lord *endureth* for ever and ever upon them that fear him, and his ^b righteousness upon childrens children.

18 Unto them that keep his ^c covenant, and think upon his commandments to do them.

19 The Lord hath prepared his throne in heaven, and his kingdom ruleth over all.

20 Praise the Lord, ye ^d his angels, that excel in strength, that do his commandment in obeying the voice of his word.

21 Praise the Lord, all ye his hosts, ye his servants that do his pleasure.

22 Praise the Lord, all ye his works, in all places of his dominion: my soul, praise thou the Lord.

P S A L M CIV.

■ An excellent Psalm to praise God for the creation of the world, and the governance of the same by his marvellous providence, 35 wherein the prophet prayeth against the wicked, who are occasions that God diminished his blessings.

MY soul, praise thou the Lord: O Lord my God, thou art exceeding great, thou art ^e clothed with glory and honour.

2 Which covereth himself with light as with a garment, *and* spreadeth the heavens like a curtain.

3 Which layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 Which ^f maketh the spirits his messengers, *and* a flaming fire his ministers.

5 He set the earth upon her foundations, so that it shall never move.

6 Thou coverest it with the ^g deep as with a garment: the ^h waters would stand above the mountains.

7 *But* at thy rebuke they flee: at the voice of thy thunder they haste away.

■ *And* the mountains ascend, *and* the vallies descend to the place which thou hast established for them.

9 *But* thou hast set them ⁱ bound, which they shall not pass: they shall not return to cover the earth.

■ He declareth, that man hath nothing in himself to move God ^j mercy, but only the confession of his infirmity and misery.

^k His just and faithful keeping of his promise.

^l To whom he giveth grace ^m fear him, and to obey his word.

ⁿ In that that we, who naturally ^o slow ^p praise God, exhort the angels, who willingly do it, ^q stir up ourselves to consider our duty, and awake out of ^r sluggishness.

^s The prophet sheweth, that we need not to enter into the heavens to seek God, forasmuch ^t all the order of nature, with the propriety and placing of the elements, are most lively mirrors to see his majesty in.

^u As the prophet here sheweth, that all visible powers are ready to serve God: so the apostle ^v the Hebrews 1. 7. beholdeth in this glass how the very angels also are obedient to his commandment.

^w Thou makest the sea ^x be an ornament unto the earth.

^y If by thy power thou didst not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

^z If God provide for the very beasts, much more will he extend his provident care ^{aa} man.

^{ab} There is no part of the world so barren, where most

10 He sendeth the springs into the vallies which run between the mountains.

11 They shall give drink to all the ^{ac} beasts of the field, and the wild asses shall quench their thirst.

12 By these ^{ad} springs shall the fowls of the heaven dwell, and sing among the branches.

13 He watereth the mountains from his ^{ae} chambers, *and* the earth is filled with the fruit of thy works.

14 He causeth grafs to grow for the cattle, and herb for the use of ^{af} man, that he may bring forth bread out of the earth:

15 *And* wine *that* maketh glad the heart of man, *and* oil to make the face to shine, and bread *that* strengtheneth man's heart.

16 The high trees are satisfied, *even* the cedars of Lebanon which he hath planted,

17 That the birds may make their nests there: the stork dwelleth in the fir-trees.

18 The high mountains are for the ^{ag} goats: ^{ah} the rocks *are* ^{ai} refuge for the conies. † Or, does, roes, and such like.

19 He appointed the ^{aj} moon for certain seasons: ^{ak} the sun knoweth his going down.

20 Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth.

21 The lions roar after their prey, and seek their meat ^{al} at God.

22 *When* the sun riseth, they retire, and couch in their dens.

23 ^{am} *Then* goeth man forth to his work, and to his labour until the evening.

24 O Lord, how ^{an} manifold are thy works! in wisdom thou hast made them all: the earth is full of thy riches.

25 *So is* this sea great and wide: *for* therein *are* things creeping innumerable, both small beasts and great.

26 There go the ships, *yea* that ^{ao} Leviathan, ^{ap} *†* Or, whale, which thou hast made to play therein.

27 ^{aq} All these wait upon thee, that thou mayest give them food in due season.

28 Thou givest it to them, *and* they gather it: thou openest thine hand, *and* they are filled with good things.

29 *But* if thou ^{ar} hide thy face, they are troubled: *if* thou take away their breath, they die and return to their dust.

30 *Again*, if thou ^{as} send forth thy Spirit, they are created, and thou renewest the face of the earth.

31 Glo-

evident signs of God's blessings appear not.

^{at} From the clouds.

^{au} He describeth God's provident care over man, who doth not only provide necessary things for him, as herbs and other meat: but also things to rejoice and comfort him, as wine, and oil, or ointments.

^{av} As to separate the night from the day, and to note days, months, and years.

^{aw} That is, by his course, either far ^{ax} near, it noteth summer, winter, and other seasons.

^{ay} That is, they only find meat according ^{az} God's providence, who careth even for the brute beasts.

^{ba} To wit, when the day springeth: for the light is ^{bb} it were ^{bc} shield to defend man against the tyranny and fierceness of beasts.

^{bd} He confesseth, that no tongue is able to express God's words, nor mind to comprehend them.

^{be} God is a most nourishing father, who provideth ^{bf} for all creatures their daily food.

^{bg} As by thy presence all things have life: so if thou withdraw thy blessings, they all perish.

^{bh} As the death of creatures sheweth that we are nothing of ourselves: so their generation declareth, that we receive all things of our Creator.

31 Glory be to the Lord for ever, let the Lord rejoice in his works.

32 He looketh on the earth and it trembleth: he toucheth the mountains, ^c and they smoke.

33 I will sing unto the Lord *all* my life: I will praise my God, while I live.

34 Let my words be acceptable unto him: I will rejoice in the Lord.

35 Let the sinners be [■] consumed out of the earth, and the wicked till there be no more: O my soul, praise thou the Lord. Praise ye the Lord.

P S A L M CV.

1 He praiseth the singular grace of God, who bath of all the people of the world chosen [■] peculiar people to himself, and having chosen them, never ceaseth to do them good, even for his promise sake.

PRAISE the Lord, and call upon his name: [■] declare his works among the people.

■ Sing unto him, sing praise unto him, and talk of all his wondrous works.

3 Rejoice in his holy name, let the heart of them that seek the Lord, rejoice.

4 Seek the Lord and his ^f strength: seek his face continually.

5 Remember his ^z marvellous works, that he hath done, his wonders, and the [■] judgments of his mouth,

6 Ye seed of Abraham his servant, ye children of Jacob, which are his elect.

7 He is the Lord our God: his judgments are through all the earth.

■ He hath always remembered his covenant and promise, that he made to [■] thousand generations,

9 Even that which he made with ¹ Abraham, and his oath unto Isaac:

10 And *since* hath confirmed it to Jacob for a law, and to Israel for an everlasting covenant,

11 Saying, ^k Unto thee will I give the land of Canaan, the lot of your inheritance.

12 Albeit, they were few in number, *yea*, very few, and strangers in the land,

13 And walked about from nation to nation, from *one* kingdom to another people,

14 Yet suffered he [■] man to do them wrong, but reproveth ¹ kings for their sakes, *saying*,

15 Touch not mine ^m anointed, and do my [■] prophets no harm.

16 Moreover, he called a famine upon the land, and utterly brake the ^o staff of bread.

^c God's merciful face giveth strength [■] the earth, but his severe countenance burneth the mountains.

■ Who infect the world; and so cause God that he cannot rejoice in his works.

■ Forasmuch [■] the Israelites were exempted from the [■] condemnation of the world, and were elected to be God's people, the prophet willeth them [■] shew themselves mindful by thanksgiving.

■ By the strength and face, he meaneth the ark, where God declared his power and his presence.

■ Which he hath wrought in the deliverance of his people.

^h Because his power was thereby [■] lively declared, as if he should have declared it by mouth.

■ The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it again [■] his seed after him.

■ He sheweth, that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers.

■ That is, the king of Egypt, and the king of Gerar, Gen. 12. 17. & 20. 3.

^m Those whom I have sanctified to be my people.

17 *But* he sent a man before them: Joseph was sold for a slave.

18 They held his feet in the stocks, and he was laid in irons,

19 Until ^p his appointed time came, and the counsel of the Lord had tried him.

20 The king sent and loosed him: even the ruler of the people delivered him.

21 He made him lord of his house, and ruler of all his substance,

22 That he should bind his [■] princes unto his will, and teach his ancients wisdom.

23 Then Israel came to Egypt, and Jacob was [■] stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger than their oppressors.

25 ^r He turned their heart to hate his people, and to deal craftily with his servants.

26 Then sent he Moses his servant, and Aaron whom he had chosen.

27 They shewed among them the message of his signs, and wonders in the land of Ham.

28 He sent darkness, and made it dark: and they were not ^r disobedient unto his commission.

29 ^{*} He turned their waters into blood, and [■] Exod. 7. 20. slew their fish.

30 ^{*} Their land brought forth frogs, even in [■] Exod. 8. 6. their king's chambers.

31 He ^t spake, and there came swarms of flies, and lice in all their quarters.

32 He gave them ^u hail for rain, and flames of fire in their land.

33 He smote their vines also and their fig-trees, and brake down the trees in their coasts.

34 ^{*} He spake, and the grasshoppers came, and caterpillars innumerable,

35 And did eat up all the grass in their land, and devoured the fruit of their ground.

36 ^{*} He smote also the first-born in their land, even the beginning of all their strength. [■] Exod. 12. 29.

37 He brought them forth also with silver and gold, and there was ^{*} none feeble among their tribes.

38 Egypt was ^v glad at their departing: for the fear of them had fallen upon them.

39 He spread a cloud to be [■] covering, and fire to give light in the night.

40 They ^z asked, and he brought quails, and he filled them with the bread of heaven.

41 He opened the rock, and the waters flowed out, and ran in the dry places like a river.

42 For

^a Meaning, the old fathers, to whom God shewed himself plainly, and who were setters forth of his word.

^o Either by sending scarcity, [■] by taking away the strength and nourishment thereof.

^p So long he suffered adversity, [■] God had appointed, and till he had tried sufficiently his patience.

■ That the very princes of the country should be at Joseph's commandment, and learn wisdom of him.

■ So is it in God, either to move the hearts of the wicked [■] love or hate God's children.

^s Meaning, Moses and Aaron.

■ So that this vermin [■] not by fortune, but [■] God had appointed, and his prophet Moses spake.

^u It was strange to see rain in Egypt, much [■] it was fearful [■] see hail.

■ He sheweth, that all creatures [■] armed against man, when God is his enemy: as at his commandment the grasshoppers destroyed the land.

■ When the enemies felt God's plagues, his children by his providence were exempted.

^v For God's plagues caused them rather [■] depart with the Israelites, than with their lives.

^z Not for necessity, but for satisfying of their lust.

42 For he remembered his holy promise to Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness.

44 And gave them the lands of the heathen, and they took the labours of the people in possession.

45 That they might keep his statutes, and observe his laws. Praise ye the Lord.

P S A L M CVI.

The people dispersed under Antiochus, do magnify the goodness of God among the just and repentant: Desiring to be brought again into the land by God's merciful visitation. 8 And after the manifold marvels of God wrought in their deliverance from Egypt, and the great ingratitude of the people rehearsed, 47 they do pray and desire to be gathered from among the heathen, to the intent they may praise the name of the God of Israel.

☉ Praise ye the Lord.

PRAISE ye the Lord, because he is good: for his mercy endureth for ever.

2 Who can express the noble acts of the Lord, or shew forth all his praise?

3 Blessed are they that keep judgment, and do righteousness at all times.

4 Remember me, O Lord, with the favour of thy people: visit me with thy salvation.

5 That I may see the felicity of thy chosen, and rejoice in the joy of thy people, and glory with thine inheritance.

6 We have sinned with our fathers: we have committed iniquity, and done wickedly.

7 Our fathers understood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the sea, even at the Red Sea.

8 Nevertheless, he saved them for his name's sake, that he might make his power to be known.

9 And he rebuked the Red Sea, and it was dried up, and he led them in the deep, as in the wilderness.

10 And he saved them from the adversaries hand, and delivered them from the hand of the enemy.

11 And the waters covered their oppressors: not one of them was left.

12 Then believed they his words, and sang praise unto him.

13 But incontinently they forgot his works: they waited not for his counsel,

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gave them their desire, but he sent leanness into their soul.

16 They envied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And the fire was kindled in their assembly: the flame burnt up the wicked.

19 They made calf in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullock that eateth grass.

21 They forgot God their Saviour, which had done great things in Egypt,

22 Wonderous works in the land of Ham, and fearful things by the Red Sea.

23 Therefore he minded to destroy them, had not Moses his chosen stood in the breach before him to turn away his wrath, lest he should destroy them.

24 Also they contemned that pleasant land, and believed not his word:

25 But murmured in their tents, and hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand against them, to destroy them in the wilderness,

27 And to destroy their seed among the nations, and to scatter them throughout the countries.

28 They joined themselves also unto Baal-peor, and did eat the offerings of the dead.

29 Thus they provoked him unto anger with their inventions, and the plague brake in upon them.

30 But Phinehas stood up, and executed judgment, and the plague was stayed.

31 And it was imputed unto him for righteousness, from generation to generation for ever.

32 They angered him also at the waters of Meribah, so that Moses was punished for their sakes.

33 Because they vexed his Spirit, so that he spake unadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them.

35 But

¹ Which he confirmeth to the posterity, in whom after the dead live and enjoy the promises.

² When the Egyptians lamented and were destroyed.

³ That is the end why God preserveth his church, because they should worship, and call upon him in this world.

⁴ The prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despair.

⁵ He sheweth, that it is not enough to praise God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

⁶ Let the good will that thou bearest to thy people, extend unto me, that thereby I may be received into the number of thine.

⁷ By earnest confession, as well of their own, as of their fathers sins, they shew that they had hope that God according to his promise would pity them.

⁸ The ineffimable goodness of God appeareth in this, that he would change the order of nature, rather than his people should not be delivered, although they were wicked.

⁹ The wonderful works of God caused them to believe for a time, and to praise him.

¹⁰ They would prevent his wisdom and providence.

¹¹ The abundance that God gave them, profited not, but

made them pine away, because God cursed it.

¹² By the greatness of the punishment, the heinous offence may be considered: for they that rise against God's ministers, rebel against him.

¹³ He sheweth, that all idolaters renounce God to be their glory, when instead of him they worship any creature, much more wood, stone, metal, or calves.

¹⁴ If Moses by his intercession had not obtained God's favour against their rebellions.

¹⁵ That is, Canaan, which was as it were an earnest penny of the heavenly inheritance.

¹⁶ That is, he sware. Sometimes also it meaneth to punish.

¹⁷ Which was the idol of the Moabites.

¹⁸ Sacrifices offered to the dead idols.

¹⁹ Signifying, that whatsoever inventeth of himself serve God by, is detestable, and provoketh his anger.

²⁰ When all others neglected God's glory, he in his zeal killed the adulterers; and prevented God's wrath.

²¹ This act declared his lively faith, and for his faith's sake was accepted.

²² If so notable prophet of God escape not punishment, though others provoked him to sin, how much more shall they be subject to God's judgment, which cause God's children to sin?

35 But were mingled among the heathen, and learned their works,

36 And served their idols, which were their ruin.

37 Yea, they offered their sons and their daughters unto devils,

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood.

39 Thus were they stained with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his own inheritance.

41 And he gave them into the hand of the heathen: and they that hated them, were lords over them.

42 Their enemies also oppressed them, and they were humbled under their hand.

43 Many a time did he deliver them, but they provoked him by their counsels: therefore they were brought down by their iniquity.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And he remembered his covenant toward them, and repented according to the multitude of his mercies.

46 And gave them favour in the sight of all them that led them captives.

47 Save us, O Lord our God, and gather us from among the heathen, that we may praise thine holy name, and glory in thy praise.

48 Blessed be the Lord God of Israel for ever and ever, and let all the people say, So be it. Praise ye the Lord.

P S A L M CVII.

1 The prophet exhorteth all those that are redeemed by the Lord, and gathered unto him, to give thanks, 9 for this merciful providence of God governing all things at his good pleasure, 20 sending good and evil, prosperity and adversity, to bring men unto him, 42 therefore as the righteous thereat rejoice, so shall the wicked have their mouths stopped.

PRAISE ^d the Lord, because he is good: for his mercy endureth for ever.

2 Let them, ^e which have been redeemed of the Lord, shew how he hath delivered them from the hand of the oppressor,

3 And gathered them out of the lands, from

the East, and from the West, from the North, and from the [†] South.

4 *When* they wandered in the desert and wilderness out of the way, and found no city to dwell in.

5 ^f Both hungry and thirsty, their soul fainted in them.

6 Then they cried unto the Lord in their trouble, and he delivered them from their distress,

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men.

9 For he satisfied the thirsty soul, and filled the hungry soul with goodness.

10 They that dwell in darkness and in the shadow of death, being bound in misery and iron,

11 Because they rebelled against the words of the Lord, and despised the counsel of the Most High.

12 When he humbled their heart with heaviness, then they fell down and there was no helper.

13 Then they ^h cried unto the Lord in their trouble, and he delivered them from their distress.

14 He brought them out of darkness, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men.

16 For he hath broken the ⁱ gates of brass, and burst the bars of iron asunder.

17 ^k Fools by reason of their transgression, and because of their iniquities are afflicted.

18 Their soul abhorreth all meat, and they are brought to death's door.

19 Then they cry unto the Lord in their trouble, and he delivereth them from their distress.

20 ^l He sendeth his word and healeth them, and delivereth them from their ^m graves.

21 Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men.

22 And let them offer sacrifices of ⁿ praise, and declare his works with rejoicing.

23 They that go down to the ^o sea in ships, and occupy by the great waters,

6 R

24 They

[†] Or, from the sea: meaning the Red Sea, which was the South part of the land.

^y He sheweth how monstrous a thing idolatry is, which can win us to things abhorring to nature, whereas God's word cannot obtain most small things.

^z Then true chastity is, ^z cleave wholly and only unto God.

^a The prophet sheweth, that neither by menaces nor promises, we can come to God, except ^z be altogether newly reformed, and that his mercy over-cover and hide ^z malice.

^b Not that God is changeable in himself, but that then he seemeth to us to repent, when he altereth his punishments and forgiveth us.

^c Gather thy church which is dispersed, and give ^z constancy under the cross, that with one consent we may all praise thee.

^d This notable sentence was in the beginning used, ^z the foot or tenor of the song which was oftentimes repeated.

^e As this was true in the Jews, so is there none of God's elect that feel not his help in their necessity.

^f He sheweth, that there is ^z affliction so grievous, out of the which God will not deliver his; and also exhorteth them that are delivered, to be mindful of so great a benefit.

^z Then the true way ^z obey God, is to follow his express commandment: also hereby all ^z exhorted to descend into themselves, forasmuch ^z none are punished but for their sins.

^h He sheweth, that the cause why God doth punish us extremely is, because we can be brought unto him by ^z other means.

ⁱ Where there seemeth to man's judgment no recovery, but all things are brought to despair, then God chiefly sheweth his mighty power.

^k They that have ^z fear of God, by his sharp rods are brought to call upon him, and so find mercy.

^l By healing them he declareth his good will toward them.

^m Meaning, their diseases, which had almost brought them ^z the grave, and corruption.

ⁿ Praise and confession of God's benefits are the true sacrifices of the godly.

^o He sheweth by the sea what care God hath over man, for in that, that he delivereth them from the great dangers of the sea, he delivereth them as it were from a thousand deaths.

24 They see the works of the Lord, and his wonders in the deep.

25 For he commandeth and raiseth the stormy wind, and it lifteth up the waves thereof.

26 They mount up to the heaven, and descend to the deep, so that their soul melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distress.

29 He turneth the storm to calm, so that the waves thereof are still.

30 When they are quieted, they are glad, and he bringeth them unto the haven where they would be.

31 Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men:

32 And let them exalt him in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth the floods into wilderness, and the springs of water into dryness,

34 And a fruitful land into barrenness, for the wickedness of them that dwell therein.

35 Again, he turneth the wilderness into pools of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a city to dwell in,

37 And sow the fields, and plant vineyards, which bring forth fruitful increase.

38 For he blesteth them, and they multiply exceedingly, and he diminisheth not their cattle.

39 Again, men are diminished, and brought low by oppression, evil and sorrow.

40 He poureth contempt upon princes, and causeth them to err in desert places out of the way.

41 Yet he raiseth up the poor out of misery, and maketh him families like a flock of sheep.

42 The righteous shall see it and rejoice, and all iniquity shall stop her mouth.

43 Who is wise, that he may observe these things? for they shall understand the loving kindness of the Lord.

P S A L M CVIII.

1 This Psalm is composed of two other Psalms before, the seven and fiftieth, and the sixtieth. The manner here contained, is, 1 That David giveth himself with heart and voice to praise the Lord, 7 and assureth himself of the promise of God concerning his kingdom over Israel, and his power against other nations: 11 Who though he seem to forsake

1 Their fear and danger is so great.
 2 When their art and means fail them, they are compelled to confess, that only God's providence doth preserve them.
 3 Though before every drop seemed to fight one against another, yet at his commandment they are as still as though they were frozen.
 4 This great benefit ought not only to be considered particularly, but magnified in all places and assemblies.
 5 For the love that he beareth to his church, he changeth the order of nature for their commodity.
 6 Continual increase and yearly.
 7 As God by his providence doth exalt men, so doth he humble them by afflictions to know themselves.
 8 For their wickedness and tyranny he causeth the people and self to condemn them.
 9 They, whose earth is lightened by God's Spirit, shall see to his judgments against the wicked and un-

us for a time, yet he alone will in the end cast down our enemies.

A Psalm or song of David.

O God, mine heart is prepared, so is my tongue: I will sing and give praise.

2 Awake, viol and harp: I will awake early.

3 I will praise thee, O Lord, among the people, and I will sing unto thee among the nations.

4 For thy mercy is great above the heavens, and thy truth unto the clouds.

5 Exalt thyself, O God, above the heavens, and let thy glory be upon all the earth.

6 That thy beloved may be delivered: help with thy right hand, and hear me.

7 God hath spoken in his holiness: therefore I will rejoice, I will divide Shechem, and measure the valley of Succoth.

8 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Judah is my law-giver.

9 Moab shall be my wash-pot: over Edom will I cast out my shoe: upon Palestina will I triumph.

10 Who will lead me into the strong city? who will bring me unto Edom?

11 Wilt not thou, O God, which hast forsaken us, and didst not go forth, O God, with our armies?

12 Give us help against trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he shall tread down our enemies.

P S A L M CIX.

1 David being falsely accused by flatterers unto Saul, prayeth God to help him, and to destroy his enemies:

8 And under them he speaketh of Judas the traitor unto Jesus Christ, and of all the like enemies of the children of God: 27 And desireth to be delivered, that his enemies may know the work to be of God.

30 Then doth he promise to give praises unto God.

To him that excelleth.

A Psalm of David.

HOLD not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened upon me: they have spoken unto me with lying tongue.

3 They compassed me about also with words of hatred, and fought against me without a cause.

4 For my friendship they were mine adversaries, but I gave myself to prayer.

5 And they have rewarded me evil for good, and hatred for my friendship.

6 Set

1 This earnest affection declareth, that he is free from hypocrisy, and that sluggishness taketh him not.
 2 He prophesieth of the calling of the Gentiles: for except they were called, they could not hear the goodness of God.
 3 Let all the world see thy judgments, in that thou art God over all, and so confess that thou art glorious.
 4 When God by his benefits maketh us partakers of his mercies, he admonisheth us to be earnest in prayer, to desire him to continue and finish his graces.
 5 As he hath spoken to Samuel concerning me, so will he shew himself constant and holy in his promise, so that these nations following shall be subject unto me.
 6 From the sixth verse of this Psalm, unto the last, read the exposition in the sixtieth Psalm, and fifth verse.
 7 Though all the world condemn me, yet thou wilt approve mine innocency, and that is a sufficient praise to me.
 8 To declare that I had no other refuge but thee, in whom my conscience was at rest.

6ⁱ Set thou the wicked over him, and let the adversary stand at his right hand.

7 When he shall be judged, let him be condemned, and let his^k prayer be turned into sin.

8 Let his days be few: and let another take his^l charge.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be vagabonds, and beg and seek bread, coming out of their places destroyed.

11 Let the^m extortioner catch all that he hath, and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to shew mercy upon his fatherless children.

13 Let his posterity be destroyed, and in the generation following let their name be put out.

14ⁿ Let the iniquity of his fathers be had in remembrance with the Lord: and let not the sin of his mother be done away.

15^o But let them always be before the Lord, that he may cut off their memorial from the earth.

16 Because^p he remembered not to shew mercy, but persecuted the afflicted and poor man, and the sorrowful hearted to slay him.

17 As he loved cursing, so shall it come unto him: and as he loved not blessing, so shall it be far from him.

18 As he cloathed himself with cursing, like a raiment, so shall it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as a garment to cover him, and for a girdle wherewith he shall be always girded.

20 Let this be the reward of mine adversary^r from the Lord, and of them that speak evil against my soul.

21 But thou, O Lord my God, deal with me according to thy^s name: deliver me (for thy mercy is good)

22 Because I am poor and needy, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the^t grasshopper.

24 My knees are weak through fasting, and my flesh hath^u lost all fatness.

25 I became also a rebuke unto them: they that looked upon me shaked their heads.

26 Help me, O Lord my God: save me according to thy mercy,

27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.

28^v Though they^w curse, yet thou wilt bless: they shall arise and be confounded, but thy servant shall rejoice.

29 Let mine adversaries be cloathed with shame, and let them cover themselves with their confusion, as with a cloak.

30 I will give thanks unto the Lord greatly with my^x mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poor, to save him from them that would^y condemn his soul.

P S A L M CX.

1 David propheseth of the power and everlasting kingdom given to Christ: 4 And of his priesthood which should put an end to the priesthood of Levi.

¶ A Psalm of David.

THE^z Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of^{aa} Sion: be thou ruler in the midst of thine enemies.

3 Thy people shall come willingly at the time of assembling^{ab} thine army in holy beauty: the youth of thy womb shall be as the morning dew.

4 The Lord sware, and will not repent, Thou art^{ac} a priest for ever after the order of Melchizedek.

5 The Lord, that is at thy right hand, shall wound kings in the day of his wrath.

6 He shall be judge among the heathen: he shall fill all with dead bodies, and smite the^{ad} head over great countries.

7 He shall^{ae} drink of the brook in the way, therefore shall he lift up his head.

P S A L M CXI.

1 He giveth thanks to the Lord for his merciful works toward his church: 10 And declareth wherein true wisdom and right knowledge consisteth.

¶ Praise ye the Lord.

I Will^{af} praise the Lord with my whole heart, in the assembly and congregation of the just.

2 The

ⁱ Whether it were Doeg or Saul, or some familiar friend that had betrayed him, he prayeth not of private affection, but moved by God's Spirit, that God would take vengeance upon him.

^k As to the elect all things turn to their profit: so to the reprobate, even those things that are good turn to their damnation.

^l This was chiefly accomplished in Judas, Acts 1. 20.

^m He declareth, that the curse of God lieth upon the extortioners, who thinking to enrich their children by their unlawful gotten goods, are by God's just judgment deprived of all.

ⁿ Thus punisheth the Lord to the third and fourth generation the wickedness of the parents in their wicked children.

^o He sheweth, that God accustometh to plague them after a strange sort, that shew themselves cruel toward others.

^p Thus giveth the Lord to every man the things wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minds.

^q For being destitute of man's help, he fully trusted in the Lord, that he would deliver him.

^r As thou art named merciful, gracious, and long-suffering, so shew thyself in effect.

^s Meaning, that he hath no stay nor assurance in this world.

^t For hunger, that came of sorrow, he was lean, and his natural moisture failed him.

^u The more grievously Satan assailed him, the more earnest and instant was he in prayer.

^v They shall gain nothing by cursing me.

^w Not only in confessing it secretly in myself, but also in declaring it before all the congregation.

^x Hereby he sheweth, that he had not to do with them that were of little power, but with the judges and princes of the world.

^y Jesus Christ, in Matt. 22. 44. giveth the interpretation hereof, and sheweth, that this cannot properly be applied unto David, but to himself.

^z And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.

^{aa} By thy word, thy people shall be assembled into thy church, whose increase shall be so abundant and wonderful as the drop of the dew.

^{ab} As Melchizedek, the figure of Christ, was both king and priest: so the effect cannot be accomplished in any king, save only in Christ, Heb. 7. 26.

^{ac} No power shall be able to resist him.

^{ad} Under this similitude of a captain that is so greedy to destroy his enemies, that he will not scarce drink by the way, he sheweth how God will destroy his enemies.

^{ae} The prophet declareth, that he will praise God both privately and openly, and that from the heart, as he that consecrateth himself wholly and only unto God.

2 The works of the Lord are great, and ought to be sought out of all them that love them.

3 His work is beautiful and glorious, and his righteousness endureth for ever.

4 He hath made his wonderful works to be had in remembrance: the Lord is merciful and full of compassion.

5 He hath given a portion unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed to his people the power of his works, in giving unto them the heritage of the heathen.

7 The works of his hands are truth and judgment: all his statutes are true.

8 They are established for ever and ever, and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and fearful is his name.

10 The beginning of wisdom is the fear of the Lord: all they that observe them, have good understanding: his praise endureth for ever.

P S A L M CXII.

1 He praiseth the felicity of them that fear God, 12 and contemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Riches and treasures shall be in his house, and his righteousness endureth for ever.

4 Unto the righteous ariseth light in darkness: he is merciful and full of compassion, and righteous.

5 A good man is merciful and lendeth, and will measure his affairs by judgment.

6 Surely he shall never be moved: but the righteous shall be had in everlasting remembrance.

7 He will not be afraid of evil things: for his heart is fixed, and believeth in the Lord.

8 His heart is established: therefore he will not fear, until he see his desire upon his enemies.

9 He hath distributed and given to the poor: his righteousness remaineth for ever: his horn shall be exalted with glory.

10 The wicked shall see it, and be angry: he

¶ He sheweth, that God's works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his church.

¶ God hath given to his people all that was necessary for them, and will do still even for his covenant's sake, and in this sense the Hebrew word is taken, Prov. 30. 8. and 31. 15.

¶ As God promised to take care of his church, so in effect doth he declare himself just and true in the government of the same.

¶ They only are wise that fear God, and none have understanding, but they that obey his word.

¶ To wit, his commandments, ver. 7.

¶ He meaneth, that reverent fear which is in the children of God, which causeth them to delight only in the word of God.

¶ The godly shall have abundance, and contentment, because their heart is satisfied in God only.

¶ The faithful in all their adversities know that all shall go well with them, for God will be merciful and just.

¶ He sheweth, what is the fruit of mercy, to lend freely, and not for gain, and so to measure his doings, that he may be able to help where need requireth, and not to bestow all on himself.

¶ The godly pinch not niggardly, but distribute liberally.

shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

P S A L M CXIII.

1 An exhortation to praise the Lord for his providence, 7 in that, that contrary to the course of nature, he worketh in his church.

¶ Praise ye the Lord.

PRAISE, O ye servants of the Lord, praise the name of the Lord.

2 Blessed be the name of the Lord from henceforth and for ever.

3 The Lord's name is praised from the rising of the sun, unto the going down of the same.

4 The Lord is high above all nations, and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high:

6 Who abaseth himself to behold things in the heavens and in the earth!

7 He raiseth the needy out of the dust, and lifteth up the poor out of the dung.

8 That he may set him with the princes, even with the princes of his people.

9 He maketh the barren woman to dwell with a family, and a joyful mother of children. Praise ye the Lord.

P S A L M CXIV.

1 How the Israelites were delivered forth of Egypt, and of the wonderful miracles that God wrought at that time: which put us in remembrance of God's great mercy toward his church, who, when the course of nature faileth, preserveth his miraculously.

WHEN Israel went out of Egypt, and the house of Jacob from the barbarous people, * Exod. 11: 3.

2 Judah was his sanctification, and Israel his dominion.

3 The sea saw it and fled: Jordan was turned back.

4 The mountains leaped like rams, and the hills as lambs.

5 What ailed thee, O sea, that thou fleddest? O Jordan, why wast thou turned back?

6 Ye mountains, why leaped ye like rams, and ye hills as lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Jacob.

8 Which

as the necessity of the poor requireth, and his power is able.

¶ His power and prosperous estate.

¶ The blessings of God upon his children shall cause the wicked to die for envy.

¶ By this often repetition he stirreth up our cold dulness to praise God, seeing his works are so wonderful, and that we are created for the same cause.

¶ If God's glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extol his name?

¶ By preferring the poor to high honour, and giving the barren children, he sheweth that God worketh not only in his church by ordinary means, but also by miracles.

¶ That is, from them that were of a strange language.

¶ The whole people were witnesses of his holy majesty, in adopting them, and of his mighty power in delivering them.

¶ Seeing that these dead creatures felt God's power, and after a sort saw it, much more his people ought to consider it, and glorify him for the same.

¶ Ought then his people to be insensible, when they see his power and majesty?

■ Which ^a turneth the rock into water-pools, and the flint into ^a fountain of water.

P S A L M CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants, against whom they desire that God would succour them; 9 trusting most constantly that God will preserve them in this their need, seeing that he hath adopted and received them to his favour, 18 promising finally, that they will not be unmindful of so great a benefit, if it would please God to hear their prayer, and deliver them by his omnipotent power.

NOT ^d unto us, O Lord, not unto us, but unto thy name give the glory, for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say, ^a Where is now their God?

3 But our God *is* in heaven: he doth whatsoever he ^e will.

4 Their idols *are* ^b silver and gold, *even* the work of men's hands.

5 They have a mouth and speak not: they have eyes and see not.

6 They have ears and hear not: they have noses and smell not.

7 They have ^h hands and touch not: they have feet and walk not: neither make they a sound with their throat.

8 They that make them *are* ⁱ like unto them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* he is their help and their shield.

10 ^k O house of Aaron, trust ye in the Lord: *for* he is their help and their shield.

11 Ye that fear the Lord, trust in the Lord: *for* he is their helper and their shield.

12 The Lord hath been mindful of us: he will bless, he ^l will bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the Lord, both small and great.

14 The Lord will increase *his* ^m *graces* toward you, *even* toward you and toward your children.

15 Ye are children of the Lord, which ⁿ made the heaven and the earth.

16 The ^o heavens, *even* the heavens are thy Lord's: but he hath given the earth to the sons of men.

17 The dead praise not the Lord, neither any that ^p go down into the *place* of silence.

^a That is, caused miraculously water [■] come out of the rock in most abundance, Exod. 17. 6.

^d Because God promised [■] deliver them, not for their sakes, but for his name, Isa. 48. 11. therefore they ground their prayer upon this promise.

^e When the wicked see that God accomplisheth not his promise, [■] they imagine, they think there is no God.

^f No impediments can lett his work, but he useth [■] the impediments [■] serve his will.

^g Seeing, that neither the matter [■] the form can commend the idols, it followeth, that there is nothing why they should be esteemed.

^h He sheweth what great vanity it is to ask help of them which not only have [■] help in them, but lack sense and reason.

ⁱ As much without sense [■] blocks and stones.

^k For they were appointed by God [■] instructors and teachers of faith and religion for others [■] follow.

^l That is, he will continue his graces toward his people.

^m And therefore doth still govern and continue all things therein.

ⁿ And they declare enough his sufficiency, so that the world serveth him nothing, but [■] shew his fatherly care toward men.

^o Though the dead set forth God's glory, yet he meaneth

18 But we will praise the Lord from henceforth and for ever. Praise ye the Lord.

P S A L M CXVI.

David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable love of God toward him, magnifieth such great mercies, 13 and protesteth that he will be thankful for the same.

I Love the Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his ear unto me, when I did call upon him ^a in my days.

3 When the snares of death compassed me about, and the griefs of the grave caught me: when I found trouble and sorrow ^b

4 Then I called upon the name of the Lord, saying, I beseech thee, O Lord, deliver my soul.

5 The Lord *is* ^c merciful and righteous, and our God *is* full of compassion.

6 The Lord preserveth the simple: I was in misery, and he saved me.

7 Return unto thy rest, O ^d my soul: for the Lord hath been beneficial unto thee.

■ Because thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I shall ^e walk before the Lord in the land of the living.

10 ^f I believed, therefore did I speak: *for* I was sore troubled.

11 I said in my ^g fear, All men are lyars.

12 What shall I render unto the Lord for all his benefits toward me?

13 I will ^h take the cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord, *even* now in the presence of all his people.

15 Precious in the sight of the Lord *is* the ⁱ death of his saints.

16 Behold, Lord: *for* I am thy servant, I [■] thy servant, and the son of thine handmaid: thou hast broken my bonds.

17 I will offer to thee [■] sacrifice of praise, and will call upon the name of the Lord.

18 I will pay my ^j vows unto the Lord, *even* now in the presence of all his people.

19 In the courts of the Lord's house, *even* in the midst of thee, O Jerusalem. Praise ye the Lord.

6 S

PSALM

here, that they praise him [■] in his church and congregation.

^a He granteth, that [■] pleasure is so great as to feel God's help in our necessity, neither that any thing [■] stirreth up [■] love toward him.

^b That is, in convenient time to seek help, which was when he was in distress.

^c He sheweth forth the fruit of his love, in calling upon him, confessing him [■] be just and merciful, and to help them that are destitute of aid and counsel.

^d Which was unquieted before, now rest upon the Lord, *for* he hath been beneficial towards thee.

^e The Lord will preserve me, and save my life.

^f I felt all these things, and therefore [■] moved by faith to counsel them, 2 Cor. 4. 13.

^g In my great distress I thought God would not regard man, which is but lyes and vanity, yet I [■] this temptation, and felt the contrary.

^h In the law they used [■] make [■] banquet, when they gave solemn thanks to God, and to take the cup and drink in sign of thanksgiving.

ⁱ I perceive that God hath a care over his, so that he both disposeth their death, and taketh an account.

^j I will thank him for his benefits: *for* that is a just payment, to confess that we owe all [■] God.

P S A L M CXVII.

He exhorteth all the Gentiles to praise God, because he hath accomplished, as well to them as to the Jews, the promise of life everlasting by Jesus Christ.

ALL * nations, praise ye the Lord: all ye people praise him.
 2 For his loving kindness is great toward us, and the * truth of the Lord endureth for ever. Praise ye the Lord.

P S A L M CXVIII.

1 David rejected of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which, he bideth all them, that fear the Lord, to be thankful. And under his person, in all this was Christ lively set forth, who should be of his people rejected.

PRAISE ye the Lord, because he is good: for his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them that fear the Lord, now say, that his mercy endureth for ever.

5 I called upon the Lord in * trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not fear what man * can do unto me.

7 The Lord is with me among them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, than to have confidence * in man.

9 It is better to trust in the Lord, than to have confidence in princes.

10 All nations have compassed me: but in the name of the Lord I shall destroy them.

11 They have compassed me: yea, they have compassed me: but in the name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thorns: for in the name of the Lord I shall destroy them.

13 * Thou hast thrust sore at me that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and * song: for he hath been my deliverance.

15 The * voice of joy and deliverance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

* That is, the most certain and continual testimonies of his fatherly grace.

† Because God by creating David king, sheweth his mercy toward his afflicted church, the prophet doth only himself thank God, but exhorteth all the people to do the same.

‡ We are here taught, that the more that troubles oppress us, the more ought we to be instant in prayer.

§ Being exalted to this estate, he assured himself to have man ever to be his enemy. Yet he doubted not but God would maintain him, because he had placed him.

¶ He sheweth that he had trusted in vain, if he had put his confidence in man, who have been preferred to the kingdom, and therefore he put his trust in God, and obtained.

‡ He noteth Saul his chief enemy.

§ In that he was delivered, it was not of himself, but of the power of man, but only of God's favour, therefore he will praise him.

¶ He promiseth both to render graces himself, and to cause others to do the same, because that in his person the church was restored.

‡ So that all, that are both far and near, may see his

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened me sore, but he hath not delivered me to death.

19 Open ye unto me the * gates of righteousness, that I may go into them, and praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee, for thou hast heard me, and hast been my deliverance.

22 * The stone which the builders * refused, is the head of the corner.

23 This was the Lord's doing, and it is marvellous in our eyes.

24 This is the * day which the Lord hath made: let us rejoice and be glad in it.

25 * O Lord, I pray thee, save now: O Lord, I pray thee, now give prosperity.

26 Blessed be he that cometh in the name of the Lord: * we have blessed you out of the house of the Lord.

27 The Lord is mighty, and hath given us * light: bind the sacrifice with cords unto the horns of the altar.

28 Thou art my God, and I will praise thee, even my God: therefore will I exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for ever.

P S A L M CXIX.

1 The prophet exhorteth the children of God to frame their lives according to his holy word: 123 Also he sheweth wherein the true service of God standeth, that is, when we serve him according to his word, and not after our own fancies.

A L E P H.

BLessed are * those that are upright in their way, and walk in the law of the Lord.

2 Blessed are they that keep his testimonies, and seek him with their whole heart.

3 Surely they work * none iniquity, but walk in his ways.

4 Thou hast commanded to keep thy precepts diligently.

5 * O that my ways were directed to keep thy statutes!

6 Then should I not be confounded, when I have respect unto all thy commandments.

7 I will

mighty power.

† He willeth the doors of the tabernacle to be opened, that he may declare his thankful mind.

‡ Though Saul and the chief powers refused to be king, yet God hath preferred me above them all.

§ Wherein God hath shewed chiefly his mercy, by appointing me king, and delivering his church.

¶ The people pray for the prosperity of David's kingdom, who was the figure of Christ.

‡ Which were the priests, and have the charge thereof, as Num. 6. 23.

§ Because he hath restored me from darkness to light, we will offer sacrifices and praises unto him.

¶ Hereby they were called blessed, which think themselves wise in their own judgment, nor which imagine to themselves to be certain holiness, but they whose conversation is without hypocrisy.

‡ For they were ruled by God's Spirit, and embrace his doctrine but his.

§ David acknowledgeth his imperfection, desiring God to reform it, that his life may be conformable to God's word.

7 I will praise thee with an upright heart, when I shall learn the judgments of thy righteousness.

8 I will keep thy statutes: forsake me not overlong.

B E T H.

9 Wherewith shall a young man redress his way? in taking heed thereto according to thy word.

10 With my whole heart have I sought thee: let me not wander from thy commandments.

11 I have hid thy promise in mine heart, that I might not sin against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy ways.

16 I will delight in thy statutes, and I will not forget thy word.

G I M E L.

17 Be beneficial unto thy servant, that I may live and keep thy word.

18 Open mine eyes, that I may see the wonders of thy law.

19 I am a stranger upon earth: hide not thy commandments from me.

20 Mine heart breaketh for the desire to thy judgments always.

21 Thou hast destroyed the proud: cursed are they that do err from thy commandments.

22 Remove from me shame and contempt: for I have kept thy testimonies.

23 Princes also did sit, and speak against me: but thy servant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellors.

D A L E T H.

25 My soul cleaveth to the dust: quicken me according to thy word.

26 I have declared my ways, and thou hearest me: teach me thy statutes.

27 Make me understand the way of thy precepts, and I will meditate in thy wonderful works.

28 My soul melteth for heaviness: raise me up according unto thy word.

29 Take from me the way of lying, and grant me graciously thy law.

30 I have chosen the way of truth, and thy judgments have I laid before me.

31 I have cleaved to thy testimonies, O Lord: confound me not.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

H E.

33 Teach me, O Lord, the way of thy statutes, and I will keep it unto the end.

34 Give me understanding, and I will keep thy law: yea, I will keep it with my whole heart.

35 Direct me in the path of thy commandments: for therein is my delight.

36 Incline mine heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from regarding vanity, and quicken me in thy way.

38 Stablish thy promise to thy servant, because he feareth thee.

39 Take away my rebuke that I fear: for thy judgments are good.

40 Behold, I desire thy commandments, quicken me in thy righteousness.

V A V.

41 And let thy loving kindness come unto me, O Lord, and thy salvation according to thy promise.

42 So shall I make answer unto my blasphemers: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth: for I wait for thy judgments.

44 So shall I always keep thy law for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak also of thy testimonies before kings, and will not be ashamed.

47 And

* For true religion standeth in serving God without hypocry.

u That is, thy precepts, which contain perfect righteousness.

w He refuseth not to be tried by temptations, but he feareth to faint, if God succour not his infirmity in time.

x Because youth is most given to licentiousness, he chiefly warneth them to frame their lives betimes to God's word.

y If God's word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the prophet desireth God to instruct him daily therein.

z The prophet doth not boast of his virtues, but setteth forth an example for others to follow God's word, and leave worldly vanities.

a He sheweth that we ought not to desire to live, but to serve God, and that we cannot serve him aright, except he open our eyes and minds.

b Seeing man's life in this world is but a passage, what should become of him, if thy word be not his guide?

c In all ages thou hast plagued all such which maliciously and contemptuously depart from thy truth.

d When the powers of the world gave false sentence against me, thy word was my guide and counsellor to teach me what to do, and comfort me.

e That is, it is almost brought to the grave, and without thy word I cannot live.

f I have confessed mine offences, and depend wholly

on thee.

g If God did maintain us by his word, our life would drop away like water.

h Instruct me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.

i By this he sheweth, that we can neither chuse good, cleave to God's word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey.

k He sheweth that he cannot follow on to the end, except God teach him oft-times, and lead him forward.

l Not only in outward conversation, but also with inward affection.

m Hereby meaning all other vices, because that covetousness is the root of all evil.

n Meaning, all his senses.

o Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word.

p Give me strength to continue in thy word even to the end.

q He sheweth that God's mercy and love is the first cause of our salvation.

r By trusting in God's word, he assureth himself to be able to confute the slanders of his adversaries.

s They that simply walk after God's word, have no lets to entangle them: whereas they that do contrary, are in snares.

t He sheweth that the children of God ought not to suffer their Father's glory to be obscured by the vain pomp of princes.

47 And my delight shall be in thy commandments, which I have loved.

48 Mine hands also will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes.

Z A I N.

49 Remember ^a the promise made to thy servant, wherein thou hast caused me to trust.

50 It is my comfort in trouble: for thy promise hath quickened me.

51 The ^b proud have had me exceedingly in derision: yet have I not declined from thy law.

52 I remembered thy ^c judgments of old, O Lord, and have been comforted.

53 ^d Fear is come upon me for the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my ^e pilgrimage.

55 I have remembered thy name, O Lord, in the ^f night, and have kept thy law.

56 ^g This I had because I kept thy precepts.

C H E T H.

57 O Lord, *that art* my ^h portion, I have determined to keep thy words.

58 I made my supplication in thy presence with my whole heart: be merciful unto ⁱ according to thy promise.

59 I have considered my ^j ways, and turned my feet into thy testimonies.

60 I made haste and delayed not to keep thy commandments.

61 The bands of the wicked have ^k robbed me: but I have not forgotten thy law.

62 At midnight will I rise to give thanks unto thee, because of thy righteous judgments.

63 I am ^l a companion of all them that fear thee, and keep thy precepts.

64 The earth, O Lord, is full of thy mercy: ^m teach me thy statutes.

T E T H.

65 O Lord, thou hast dealt ⁿ graciously with thy servant according unto thy word.

66 Teach me good judgment and knowledge, for I have believed thy commandments.

67 Before I was ^o afflicted, I went astray: but now I keep thy word.

68 Thou art good and gracious: teach ^p thy statutes.

^a Though he feel God's hand still to lie upon him, yet he resteth on his promise, and comforteth himself therein.

^b Meaning, the wicked which contemn God's word, and tread his religion under foot.

^c That is, the examples whereby thou declarest thyself to be judge of the world.

^d That is, vehement zeal ⁱⁿ thy glory, and indignation against the wicked.

^e In the course of this life and sorrowful exile.

^f Even when others sleep.

^g That is, all these benefits.

^h I am persuaded that ⁱⁿ keep thy law is ⁱⁿ heritage and great gain for me.

ⁱ He sheweth, that none ⁱⁿ embrace the word of God, except he consider his own imperfections and ways.

^j They have gone about ⁱⁿ draw ⁱⁿ into their company.

^k Not only in mutual consent, but also with aid and succour.

^l For the knowledge of God's word is ⁱⁿ singular token of his favour.

^m Having proved by experience that God was true in his promise, he desireth that he would increase in his knowledge and judgment.

ⁿ So Jeremiah saith, that before the Lord touched him, he was like a calf untamed, so that the use of God's rods is to call us home to God.

69 The proud have imagined a lye against me: but I will keep thy precepts with my whole heart.

70 ^a Their heart is fat ⁱⁿ grease: but my delight is in thy law.

71 It is ^b good for me that I have been afflicted, that I may learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

J O D.

73 Thine hands have ^c made me and fashioned me, give me understanding *therefore*, that I may learn thy commandments,

74 So they that ^d fear thee, seeing me, shall rejoice, because I have trusted in thy word.

75 I know, O Lord, that thy judgments *are* right, and that thou hast afflicted me ^e justly.

76 I pray thee, that thy mercy may comfort me, according to thy promise unto thy servant.

77 Let thy tender mercies come unto me, that I may ^f live: for thy law *is* my delight.

78 Let the proud be ashamed: for they have dealt wickedly *and* falsely with me: but I meditate ⁱⁿ thy precepts.

79 Let such ^g fear thee ^h turn unto me, and they that know thy ⁱ testimonies.

80 Let mine heart be upright in thy statutes, that I be not ashamed.

C A P H.

81 My soul ^a fainteth for thy salvation: yet I wait for thy word.

82 Mine eyes fail for thy promise, saying, When wilt thou comfort me?

83 For I ^b like a ^c bottle in the smoak: yet do I not forget thy statutes.

84 How many are the ^d days of thy servant? When wilt thou execute judgment on them that persecute me?

85 The proud have ^e digged pits for me, which is not after thy law.

86 All thy commandments *are* true: they persecute me falsely: ^f help me.

87 They had almost consumed ^g me upon the earth: but I forsook not thy precepts.

88 Quicken ^h according to thy loving kindness: so shall I keep the testimony of thy mouth.

89 O

^a Their heart is indurate and hardened, puffed up with prosperity and vain estimation of themselves.

^b He confesseth, that before that he ⁱⁿ chastened, he was rebellious, ⁱⁿ by nature is.

^c Because God leaveth ⁱⁿ his work that he had begun, he desireth ⁱⁿ grace, that is, that he would continue his mercies.

^d When God sheweth his grace toward any, he testifieth to others that he faileth ⁱⁿ them that trust in him.

^e He declareth, that when he felt ⁱⁿ God's mercies, he was as dead.

^f That is, be comforted by mine example.

^g He sheweth, that there ⁱⁿ be no true fear of God without the knowledge of his word.

^h Though my strength fail me, yet my soul groaneth, and sigheth, resting still in thy word.

ⁱ Like ⁱⁿ skin-bottle or bladder, that is parched in the smoak.

^a How long wilt thou afflict thy servant?

^b They have not only oppressed ⁱⁿ violently, but also craftily conspired against me.

^c He assureth himself, that God will deliver his, and destroy such as unjustly persecute them.

^d Finding ⁱⁿ help in earth, he listeth up his eyes to heaven.

L A M E D.

89 O Lord, thy word endureth for ever in
heaven.

90 Thy truth is from generation to genera-
tion: thou hast laid the foundation of the earth,
and it abideth.

91 They^a continue *even* to this day by thine
ordinances: for all *are* thy servants.

92 Except thy law had been my delight, I
should now have perished in mine affliction.

93 I will never forget thy precepts: for by
them thou hast quickened me.

94 I am^a thine, save me: for I have sought
thy precepts.

95 The wicked have waited for me to destroy
me: *but* I will consider thy testimonies.

96 I^b have seen an end of all perfection: *but*
thy commandment is exceeding large.

M E M.

97 Oh how love I thy law! ^c it is my medi-
tation continually.

98 By thy commandments thou hast made me
wiser than mine enemies: for they are ever with
me.

99 I have had more^d understanding than all
my teachers: for thy testimonies *are* my medi-
tation.

100 I understood more than the ancient, be-
cause I kept thy precepts.

101 I have refrained my feet from every evil
way, that I might keep thy word.

102 I have not declined from thy judgments:
for^e thou didst teach me.

103 How sweet are thy promises unto my
mouth! *yea*, more than honey unto my mouth.

104 By thy precepts I have gotten under-
standing: therefore I hate all the ways of fal-
shood.

N U N.

105 Thy word is a^f lantern unto my feet,
and a light unto my path.

106 I have^g sworn, and will perform it, that
I will keep thy righteous judgments.

107 I am very sore afflicted: O Lord, quick-
en me according to thy word.

108 O Lord, I beseech thee, accept the^h free
offerings of my mouth, and teach me thy judg-
ments.

^y Because none should esteem God's word according to the changes of things in this world, he sheweth that it abideth in heaven, and therefore is immutable.

^z Seeing the earth and all creatures remain in that estate, wherein thou hast created them, much ~~more~~ thy truth remaineth constant and unchangeable.

^a He proveth by effect, that he is God's child, because he seeketh ~~to~~ understand his word.

^b There is nothing so perfect in earth but it hath an end, only God's word lasteth for ever.

^c He sheweth that ~~we~~ cannot love God's word except we exercise ourselves therein, and practise it.

^d Whosoever doth submit himself only to God's word, shall not only be safe against the practices of his enemies, but also learn more wisdom than they that profess it, and are men of experience.

^e So then of ourselves we can do nothing, but when God doth inwardly instruct ~~us~~ with his Spirit, we feel his graces sweeter than honey.

^f Of ourselves ~~we~~ are but darkness and cannot see, except we be lightened with God's word.

^g So all the faithful ought to bind themselves ~~to~~ God by a solemn oath and promise, ~~to~~ stir up their zeal to embrace God's word.

^h That is, my prayers and thanksgiving, which sacrifice Hosea calleth, the calves of the lips, Hosea 14. 3.

109 Myⁱ soul is continually in mine hand:
yet do I not forget thy law.

110 The wicked have laid a snare for me:
but I swerved not from thy precepts.

111 Thy testimonies have I taken as an^k he-
ritage for ever: for they are the joy of mine
heart.

112 I have applied mine heart to fulfil thy
statutes alway, *even* to the end.

S A M E C H.

113 I hate^l vain inventions: but thy law do
I love.

114 Thou art my refuge and shield, *and* I trust
in thy word.

115^m Away from me, ye wicked: for I will
keep the commandments of my God.

116 Stablish me according to thy promise,
that I may live, and disappoint me not of mine
hope.

117ⁿ Stay thou me, and I shall be safe, and I
will delight continually in thy statutes.

118 Thou hast trodden down all them that
depart from thy statutes: for their^o deceit is
vain.

119 Thou hast taken away all the wicked of
the earth like^p dross: therefore I love thy testi-
monies.

120 My flesh^q trembleth for fear of thee, and
I am afraid of thy judgments.

A I N.

121 I have executed judgment and justice:
leave me not to mine oppressors.

122^r Answer for thy servant in that which
is good, *and* let not the proud oppress me.

123 Mine eyes have failed *in waiting* for thy
salvation, and for thy just promise.

124 Deal with thy^s servant according to thy
mercy, and teach me thy statutes.

125 I am thy servant: grant me *therefore* un-
derstanding, that I may know thy testimonies.

126 It is^t time for thee, Lord, to work: for
they have destroyed thy law.

127 Therefore love I thy commandments
above gold, *yea* above most fine gold.

128 Therefore I esteem all thy precepts most
just, and hate all false^u ways.

G T

129 Thy

ⁱ That is, I am in continual danger of my life.

^k I esteemed ~~my~~ worldly things, but made thy word mine inheritance.

^l Whosoever will embrace God's word aright, must abhor all fancies and imaginations both of himself and others.

^m And hinder me not to keep the law of the Lord.

ⁿ He desireth God's continual assistance, lest he should faint in this race which he had begun.

^o The crafty practices of them that contemn thy law, shall be brought to nought.

^p Which infected thy people, as dross doth the metal.

^q Thy judgments do not only teach ~~us~~ obedience, but cause ~~us~~ ~~to~~ fear, considering mine ~~own~~ weakness, which fear causeth repentance.

^r Put thyself between mine enemies and me, as if thou ~~were~~ my pledge.

^s He boasteth that he is God's servant, but hereby putteth God in mind, that ~~he~~ made him by his grace, so he would continue his favour toward him.

^t The prophet sheweth, that when the wicked have brought all things to confusion, and God's word ~~is~~ utter contempt, then it is God's time to help and send remedy.

^u That is, whatsoever dissenteth from the purity of thy word.

P E.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance into thy ^s words sheweth light, and giveth understanding to the simple.

131 I opened my mouth and ^r panted, because I loved thy commandments.

132 Look upon me and be merciful unto me, as thou usest to do unto those that love thy name.

133 Direct my steps in thy word, and let none iniquity have dominion over me.

134 Deliver me from the oppression of men, and I will keep thy precepts.

135 Shew the light of thy countenance upon thy servant, and teach me thy statutes.

136 Mine eyes ^e gush out with rivers of water, because they keep not thy law.

T S A D D I.

137 Righteous art thou, O Lord, and just *are* thy judgments.

138 Thou hast commanded ^s justice by thy testimonies and truth especially.

139 [■] My zeal hath even consumed me: because mine enemies have forgotten thy words.

140 Thy word is proved ^m most pure, and thy servant loveth it.

141 I am ^s small and despised: yet do I not forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* truth.

143 Trouble and anguish are come upon me: yet *are* thy commandments my delight.

144 The righteousness of thy testimonies *is* everlasting: grant me understanding, and I shall ^e live.

K O P H.

145 I have ^e cried with my whole heart: hear me, O Lord, and I will keep thy statutes.

146 I called upon thee: save me, and I will keep thy testimonies.

147 I prevented the morning light, and cried: for I waited on thy word.

148 Mine eyes ^e prevent the *night* watches, to meditate in thy word.

149 Hear my voice according to thy loving kindness: O Lord, quicken me according to thy [†] judgment.

[■] Containing, high and secret mysteries, so that I am moved with admiration and reverence.

^s The simple idiots that submit themselves to God, have their eyes opened, and their minds illuminated so soon as they begin to read God's word.

^r My zeal toward thy word was so great.

^e He sheweth what ought to be the zeal of God's children, when they see his word contemned.

^m We cannot confess God to be righteous, except we live uprightly and truly, as he hath commanded.

^s Gold hath need to be fined, but thy word is perfection itself.

^e This is the true trial, to praise God in adversity.

^e So that the life of man without the knowledge of God is death.

^e He sheweth that all his affections and whole heart were bent to God-ward for to have help in dangers.

[†] He was more earnest in the study of God's word, than they that kept the watch were in their charge.

^e He sheweth the nature of the wicked to be, to persecute against their conscience.

^e His faith is grounded upon God's word, that he would ever be at hand when his children be oppressed.

150 They draw near that follow after ^z malice, and are far from thy law.

151 Thou art near, O Lord: for all thy commandments *are* true.

152 I have known long since ^s by thy testimonies, that thou hast established them for ever.

R E S H.

153 Behold mine affliction, and deliver me: for I have not forgotten thy law.

154 Plead my cause, and deliver me: quicken me according to thy ^s word.

155 Salvation *is* far from the wicked, because they seek not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy ^s judgments.

157 My persecutors and my oppressors *are* many: yet do I not swerve from thy testimonies.

158 I saw the transgressors and was ^s grieved, because they kept not thy word.

159 Consider, O Lord, how I ^m love thy precepts: quicken me according to thy loving kindness.

160 The ⁿ beginning of thy word is truth, and all the judgments of thy righteousness *endure* for ever.

S C H I N.

161 Princes have ^o persecuted me without cause, but mine heart stood in awe of thy words.

162 I rejoice at thy word, as one that findeth a great spoil.

163 I hate falsehood and abhor it, but thy law do I love.

164 ^p Seven times [■] day do I praise thee, because of thy righteous judgments.

165 They ^q that love thy law, shall have great prosperity, and they shall have no hurt.

166 Lord, I have ^r trusted in thy salvation, and have done thy commandments.

167 My soul hath kept thy testimonies: for I love them exceedingly.

168 I have kept thy precepts and thy testimonies: ^s for all my ways *are* before thee.

T A U.

169 Let my complaint come before thee, O Lord, and give me understanding ^r according unto thy word.

170 Let my supplication come before thee, and deliver me according to thy promise.

171 My

^s For without God's promise there is no hope of deliverance.

^e According to thy promise made in thy law, which because the wicked lack, they can have no hope of salvation.

^r My zeal consumed me, when I saw their malice and contempt of thy glory.

^e It is [■] sure sign of our adoption, when we love the law of God.

^m Since thou first promisedst, even to the end, all thy sayings [■] true.

^s The threatenings and persecutions of princes could not cause [■] shrink to confess thee, whom I more fear than men.

^e That is often and sundry times.

[†] For their conscience assureth them, that they please thee, whereas they that love not thee have the contrary.

^e He sheweth that [■] must first have faith before we can work and please God.

^e I had [■] respect unto men, but set thee always before mine eyes as the judge of my doings.

^e As thou hast promised [■] be the schoolmaster unto all them that depend upon thee.

171 My lips shall speak praise, when thou hast taught me thy statutes.

172 My tongue shall intreat of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord, and thy law is my delight.

175 Let my soul live, and it shall praise thee, and thy judgments shall help me.

176 I have gone astray like a lost sheep : seek thy servant, for I do not forget thy commandments.

P S A L M CXX.

The prayer of David, being vexed by the false reports of Saul's flatterers : 5 And therefore he lamenteth his long abode among those infidels, 7 who were given to all kind of wickedness and contention.

A Song of degrees.

Called unto the Lord in my trouble, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 What doth thy deceitful tongue bring unto thee ? or what doth it avail thee ?

4 It is as the sharp arrows of a mighty man, and as the coals of juniper.

5 Wo is to me that I remain in Meshech, and dwell in the tents of Kedar.

6 My soul hath too long dwelt with him that hateth peace.

7 I seek peace, and when I speak thereof, they are bent to war.

P S A L M CXXI.

This Psalm teacheth that the faithful ought only to look for help at God, 7 who only doth maintain, preserve, and prosper his church.

A Song of degrees.

I WILL lift up mine eyes † unto the mountains, from whence mine help shall come.

2 Mine help cometh from the Lord, which hath made the heaven and the earth.

3 He will not suffer thy foot to slip : for he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel will neither slumber nor sleep.

† Or, above the mountains, meaning, that there is nothing so high in this world where he can trust, but only in God.

u The word signifieth, pour forth continually.

x All his prayer and desire is, to profit in the word of God.

y That is, thy provident over me, and wherewith thou wilt judge mine enemies.

z Being chased to and fro by mine enemies, and having no place to rest in.

a That is, of lifting up the tone, and rising in singing.

b Albeit the children of God ought rejoice when they suffer for righteousness sake, yet it is a great grief the flesh to bear evil for well doing.

c He assured himself that God would turn their craft to their own destruction.

d He sheweth, that there is nothing so sharp to pierce, nor so hot set on fire as a slanderous tongue.

e These were people of Arabia, which came of Japhet, Gen. 20. 2.

f That is, of the Ishmaelites.

g He declareth what he meaneth by Meshech and Kedar : to wit, the Israelites which had degenerated from their godly fathers, and hated and contended against the faithful.

h He accuseth man's ingratitude, which cannot depend on God's power.

i He sheweth that God's providence not only watcheth over his church in general, but also over every member thereof.

5 The Lord is thy keeper : the Lord is thy shadow at thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil : he shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in, from henceforth and for ever.

P S A L M CXXII.

David rejoiceth in the name of the faithful, that God hath accomplished his promise, and placed his ark in Zion : 5 For the which he giveth thanks, 8 and prayeth for the prosperity of his church.

A Song of degrees, or Psalm of David.

I * rejoiced, when they said to me, We will go into the house of the Lord. 1 Chron. 29. 9.

2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is builded as a city, that is compact together in itself :

4 Whereunto the tribes, even the tribes of the Lord go up according to the testimony to Israel, to praise the name of the Lord.

5 For there are thrones set for judgment, even the thrones of the house of David.

6 Pray for the peace of Jerusalem : let them prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and neighbours sakes, I will wish thee now prosperity.

9 Because of the house of the Lord our God, I will procure thy wealth.

P S A L M CXXIII.

A prayer of the faithful, which were afflicted either in Babylon, or under Antiochus, by the wicked worldlings and contemners of God.

A Song of degrees.

I LIFT up mine eyes to thee that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : so our eyes wait upon the Lord our God until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we have suffered too much contempt.

4 Our

k Neither heat nor cold, nor any in commodity shall be able to destroy God's church : albeit for a time they may molest it.

l Whatsoever thou dost enterprise, shall have good success.

m He rejoiceth that God had appointed a place where the ark should still remain.

n Which wont wander to and fro the ark removed.

o By the artificial joining and beauty of the houses, he meaneth, the concord and love that was between the citizens.

p All the tribes, according God's covenant, shall come and pray there.

q In whose house God placed the throne of justice, and made it a figure of Christ's kingdom.

r The favour of God prosper thee within and without.

s Not only for mine own sake, but for all the faithful.

t He compareth the condition of the godly servants that destitute of all help, assuring, that when all other helps fail, God is ever a hand and like himself.

u He declareth, that when the faithful so full that they more endure the oppressions and scornings of the wicked, there is always help above, if with hungry desires they call for it.

4 Our soul is filled too full of the mocking of the wealthy, and of the despitefulness of the proud.

P S A L M CXXIV.

1 *The people of God escaping a great peril, do acknowledge themselves to be delivered, not by their own force, but by the power of God. 4 They declare the greatness of the peril, 6 and praise the name of God.*

¶ A Song of degrees, or Psalm of David.

IF the Lord had not been on our side, (may Israel now say)

2 If the Lord had not been on our side, when men rose up against us,

3 They had then swallowed us up quick, when their wrath was kindled against us.

4 Then the waters had drowned us, and the stream had gone over our soul.

5 Then had the swelling waters gone over our soul.

6 Praised be the Lord, which hath not given us as a prey unto their teeth.

7 Our soul is escaped, even as a bird out of the snare of the fowlers: the snare is broken, and we are delivered.

8 Our help is in the name of the Lord, which hath made heaven and earth.

P S A L M CXXV.

1 *He describeth the assurance of the faithful in their afflictions, 4 and desireth their wealth, 5 and the destruction of the wicked.*

¶ A Song of degrees.

THEY that trust in the Lord, shall be as mount Zion, which cannot be removed, but remaineth for ever.

2 As the mountains are about Jerusalem: so is the Lord about his people from henceforth and for ever.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand unto wickedness.

4 Do well, O Lord, unto those that be good and true in their hearts.

5 But these that turn aside by their crooked ways, them shall the Lord lead with the workers of iniquity: but peace shall be upon Israel.

P S A L M CXXVI.

1 *This Psalm was made after the return of the people from Babylon, and sheweth that the means of*

* He sheweth that God was ready to help at need, and that there was no other way to be saved, but by his only means.

¶ So unable were we to resist.

1 He useth most proper similitudes to express the great danger that the church was in, and out of the which God miraculously delivered them.

2 For the wicked did not only furiously rage against the faithful, but craftily imagined to destroy them.

3 Though the world be subject to mutations, yet the people of God shall stand sure, and be defended by God's providence.

4 Though God suffer his people to be under the cross, lest they should embrace wickedness, yet this cross shall not so reel upon them that it should drive them from hope.

5 He desireth God to purge his church from hypocrites, and such as have no zeal of the truth.

6 Their deliverance was as a thing incredible, and therefore took away all excuse of ingratitude.

7 He sheweth how the godly ought to rejoice, when God gathereth his church, or delivereth it.

8 If the infidels confess God's wonderful works, the faithful can never shew themselves sufficiently thankful.

their deliverance was wonderful after the seventy years of captivity forespoken by Jeremy, chap. 25. 12. and 29. 10.

¶ A Song of degrees, or Psalm of David.

WHEN the Lord brought again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter and our tongue with joy: then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us, whereof we rejoice.

4 O Lord, bring again our captivity, as the rivers in the south.

5 They that sow in tears, shall reap in joy.

6 They went weeping, and carried precious seed: but they shall return with joy, and bring their sheaves.

P S A L M CXXVII.

1 *He sheweth that the whole estate of the world, both domestical and political, standeth by God's mere providence and blessing, 3 and that to have children well nurtured, is an especial grace and gift of God.*

¶ A Song of degrees, or Psalm of Solomon.

EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the keeper watcheth in vain.

2 It is in vain for you to rise early, and to lie down late, and eat the bread of sorrow: but he will surely give rest to his beloved.

3 Behold, children are the inheritance of the Lord, and the fruit of the womb his reward.

4 As are the arrows in the hand of the strong man: so are the children of youth.

5 Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speak with their enemies in the gate.

P S A L M CXXVIII.

1 *He sheweth that blessedness appertaineth not to all universally, but to them only that fear the Lord, and walk in his ways.*

¶ A Song of degrees.

Blessed is every one that feareth the Lord, and walketh in his ways.

2 When thou eatest the labours of thine hands,

3 It is no impossible to God to deliver his people, than to cause the rivers to run in the wilderness and barren places.

4 That is, seed, which was scarce and dear: meaning, that they which trusted in God's promise to return, had their desire.

5 That is, govern and dispose all things pertaining to the family.

6 The public estate of the commonwealth.

7 Which watch and ward, and are also magistrates and rulers of the city.

8 Either that which is gotten by hard labour, or eaten with grief of mind.

9 Not exempting them from labour, but making their labours comfortable, and as it were a rest.

10 That is, endued with strength and virtues from God, for these are signs of God's blessings, and not the number.

11 Such children shall be able to stop their adversaries' mouths, when their godly life is maliciously accused before judges.

12 God approveth not our life, except it be reformed according to his word.

hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive-plants round about thy table.

4 Lo, for surely thus shall the man be blessed that feareth the Lord.

5 The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

P S A L M CXXIX.

1 He admonisheth the church to rejoice though it be afflicted: 4 For by the righteous Lord it shall be delivered, 6 and the enemies, for all their glorious shew, shall suddenly be destroyed.

¶ A Song of degrees.

THEY have oftentimes afflicted me from my youth (may Israel now say.)

2 They have oftentimes afflicted me from my youth: but they could not prevail against me.

3 The plowers plowed upon my back, and made long furrows.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion shall be all ashamed and turn backward.

6 They shall be as the grass on the house-tops, which withereth afore it cometh forth:

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 Neither they, which go by, say, The blessing of the Lord be upon you, or, We bless you in the name of the Lord.

P S A L M CXXX.

1 The people of God from their bottomless misery do cry unto God, and are heard. 3 They confess their sins, and flee unto God's mercy.

¶ A Song of degrees.

OUT of the deep places have I called unto thee, O Lord.

2 Lord, hear my voice: let thine ears attend to the voice of my prayers.

3 If thou, O Lord, straightly markest iniquities, O Lord, who shall stand?

¶ The world esteemeth them happy, which live in wealth and idleness, but the Holy Ghost approveth them best that live of the mean profit of their labours.

¶ Because God's favour appeareth in outward things, more than in increase of children, he promiseth to enrich the faithful with this gift.

¶ Because of the spiritual blessing which God hath made to his church, these temporal things shall be granted.

¶ For except God blessed his church publicly, this private blessing were nothing.

¶ The church now afflicted ought to remember, how her condition hath ever been such from the beginning, to be molested most grievously by the wicked: yet in time it hath ever been delivered.

¶ Because God is righteous, he cannot but plague his adversaries, and deliver his, as oxen out of the plough.

¶ The enemies that list themselves most high, and were approach near to the sun, are consumed with heat of God's wrath, because they are not grounded in godly humility.

¶ That is, the wicked shall perish, and none shall pass for them.

¶ Being in great distress and sorrow.

¶ He declareth, that cannot be just before God, but by forgiveness of sins.

4 But mercy is with thee, that thou mayest be feared.

5 I have waited on the Lord: my soul hath waited, and I have trusted in his word.

6 My soul waiteth on the Lord more than the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is mercy, and with him is great redemption.

¶ And he shall redeem Israel from all his iniquities.

P S A L M CXXXI.

1 David charged with ambition and greedy desire to reign, protesteth his humility and modesty before God, and teacheth all men what they should do.

¶ A Song of degrees, or Psalm of David.

LORD, mine heart is not haughty, neither are mine eyes lofty, neither have I walked in great matters, and hid from me.

2 Surely I have behaved myself like one weaned from his mother, and kept silence: I am in myself as one that is weaned.

3 Let Israel wait on the Lord, from henceforth and for ever.

P S A L M CXXXII.

1 The faithful, grounding on God's promise made unto David, desire that he would establish the same, both as touching his posterity, and the building of the temple, to pray there as was fore-spoken, Deut. 12. 5.

¶ A Song of degrees.

LORD, remember David with all his affliction:

2 Who swore unto the Lord, and vowed unto the mighty God of Jacob, saying,

3 I will not enter into the tabernacle of mine house, nor come upon my pallet or bed,

4 Nor suffer mine eyes to sleep, nor mine eye-lids to slumber,

5 Until I find out place for the Lord, habitation for the mighty God of Jacob.

6 Lo, we heard of it in Ephratah, and found it in the fields of the forest.

7 We will enter into his tabernacles, and worship before his footstool.

¶ Arise, O Lord, to come into thy rest, thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness, and let thy saints rejoice.

6 U

10 For

¶ Because of nature thou art merciful: therefore the faithful reverence thee.

¶ He sheweth to whom the mercy of God doth appertain, to Israel: that is, to the church, and not to the reprobate.

¶ He setteth forth his great humility, example all rulers and governors.

¶ Which pass the measure and limits of his vocation.

¶ He was void of ambition and wicked desires.

¶ That is, with how great difficulty he came the kingdom, and with how great zeal and care he went about build thy temple.

¶ Because the chief charge of the king set forth God's glory, he sheweth that he could take no rest, neither would go about any worldly thing, were it never so necessary, before he had executed his office.

¶ That is, the ark, which was sign of God's presence.

¶ The report was, that the ark should remain in Ephratah: that is, in Bethlehem, plentiful place: but after we perceived that thou wouldst place it in Jerusalem, which was barren as a forest, and compassed about only with hills.

¶ That is, Jerusalem, because that afterward his ark should remove to other place.

¶ Let the effect of thy grace both appear in the priests, and in the people.

10 For thy ^o servant David's sake, refuse not the face of thine anointed.

11 The Lord hath sworn in truth unto David, and he will not shrink from it, saying, Of the fruit of thy body will I set upon thy throne.

12 If thy sons keep my covenant, and my testimonies, that I shall teach them, their sons also shall sit upon thy throne for ^o ever.

13 For the Lord hath chosen Zion, and loved to dwell in it, *saying,*

14 This is my rest for ever: here will I dwell, for I have ^o delight therein.

15 I will surely bless her victuals, *and* will satisfy her poor with bread,

16 And will cloath her priests with ^o salvation, and her saints shall shout for joy.

17 There will I make the ^o horn of David to bud: *for* I have ordained a light for mine anointed.

18 His enemies will I cloath with shame, but on him his crown shall flourish.

P S A L M CXXXIII.

1 *This Psalm containeth the commendation of brotherly amity among the servants of God.*

¶ A Song of degrees, or Psalm of David.

BEhold, how good and how comely a thing it is brethren to dwell ^o together.

2 *It is* like to the precious ^o ointment upon the head, that runneth down upon the beard, *even* unto Aaron's beard, which went down on the borders of his garments:

3 *And* as the dew of ^o Hermon, which falleth upon the mountains of Zion: for ^o there the Lord appointed the blessing *and* life for ever.

P S A L M CXXXIV.

1 *He exhorteth the Levites watching in the temple to praise the Lord.*

¶ A song of degrees.

BEhold, praise ye the Lord, all ye ^o servants of the Lord, ye that by night stand in the house of the Lord.

2 Lift up your ^o hands to the sanctuary, and praise the Lord.

3 The Lord that hath ^o made heaven and earth, bless thee out of Zion.

P S A L M CXXXV.

1 *He exhorteth all the faithful, of what state soever they be, to praise God for his marvellous works, 21*

^o As thou first madest promise to David, so continue it to his posterity, that whatsoever they shall ask for their people, it may be granted.

^o Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual.

^o Meaning, for his own sake, and not for the plentifulness of the place: for he promiseth to bless it, declaring before, that it was barren.

^o That is, with my protection, whereby they shall be safe

^o Though his force for ^o time seemed to be broken, yet he promiseth to restore it.

^o Because the greatest part were against David, though some favoured him, yet when he was established king, at length they joined all together like brethren: and therefore he sheweth by these similitudes the commodity of brotherly love.

^o The ointment was ^o figure of the graces, which come from Christ the head unto his church.

^o By Hermon and Zion, he meaneth the plentiful country about Jerusalem.

^o Where there is such concord.

^o Ye that are Levites, and chiefly appointed to this office.

and specially, for his graces toward his people, wherein he hath declared his majesty, 15 to the confusion of all idolaters and their idols.

¶ Praise ye the Lord.

PRAISE the name of the Lord: ye servants of the Lord, praise him.

2 Ye that stand in the ^o house of the Lord: *and* in the ^o courts of the house of our God,

3 Praise ye the Lord: for the Lord is good: sing praises unto his name, for it is a comely thing.

4 For the Lord hath ^o chosen Jacob to himself, *and* Israel to his chief treasure.

5 For I know that the Lord *is* great, and that our Lord *is* above all gods.

6 Whatsoever pleased the Lord, that ^o did he in heaven and in earth, in the sea, and in all the depths.

7 He bringeth up the clouds from the ends of the earth, and maketh the ^o lightnings with ^o the rain: he draweth forth the wind out of his ^o treasures.

8 ^o He smote the first-born of Egypt, both of ^o man and beast.

9 He hath sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 ^o He smote many nations, and slew mighty kings:

11 *As* Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 *And* ^o gave their land for an inheritance, *even* an inheritance unto Israel his people.

13 Thy name, O Lord, *endureth* for ever: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will ^o judge his people, and be pacified toward his servants.

15 The ^o idols of the heathen *are* silver and gold, *even* the work of men's hands.

16 They have a mouth and speak not: they have eyes and see not.

17 They have ears and hear not, neither is there any ^o breath in their mouth.

18 They that make them, are like unto them: *so are* all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Jerusalem. Praise ye the Lord.

PSALM

^o For their charge was not only to keep the temple, but to pray there, and to give God thanks.

^o And therefore hath all power, bless thee with his fatherly love declared in Zion. Thus the Levites used to praise the Lord, and bless the people.

^o Ye Levites that are in his sanctuary.

^o Meaning, the people: for the people and Levites had their courts, which were places of the temple separate.

^o That is, hath freely loved the posterity of Abraham.

^o He joineth God's power with his will, to the intent that we should not separate them: and hereby he willeth God's people to depend on his power, which he confirmeth by examples.

^o He sheweth what fruit the godly conceive of God's power, whereby they see how he destroyeth his enemies, and delivereth his people.

^o That is, govern and defend his people.

^o By shewing what punishment God appointed for the heathen idolaters, he warneth the people to beware the like offence, seeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God. Read Psalm 115. 4.

P S A L M CXXXVI.

1 *A most earnest exhortation to give thanks unto God, for the creation and governance of all things, which standeth in confessing that he giveth us all of his mere liberality.*

PRAISE ye the Lord, because he is good: for his ¹ mercy *endureth* for ever.

2 Praise ye the God of gods: for his mercy *endureth* for ever:

3 Praise ye the Lord of lords: for his mercy *endureth* for ever:

4 Which only doeth great wonders: for his mercy *endureth* for ever:

5 Which by his wisdom made the heavens: for his mercy *endureth* for ever:

6 Which hath stretched out the earth upon the waters: for his ^k mercy *endureth* for ever:

7 Which made great lights: for his mercy *endureth* for ever:

■ *As* the sun to rule the day: for his mercy *endureth* for ever:

9 The moon and the stars to govern the night: for his mercy *endureth* for ever:

10 Which smote Egypt with their first-born, (for his mercy *endureth* for ever)

11 And ^l brought out Israel from among them (for his mercy *endureth* for ever)

12 With ■ mighty hand and ^m stretched out arm: for his mercy *endureth* for ever:

13 Which divided the Red Sea in two parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 And overthrew Pharaoh and his host in the Red Sea: for his mercy *endureth* for ever:

16 Which led his people through the ⁿ wilderness: for his mercy *endureth* for ever.

17 Which smote great kings: for his mercy *endureth* for ever:

18 And slew ^o mighty kings: for his mercy *endureth* for ever:

19 *As* Sihon, king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for ■ heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever:

23 Which remembered ■ in our ^p base estate: for his mercy *endureth* for ever:

¹ By this repetition he sheweth, that the least of God's benefits bind us to thanksgiving: but chiefly his mercy, which is principally declared toward his church.

^k This was a common kind of thanksgiving, which the whole people used when they had received any benefit of God, as ■ Chron. 7. 6. and 20. 21. meaning, that God was not only merciful ■ their fathers, but also continued the same to their posterity.

^l God's merciful providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his church from the thraldom of their enemies.

■ In doing such a work ■ ■ never done before, nor that any other could do.

■ Where for the space of forty years he shewed infinite and most strange wonders.

■ Declaring thereby, that ■ power nor authority was so dear unto him, as the love of his church.

^p In our greatest affliction and slavery, when we looked for nothing less than to have had any succour.

^q Seeing, that God provideth even for the beasts, much more hath he care over his.

^r Seeing that all ages have had most plain testimonies of God's benefits.

■ That is, we abode ■ long time, and albeit that the

24 And hath rescued ■ from our oppressors: for his mercy *endureth* for ever.

25 Which giveth food to all ^a flesh: for his mercy *endureth* for ever.

26 ^r Praise ye the God of heaven: for his mercy *endureth* for ever.

P S A L M CXXXVII.

1 *The people of God in their banishment, seeing God's true religion decay, lived in great anguish and sorrow of heart: the which grief the Chaldeans did so little pity, 3 that they rather increased the same daily with taunts, reproaches, and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 and moved by the Spirit of God, prophesy the destruction of Babylon, where they were handled so tyrannously.*

By the rivers of Babel we ^s sat, and there we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst ^t thereof.

3 Then they that led us captives, ^u required of us songs and mirth, when we had hanged up our harps, saying, Sing us one of the songs of Zion.

4 How shall we sing, said we, ■ song of the Lord in a strange land?

5 ^w If I forget thee, O Jerusalem, let my right hand forget to play.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem to my ^x chief joy.

7 Remember the children of ^y Edom, O Lord, in the ^z day of Jerusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed shall be he that rewardeth thee ■ thou hast served us.

9 ^a Blessed shall be he that taketh and dasheth thy children against the stones.

P S A L M CXXXVIII.

1 *David with great courage praiseth the goodness of God toward him, the which is so great, 4 that it is known to foreign princes, who shall praise the Lord together with him. 6 And he is assured to have like comfort of God in the time following, as he hath had heretofore.*

¶ A Psalm of David.

I WILL praise thee with my whole heart: *even* before the ^b gods will I praise thee.

2 I will

country was pleasant, yet could it not stay our tears, nor ■ us from the true service of ■ God.

^c To wit, of that country.

^d The Babylonians spake thus in mocking us, as though by our silence ■ should signify that ■ hoped no more in God.

^e Albeit the faithful ■ touched with their particular griefs, yet the ■ sorrow of the church is most grievous unto them, and is such ■ they ■ but remember and lament.

■ The decay of God's religion in their country was so grievous, that ■ joy could make them glad, except it were restored.

^f According ■ Ezek. 25. 13. and Jer. 49. 7. prophesied: and Obadiah, ver. 10. sheweth, that the Edomites which came of Esau conspired with the Babylonians against their brethren and kinsfolk.

■ When thou didst visit Jerusalem.

^g He alludeth to Isaiah's prophesy, chap. 13. 16. promising good success ■ Cyrus and Darius, whom ambition moved to fight against Babylon: but God used them as his rods to punish his enemies.

^h Even in the presence of angels, and of them that have authority among men.

2 I will worship toward thine ^c holy temple, and will praise thy name, because of thy loving kindness and for thy truth: for thou hast magnified thy name above all things by thy word.

3 When I called, then thou heardest me, and hast ^c increased strength in my soul.

4 All the ^c kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 And they shall sing of the ways of the Lord, because the glory of the Lord ^{is} great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth ^c afar off.

7 Though I walk in the midst of trouble, yet wilt thou revive me: thou wilt stretch forth thy hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will ^c perform *bis work* toward me: O Lord, thy mercy *endureth* for ever: forsake not the works of thine hands.

P S A L M CXXXIX.

1 *David, to change his heart from all hypocrisy, sheweth that there is nothing so hid which God seeth not, which he confirmeth by the creation of man. After declaring his zeal and fear of God, he professeth to be an enemy to all them that contemn God.*

¶ To him that excelleth.

A Psalm of David.

O Lord, thou hast tried me and known me. 2 Thou knowest my ^c sitting and my rising, thou understandest my thought afar off.

3 Thou ^c compassedst my paths, and my lying down, and art accustomed to all my ways.

4 For there is not ^c word in ^c my tongue, but lo, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and before, and layest thine ^c hand upon me.

6 Thy knowledge is too wonderful for me: it is so high that I cannot *attain* unto it.

7 Whither shall I go from thy ^c Spirit? or, whither shall I flee from thy presence?

8 If I ascend into heaven, thou art there: if I lie down in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Yet thither shall thine ^c hand lead me, and thy right hand hold me.

^c Both the temple and ceremonial service of Christ's coming were abolished, so that now God will be worshipped only in spirit and truth, John 4. 23.

^c Thou hast strengthened ^c against mine outward and inward enemies.

^c All the world shall confess that thou hast wonderfully preserved me, and performed thy promise.

^c Distance of place cannot hinder God to shew mercy to his, and to judge the wicked, though they think that he is far off.

^c Though mine enemies rage never so much, yet the Lord, which hath begun his work in me, will continue his grace to the end.

^c He confesseth, that neither our actions, thoughts, or any part of our life can be hid from God, though he seem to be far off.

^c So that they are evidently known ^c thee.

^c Thou knowest my meaning before I speak.

^c Thou so guidest me with thine hand, that I can turn ^c way, but where thou appointest ^c.

^c From thy power and knowledge.

^c Thy power doth so fast hold me, that I can escape by no means from thee.

11 If I say, Yet the darkness shall hide me, even the night *shall be* ^c light about me.

12 Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and light are both alike.

13 For thou hast ^c possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee, for I am ^c fearfully and wonderfully made: marvellous *are* thy works, and my soul knoweth it well.

15 My bones are not hid from thee, though I was made in a secret *place*, and fashioned ^c beneath in the earth.

16 Thine eyes did see me, when I was without form: ^c for in thy book were all things written, *which* in continuance were fashioned, when there was none of them *before*.

17 How ^c dear therefore are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more than the sand: when I wake, ^c I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, *to whom I say*, Depart ye from me:

20 Which speak wickedly of thee, and being thine enemies are lifted up in vain.

21 Do not ^c I hate them, O Lord, that hate thee? and do not ^c earnestly contend with those that rise up against thee?

22 I hate them with ^c unfeigned hatred, as they were mine *utter* enemies.

23 Try me, O God, and know mine heart: prove me, and know my thoughts,

24 And consider if there be ^c any way of wickedness in me, and lead me in the ^c way for ever.

P S A L M CXL.

1 *David complaineth of the cruelty, falshood, and injuries of his enemies: Against the which he prayeth unto the Lord, and assureth himself of his help and succour, 12 wherefore he provoketh the just to praise the Lord, and to assure themselves of his tuition.*

¶ To him that excelleth.

A Psalm of David.

Deliver me, O Lord, from the evil man: preserve me from the ^c cruel man:

2 Which

^c Though darkness be ^c hinderance ^c man's sight, yet it serveth thine eyes as well as the light.

^c Thou hast made me in all parts, and therefore must needs know ^c.

^c Considering thy wonderful works in forming me, I cannot but praise thee, and fear thy mighty power.

^c That is, in my mother's womb: which he compareth ^c the inward parts of the earth.

^c Seeing that thou didst know ^c before I was composed of either flesh ^c bone, much more now must thou know me, when thou hast fashioned me.

^c How ought we to esteem the excellent declaration of thy wisdom in the creation of man!

^c I continually see new occasions to meditate ^c thy wisdom, and to praise thee.

^c He teacheth ^c boldly to contemn all the hatred of the wicked, and friendship of the world, when they would let us ^c serve God sincerely.

^c Or, any heinous way, or rebellious meaning, that tho' he were subject to sin, yet was he not given ^c wickedness, and to provoke God by rebellion.

^c That is, continue thy favour towards me to the end.

^c Which persecuteth me of malice and without cause.

2 Which imagine evil things in *their* heart, and make war continually.

3 They have sharpened their tongues like a serpent: *adders* poison is under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked: preserve me from the cruel man, which purposeth to cause my steps to slide.

5 The proud have laid snare for me, and spread net with cords in my path-way, and set grins for me. Selah.

6 Therefore I said unto the Lord, Thou art my God: hear, O Lord, the voice of my prayers.

7 O Lord God, the strength of my salvation, thou hast covered my head in the day of battle.

8 Let not the wicked have his desire, O Lord: perform not his wicked thought, lest they be proud. Selah.

9 As for the chief of them that compass me about, let the mischief of their own lips come upon them.

10 Let coals fall upon them: let him cast them into the fire, and into the deep pits that they rise not.

11 For the backbiter shall not be established upon the earth: evil shall hunt the cruel man to destruction.

12 I know that the Lord will avenge the afflicted, and judge the poor.

13 Surely the righteous shall praise thy name, and the just shall dwell in thy presence.

P S A L M C X L I.

1 David being grievously persecuted under Saul, only fleeth unto God to have succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call upon thee: haste thee unto me: hear my voice, when I cry unto thee.

2 Let my prayer be directed in thy sight as incense, and the lifting up of mine hands as an evening sacrifice.

3 Set watch, O Lord, before my mouth, and keep the door of my lips.

4 Incline not my heart to evil, that I should commit wicked works with men that work iniquity: and let me not eat of their delicacies.

5 Let the righteous smite me: for that is benefit: and let him reprove me, and it shall be precious oil, that shall not break mine head: for within a while, I shall even pray in their miseries.

^a That is, by their false cavillations and lyes they kindle the hatred of the wicked against me.

^b He sheweth what weapons the wicked use when power and force fail them.

^c He declareth what is the remedy of the godly, when they are oppressed by the worldlings.

^d He calleth to God with lively faith, being assured of his mercies, because he had before time proved, that God helped him ever in his dangers.

^e For it is in God's hand to overthrow the counsels and enterprises of the wicked.

^f It seemeth that he alludeth to Saul.

^g To wit, God: for David saw that they were reprobate, and that there was no hope of repentance in them.

^h God's plagues shall light upon him in such sort, that he shall not escape.

ⁱ That is, shall be defended and preserved by thy fatherly providence and care.

^k He sheweth that there is no other refuge in necessities, but only to flee unto God for comfort of soul.

^l He meaneth his earnest zeal and gesture, which he used in prayer: alluding to the sacrifices which were by God's appointment offered in the old law.

^m He desireth God to keep his thoughts and ways either

6 When their judges shall be cast down in stony places, they shall hear my words, for they are sweet.

7 Our bones lie scattered at the grave's mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eyes look unto thee, O Lord God: in thee is my trust: leave not my soul destitute.

9 Keep me from the snare which they have laid from me, and from the gins of the workers of iniquity.

10 Let the wicked fall into his nets together, while I escape.

P S A L M C X L I I.

1 The prophet neither astonished with fear, nor carried away with anger, nor forced by desperation, would kill Saul, but with quiet mind directed his earnest prayer to God, who did preserve him.

A Psalm of David, to give instruction, and prayer, when he was in the cave.

I cried unto the Lord with my voice: with my voice I prayed unto the Lord.

2 I poured out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexity in me, yet thou knewest my path: in the way wherein I walked, have they privily laid snare for me.

4 I looked upon the right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my soul.

5 Then cried I unto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the living.

6 Hearken unto my cry, for I am brought very low: deliver me from my persecutors, for they are too strong for me.

7 Bring my soul out of prison, that I may praise thy name: then shall the righteous come about me, when thou art beneficial unto me.

P S A L M C X L I I I.

1 An earnest prayer for the remission of sins, acknowledging that the enemies did thus cruelly persecute him by God's just judgment, he desireth to be restored to grace, 10 to be governed by his Holy Spirit, that he may spend the remnant of his life in the true fear and service of God.

6 X

A Psalm

from thinking or executing vengeance.

^a Let not their prosperity allure me to be wicked as they are.

^b He could abide all corrections that came of a loving heart.

^c By patience I shall see the wicked so sharply handled, that I shall for pity pray for them.

^d The people which followed their wicked rulers in persecuting the prophet, shall repent and turn to God, when they see their wicked rulers punished.

^e Here appeareth that David was miraculously delivered from many deaths, as 2 Cor. 1. 9. 10.

^f Into God's nets, whereby he catcheth the wicked in their malice.

^g So that none of them escape.

^h David's patience and instant prayer to God, contemned their wicked rage, which in their troubles either despair and murmur against God, or else seek others than to God, have redress in their miseries.

ⁱ Though refuge failed him, yet he knew that God would not forsake him.

^k For he was beset on all sides with his enemies, though he had been in a most strait prison.

^l Either to rejoice in my wonderful deliverance, or to set a stone upon mine head.

¶ A Psalm of David.

HEAR my prayer, O Lord, and hearken unto my supplication: answer me in thy truth, and in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall none that liveth be justified.

3 For the enemy hath persecuted my soul: he hath smitten my life down to the earth: he hath laid me in the darkness, as they that have been dead long ago.

4 And my spirit was in perplexity in me, and mine heart within me was amazed.

5 Let do I remember the time past: I meditate in all thy works, yea, I do meditate in the works of thine hands.

6 I stretch forth mine hands unto thee: my soul desireth after thee, as the thirsty land. Selah.

7 Hear me speedily, O Lord, for my spirit faileth: hide not thy face from me, else I shall be like unto them that go down into the pit.

8 Let me hear thy loving kindness in the morning, for in thee is my trust: shew me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I hid me with thee.

10 Teach me to do thy will, for thou art my God: let thy good Spirit lead me unto the land of righteousness.

11 Quicken me, O Lord, for thy name's sake: and for thy righteousness bring my soul out of trouble.

12 And for thy mercy slay mine enemies, and destroy all them that oppress my soul: for I am thy servant.

P S A L M CXLIV.

1 He praiseth the Lord with great affection and humility for his kingdom restored, and for his victories obtained, 5 demanding help, and the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declareth wherein the felicity of any people consisteth.

^a That is, as thou hast promised to be faithful in thy promise to all that trust in thee.

^b That is, according to thy free goodness, whereby thou defendest thine.

^c He knew that afflictions were God's messengers to call him to repentance for his sins, though toward his enemies he was innocent, and that in God's sight all men are sinners.

^d He acknowledgeth that God is the only and true physician to heal him: and that he is able to raise him to life though he were dead long ago, and turned to ashes.

^e So that only by faith, and by the grace of God's Spirit, he was uphelden.

^f To wit, thy great benefits of old, and the manifold examples of thy favour toward thine.

^g That is, speedily, and in due season.

^h Let thine Holy Spirit counsel me how to come forth out of these great cares and troubles.

ⁱ I hid myself under the shadow of thy wings, that I might be defended by thy power.

^k He confesseth, that both the knowledge and obedience of God's will cometh by the Spirit of God, who teacheth us by his word, giveth understanding by his Spirit, and frameth our hearts by his grace to obey him.

^l That is, justly and aright: for so soon as we decline from God's will, we fall into error.

^m Which shall be a sign of thy fatherly kindness toward me.

ⁿ Resigning myself wholly unto thee, and trusting in thy protection.

^o Who of a poor shepherd hath made me a valiant warrior and mighty conqueror.

¶ A Psalm of David.

Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battle.

2 He is my goodness and my fortress, my tower and my deliverer, my shield, and in him I trust, which subdueth my people under me.

3 Lord, what is man that thou regardest him! or the son of man that thou thinkest upon him!

4 Man is like to vanity: his days are like a shadow that vanisheth.

5 Bow thine heavens, O Lord, and come down: touch the mountains and they shall smoke.

6 Cast forth the lightning and scatter them: shoot out thine arrows, and consume them.

7 Send thine hand from above: deliver me, and take me out of the great waters, and from the hand of strangers,

8 Whose mouth talketh vanity, and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God, and sing unto thee upon a viol, and an instrument of ten strings.

10 It is he that giveth deliverance unto kings, and rescueth David his servant from the hurtful sword.

11 Rescue me, and deliver me from the hand of strangers, whose mouth talketh vanity, and their right hand is a right hand of falsehood.

12 That our sons may be as the plants growing up in their youth, and our daughters as the corner stones graven after the similitude of a palace:

13 That our corners may be full and abounding with divers sorts, and that our sheep may bring forth thousands, and ten thousand in our streets.

14 That our oxen may be strong to labour: that there be none invasion, nor going out, nor no crying in our streets.

15 Blessed are the people that be so, yea, blessed are the people whose God is the Lord.

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^a He confesseth that neither by his own authority, power, nor policy, his kingdom was quiet, but by the secret grace of God.

^b To give unto God just praise, is to confess ourselves to be unworthy of so excellent benefits, and that he bestoweth them upon us of his free mercy.

^c He desireth God to continue his graces, and to send help for the present necessity.

^d By these manner of speeches he sheweth, that all the lets in the world cannot hinder God's power, which he apprehended by faith.

^e That is, deliver me from the tumults of them that should be my people, but are corrupt in their judgment and enterprises, as though they were strangers.

^f For though they shake hands, yet they keep no promise.

^g That is, a rare and excellent song, thy great benefits deserve.

^h Though wicked kings be called God's servants, as Cyrus, Isa. 45. 1. forasmuch as he useth them to execute his judgments: yet David, because of God's promise, and they that rule godly, are properly so called, because they serve not their own affections, but set forth God's glory.

ⁱ He desireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefest of God's benefits.

^k That the very corners of our houses may be full of store for the great abundance of thy blessings.

^l He attributeth not only the great commodities, but even the least also to God's favour.

^m And if God give not to all his children all these blessings, yet he recompenseth them with better things.

P S A L M CXLV.

This Psalm was composed when the kingdom of David flourished. 1 Wherein he describeth the wonderful providence of God, as well in governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his justice and mercy, 18 but especially for his loving kindness toward those that call upon him, that fear him, and love him, 21 for the which he promiseth to praise him for ever.

¶ A Psalm of David, of praise.

O MY God and King, I will extol thee, and will bless thy name for ever and ever.

2 I will bless thee daily, and praise thy name for ever and ever.

3 ^d Great is the Lord, and most worthy to be praised, and his greatness is incomprehensible.

4 Generation shall praise thy works unto ⁿ generation, and declare thy power.

5 I will meditate of the beauty of thy glorious majesty, and thy wonderful works.

6 And they shall speak of the power of thy ^f fearful acts, and I will declare thy greatness.

7 They shall break out into the mention of thy great goodness, and shall sing aloud of thy righteousness.

8 ^{* Ex. 34. 6.} The Lord is gracious and ⁿ merciful, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are over all his works.

10 All thy works praise thee, O Lord, and thy saints bless thee.

11 ^h They shew the glory of thy kingdom, and speak of thy power,

12 To cause his ^l power to be known to the sons of men, and the glorious renown of his kingdom.

13 Thy ^{* Luke 1. 33. Dan. 7. 14.} kingdom is an everlasting kingdom, and thy kingdom endureth throughout all ages.

14 The Lord upholdeth all ^k that fall, and lifteth up all that are ready to fall.

15 The eyes of ^l all wait upon thee, and thou givest them their meat in due season.

16 Thou openest thine hand and fillest all things living of ^{thy} good pleasure.

ⁿ He sheweth what sacrifices are pleasant and acceptable unto God; even praise and thanksgiving; and seeing that God still continueth his benefits toward us, we ought never to be weary in praising him for the same.

^d Hereby he declareth, that all power is subject unto God, and that no worldly promotion ought to obscure God's glory.

^e Forasmuch as the end of man's creation, and of his preservation in this life, is to praise God, therefore he requireth that not only we ourselves do this, but cause all others to do the same.

^f Of thy terrible judgments against the wicked.

^g He describeth after what sort God sheweth himself ⁿ all his creatures, though our sins have provoked his vengeance against all: to wit, merciful, not only in pardoning the sins of his elect, but in doing good even ⁿ the reprobate, albeit they cannot feel the sweet comfort of the same.

^h The praise of thy glory appeareth in all thy creatures: and tho' the wicked would obscure the same by their silence, yet the faithful are ever mindful of the same.

ⁱ He sheweth, that all things are out of order, but only where God reigneth.

^k Who being in misery and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him that reigneth in heaven, and suffer themselves to be governed by him.

^l To wit, as well of man as of beast.

^m He praiseth God, not only for that he is beneficial to all his creatures, but also in that he justly punisheth the

17 The Lord is ⁿ righteous in all his ways, and holy in all his works.

18 The Lord is near to all that call upon him: yea, to all that call upon him in ⁿ truth.

19 He will fulfil the ^o desire of them that fear him: he also will hear their cry, and will save them.

20 The Lord preserveth all them that love him: but he will destroy all the wicked.

21 My mouth shall speak the praise of the Lord, and all flesh ^p shall bless his name for ever and ever.

P S A L M CXLVI.

1 David declareth his great zeal that he hath to praise God: 3 And teacheth not to trust in man, but only in God Almighty, 7 which delivereth the afflicted, 9 defendeth the strangers, and comforteth the fatherless and the widows, 10 and reigneth for ever.

¶ Praise ye the Lord.

PRAISE thou the Lord, O my ⁿ soul.

2 I will praise the Lord during my life: as long as I have any being, I will sing unto my God.

3 Put not your trust in ^r princes, nor in the son of man, for there is no help in him.

4 His breath departeth, and he returneth to his earth: then his ^s thoughts perish.

5 Blessed is he that hath the God of Jacob for his help, whose hope is in the Lord his God,

6 Which made ^t heaven and earth, the sea, and all that therein is: which keepeth his fidelity for ever:

7 Which executeth justice ^u for the oppressed: which giveth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giveth sight to the blind: the Lord raiseth up the crooked: the Lord ^x loveth the righteous.

9 The Lord keepeth the ^y strangers: he relieveth the fatherless and widow: but he overthroweth the way of the wicked.

10 The Lord shall ^z reign for ever: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

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wicked, and mercifully examineth his by the cross, giving them strength, and delivering them.

ⁿ Which only appertaineth to the faithful: and this virtue is contrary to infidelity, doubting, impatency, and murmuring.

^o For they will ask or wish for nothing, but according to his will, 1 John 5. 14.

^p That is, all men shall be bound to praise him.

^q He stirreth up himself and all his affections to praise God.

^r That God may have the whole praise: wherein he forbiddeth all vain confidence, shewing that of nature we are more inclined to put our trust in creatures, than in God the Creator.

^s As their vain opinions, whereby they flattered themselves, and so imagined wicked enterprises.

^t He encourageth the godly to trust only in the Lord, both for that his power is able to deliver them from all dangers, and for his promise sake his will is most ready ⁿ do it.

^u Whose faith and patience for ⁿ while he trieth; but at length he punisheth the adversaries, that he may be known ⁿ be judge of the world.

^v Though he visit them by affliction, hunger, imprisonment, and such like, yet his fatherly love and pity never faileth them, yea rather to his these are signs of his love.

^y Meaning, all them that are destitute of worldly means and succour.

^z He assureth the church that God reigneth for ever, for the preservation of the same.

P S A L M CXLVII.

¶ The prophet praiseth the beauty, wisdom, power, justice, and providence of God upon all his creatures, 2 but specially upon his church, which he gathereth together after their dispersion, 19 declaring his word and judgments so unto them, as he hath done to no other people.

PRAISE ye the Lord, for it is good to sing unto our God: for it is a pleasant thing, and praise is comely.

2 The Lord doth build up ^b Jerusalem, and gather together the dispersed of Israel.

3 He healeth those that are ^c broken in heart, and bindeth up their sores.

4 He ^d counteth the number of the stars, and calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieveth the meek, and abaseth the wicked to the ^e ground.

7 Sing unto the Lord with praise: sing upon the harp unto our God,

8 Which ^f covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains:

9 Which giveth to beasts their food, and to the young ravens that ^g cry.

10 He hath no pleasure in the ^h strength of an horse, neither delighteth he in the legs of man.

11 But the Lord delighteth in them that fear him, and attend upon his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Zion.

13 For he hath made the bars of thy gates ⁱ strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the ^j flour of wheat.

15 He sendeth forth his ^k commandment upon earth, and his word runneth very ^l swiftly.

16 He giveth snow like wool, and scattereth the hoary frost like ashes.

17 He casteth forth his ice like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his wind to blow, and the waters flow.

^a He sheweth wherein we ought to exercise ourselves continually, and to take our pastime: to wit, in praising God.

^b Because the Lord is the founder of the church, it cannot be destroyed, though the members thereof be dispersed, and seem, as it were, for a time to be cut off.

^c With affliction, or sorrow for sin.

^d Though it seem to man incredible, that God should assemble his church, being so dispersed: yet nothing can be too hard to him that can number and name all the stars.

^e For the more high that the wicked climb, the greater is their fall in the end.

^f He sheweth the examples of God's mighty power, goodness, and wisdom, that we never want most just occasion to praise God.

^g For their crying is as it were a confession of their need, which cannot be relieved, but by God only: then if God shew himself mindful of the most contemptible fowls, can he suffer them to die with famine, whom he hath assured of life everlasting?

^h Though to use lawful means is both profitable and pleaseth God, yet to put our trust in them is to defraud God of his honour.

ⁱ He doth not only furnish his church with all things necessary, but preserveth also the same, and maketh it strong against all outward force.

^j His secret working in all creatures is as a commandment to keep them in order, and to give them moving and force.

^k For immediately and without resisting all things obe,

19 He sheweth his ^m word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with every nation, neither have they ⁿ known his judgments. Praise ye the Lord.

P S A L M CXLVIII.

1 He provoketh all creatures to praise the Lord in heaven and earth, and in all places, 14 specially his church, for the power that he hath given to the same, after that he hath chosen them, and joined them unto him.

¶ Praise ye the Lord.

PRAISE ye the Lord from the heaven: praise ye him in the high places.

2 Praise ye him, all ye ^o his angels: praise him, all his army.

3 Praise ye him, ^p sun and moon: praise ye him, all bright stars.

4 Praise ye him, ^q heavens of heavens, and ^r waters that be above the heavens.

5 Let them praise the name of the Lord: for he commanded, and they were created,

6 And he hath established them for ever and ever: he hath made an ordinance, which shall not pass.

7 Praise ye the Lord from the earth, ye ^s dragons and all depths:

8 ^t Fire and hail, snow and vapours, stormy wind, which execute his word:

9 Mountains and all hills, fruitful trees and all cedars:

10 Beasts and all cattle, creeping things and feathered fowls:

11 ^u Kings of the earth and all people, princes and all judges of the world.

12 Young men and maidens, also old men and children:

13 Let them praise the name of the Lord: for his name only is to be exalted, and his praise above the earth and the heavens.

14 For he hath exalted the ^v horn of his people, which is a praise for all his saints, even for the ^w children of Israel, a people that is near unto him. Praise ye the Lord.

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him.

^m As before he called God's secret working in all his creatures, his word; so he meaneth here by his word, the doctrine of life everlasting, which he hath left to his church, as a most precious treasure.

ⁿ The cause of this difference is God's free mercy, which hath elected his in his Son Christ Jesus to salvation: and his just judgment, whereby he hath appointed the reprobate to eternal damnation.

^o Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and and by their prompt obedience teach us to do our duty.

^p In that God's glory shineth in these insensible creatures, this their beauty is a continual praising of God.

^q Not that there are divers heavens, but because of the spheres and of the situation of the fixed stars and planets, he comprehendeth by this word the whole heaven.

^r That is, the rain, which is in the middle region of the air, which he here comprehendeth under the name of the heavens.

^s Meaning the great and monstrous fishes, whales, and such like.

^t Which come not by chance or fortune, but by God's appointed ordinance.

^u For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor low condition or degree can be exempted from this duty.

^v That is, the dignity, power, and glory of his church.

^w By reason of his covenant made with Abraham.

P S A L M CXLIX.

An exhortation to the church to praise the Lord, for his victory and conquest that he giveth his saints against all man's power.

Praise ye the Lord.

SING ye unto the Lord a new song: let his praise be heard in the congregation of saints.

2 Let Israel rejoice in him that made him, and let the children of Zion rejoice in their king.

3 Let them praise his name with the flute: let them sing praises unto him with the timbrel and harp.

4 For the Lord hath pleasure in his people: he will make the meek glorious by deliverance.

5 Let the saints be joyful with glory: let them sing loud upon their beds.

6 Let the high acts of God be in their mouth, and a two-edged sword in their hands,

7 To execute vengeance upon the heathen, and corrections among the people:

For his rare and manifold benefits bestowed on his church.

In that that they were preferred before all other nations, it was as a new creation, and therefore, Psalm 95. 7. they were called the sheep of God's hands.

For God, as he is the Creator of the soul and body, so will he that both two serve him, and that his people be continually subject unto him, as to their most lawful King.

He alludeth to that continual rest and quietness which they should have, if they would suffer God to rule them.

This is chiefly accomplished in the kingdom of Christ, when God's people for just causes execute God's judgments against his enemies: and it giveth no liberty to any to revenge their private injuries.

Not only the people, but the kings that were their ene-

To bind their kings in chains, and their nobles with fetters of iron,

9 That they may execute upon them the judgment that is written: this honour shall be to all his saints. Praise ye the Lord.

P S A L M CL.

An exhortation to praise the Lord without ceasing, by all manner of ways, for all his mighty and wonderful works.

Praise ye the Lord.

1 PRAISE ye God in his sanctuary: praise ye him in the firmament of his power.

2 Praise ye him in his mighty acts: praise ye him according to his excellent greatness.

3 Praise ye him in the sound of the trumpet: praise ye him upon the viol and the harp.

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

mies, should be destroyed.

Hereby God bindeth the hands and minds of all his, enterprize no further than he appointeth.

That is, in the heavens.

For his wonderful power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mighty works of God shineth.

Exhorting the people only to rejoice in praising God, he maketh mention of those instruments which by God's commandment were appointed in the old law, but under Christ the use thereof is abolished in the church.

He sheweth, that all the order of nature is bound to this duty, and much more God's children, who ought never to cease in praise him, till they be gathered into that kingdom which he hath prepared for his, where they shall sing everlasting praise.

The * PROVERBS of SOLOMON.

THE ARGUMENT.

The wonderful love of God toward his church is declared in this book: forasmuch as the sum and effect of the whole scripture is here set forth in these brief sentences, which partly contain doctrine, and partly manners, and also exhortations to both: whereof the nine first chapters are as a preface full of grave sentences and deep mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious jewel to the church, of those three thousand parables mentioned, 1 Kings 4. 32. and were gathered and committed to writing by Solomon's servants, and indited by him.

This word Proverb, or Parable, signifieth a grave and notable sentence, worthy to be kept in memory: and is sometimes taken in the evil part for a mock or scull.

CHAP. I.

1 The power and use of the word of God. 7 Of the fear of God, and knowledge of his word. 10 We may not consent to the enticings of sinners. 20 Wisdom complaineth that she is contemned. 24 The punishment of them that contemn her.

THE Parables of Solomon the son of David, king of Israel.

2 To know wisdom and instruction, to understand the words of knowledge,

3 To receive instruction to do wisely, by justice and judgment and equity,

4 To give unto the simple, sharpness of wit, and to the child knowledge and discretion.

5 A wise man shall hear, and increase in learning, and a man of understanding shall attain unto wise counsels,

6 To understand a parable, and the interpretation, the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

Pr. 111. 13.

6 Y

My

That is, what we ought to know and follow, and what we ought to refuse.

Meaning, the word of God, wherein is the only true knowledge.

To learn to submit ourselves to the correction of those that are wise.

By living justly, and rendering to every man that

which appertaineth unto him.

To such have no discretion to rule themselves

As he sheweth that these parables containing the effect of religion, touching manners and doctrine, do appertain to the simple people: so doth he declare that the same is also necessary for them that are wise and learned.

8 My son, hear thy ^a father's instruction, and forsake not thy ^b mother's teaching.

9 For they shall be ^c a comely ornament unto thine head, and ^d as chains for thy neck.

10 ¶ My son, if ^e sinners do entice thee, consent thou not.

11 If they say, Come with us, we will lay wait for ^f blood, ^g and lie privily for the innocent without a cause:

12 We will swallow them up alive like a ^h grave even whole, as those that go down into the pit.

13 We shall find also precious riches, ⁱ and fill our houses with spoil.

14 Cast in thy lot among us: we will all have one ^j purse:

15 My son, walk not thou in the way with them: refrain thy foot from their ^k path.

16 For their feet run to evil, and make haste to shed blood.

17 Certainly, as without cause the net is spread before the eyes of all that have wing:

18 So they lay wait for blood, ^l and lie privily for ^m their lives.

19 Such ⁿ are the ways of every one that is greedy of gain: he would take away the ^o life of the owners thereof.

20 ¶ Wisdom crieth without: she uttereth her voice in the ^p streets.

21 She calleth in the high ^q street, among the press in the entering of the gates, ^r and uttereth her words in the city, ^s saying,

22 O ye ^t foolish, how long will ye love foolishness? and the scornful take their pleasure in scorning? and the fools hate knowledge?

23 (Turn you at my correction: lo, I will pour out my mind unto you, ^u and make you understand my words)

24 Because I have called, and ye refused: I have stretched out mine hand, and none would regard,

25 But ye have despised all my counsel, and would none of my correction,

26 I will also ^v laugh at your destruction, ^w and mock when your fear cometh:

27 When ^x your fear cometh like sudden desolation, and your destruction shall come like ^y whirlwind: when affliction and anguish shall come upon you:

28 Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not ^z find me.

^a He speaketh this in the name of God, which is the universal Father of all creatures; or in the name of the pastor of the church, who is as a father.

^b That is, of the church, wherein the faithful are begotten by the incorruptible seed of God's word.

^c To wit, the wicked which have not the fear of God.

^d He speaketh not only of the shedding of blood with hand, but of all crafty practices which tend to the detriment of our neighbour.

^e As the grave is never satiate, so the avarice of the wicked and their cruelty hath no end.

^f He sheweth whereby the wicked are allured to join together, because they have every one part of the spoil of the innocent.

^g That is, having nothing at all to do with them.

^h He sheweth that there ⁱ is no cause to move these wicked to spoil the innocent, but their avarice and cruelty.

^j Whereby he concludeth that the covetous man is a murderer.

^k This wisdom is the eternal word of God.

^l So that none can pretend ignorance.

^m Wisdom reproveth three kinds of men, the foolish or simple, which are of ignorance; and the mockers, that cannot suffer to be taught; and the fools, which are drowned in worldly lusts, and hate the knowledge of godliness.

ⁿ This is spoken according to our capacity, signifying,

29 Because they hated knowledge, and did not chuse the fear of the Lord.

30 They would none of my counsel, ^o but ^p despised all my correction.

31 Therefore shall they eat of the ^q fruit of their own way, and be filled with their own devices.

32 For ^r ease slayeth the foolish, and the prosperity of fools destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from fear of evil.

C H A P. II.

1 Wisdom exhorteth to obey her. 5 She teacheth the fear of God. 6 She is given of God. 10 She preserveth from wickedness.

MY son, if thou wilt receive my words, and ^a hide my commandments within thee,

2 And cause thine ears to hearken unto wisdom, ^b and incline ^c thine heart to understanding,

3 (For if thou callest after knowledge, ^d and ^e criest for understanding:

4 If thou seekest her as silver, and searchest for her as for ^f treasures,

5 Then shalt thou understand the fear of the Lord, and find the ^g knowledge of God.

6 For the Lord giveth wisdom, out of his mouth ^h cometh knowledge and understanding.

7 He ⁱ preserveth the state of the righteous: ^j Or, hide the salvation.

8 That they may keep the ways of judgment: and he preserveth the way of his saints)

9 Then shalt thou understand righteousness, and judgment, and equity, ^k and every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge delighteth thy soul,

11 ^l Then shall ^m counsel preserve thee, ⁿ and understanding shall keep thee,

12 And deliver thee from the evil way, ^o and from the man that speaketh froward things,

13 ^p And from them that leave the ^q ways of righteousness to walk in the ways of darkness:

14 Which rejoice in doing evil, ^r and delight ^s in the frowardness of the wicked,

15 Whose ways are crooked, and they are lewd in their paths.

16 And it shall deliver thee from the strange ^t woman, ^u even from the stranger, which flattereth with her words.

17 Which

that the wicked which mock and jest at God's word, shall have the just reward of their mocking.

^a That is, your destruction, which thing you feared.

^b Because they sought not with an affection to God, but for ease of their own grief.

^c Shewing that without faith and obedience we cannot call upon God aright.

^d They shall feel what commodity their wicked life shall give them.

^e That is, the prosperity, and sensuality wherein they delight.

^f That is, keep them in thine heart.

^g If thou give thyself to the true knowledge of God without hypocrisy.

^h Meaning, that we must seek the knowledge of God with care and diligence.

ⁱ Shewing, that no labour must be spared.

^j This (saith he) is the true wisdom, to know and fear God.

^k The word of God shall teach thee and counsel thee how to govern thyself.

^l That is, the word of God, which is the only light, to follow their own fancies, which are darkness.

^m When they see any given to evil as they are.

ⁿ Meaning, that wisdom which is the word of God, shall preserve us from all vices: naming this vice of whoredom, whereunto man is most prone.

17 Which forsaketh the ^k guide of her youth, and forgetteth the ^l covenant of her God.

18 Surely her ^m house tendeth to death, and her paths unto ⁿ the dead.

19 All they that go unto her, return not again, neither take they hold of the ways of life.

20 Therefore walk thou in the way of good men, and keep the ways of the righteous.

21 For the just shall dwell in the ^o land, and the upright men shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

C H A P. III.

1 The word of God giveth life. 5 Trust in God. 7 Fear him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succeed well.

* Deut. 3. 1. & 32. 16.

MY son, forget not thou my law, but let thine heart [■] keep my commandments.

2 For they shall increase the length of thy ^p days and the years of life, and *thy* prosperity.

3 Let not ^q mercy and truth forsake thee: bind them on thy ^r neck, and write them upon the table of ^s thine heart.

4 So shalt thou find favour and good understanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and lean not unto thine own wisdom.

6 In all thy ways acknowledge him, and he shall direct thy ways.

7 ¶ Be not wise in thine own eyes: but fear the Lord, and depart from evil.

8 So health shall be unto thy ^t navel, and marrow unto thy bones.

9 ^u Honour the Lord with thy riches, and with the first *fruits* of all thine increase.

10 So shall thy barns be filled with abundance, and thy presses shall ^v burst with new wine.

11 ¶ My son, refuse not the chastening of the Lord, neither be grieved with his correction.

* Heb. 12. 5. Rev. 3. 19.

12 * For the Lord correcteth him whom he loveth, even [■] the father *doth* the child in *whom* he delighteth.

13 Blessed *is* the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandize thereof is better than the merchandize of silver, and the gain thereof *is better* than gold.

15 It is more precious than pearls: and all things that thou canst desire, are not to be compared unto her.

16 Length of days *is* in her right hand, ^x and in her left hand riches and glory.

17 Her ways *are* ways of pleasure, and all her paths prosperity.

18 She is ^y a tree ^z of life to them that lay hold on her, and blessed *is* he that retaineth her.

19 The Lord by wisdom hath laid the ^z foundation of the earth: and hath established the heavens through understanding.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My son, let not *these things* depart from thine eyes, *but* observe wisdom and counsel.

22 So they shall be life to thy soul, and grace unto thy [†] neck.

† Or, throat, read chap. 1. 9.

23 Then shalt thou walk safely by the way: and thy foot shall not stumble.

24 If thou sleepest, thou shalt not be afraid: and when thou sleepest, thy sleep shall be sweet.

25 Thou shalt not fear for *any* sudden fear, neither for the ^a destruction of the wicked when it cometh.

26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.

27 ¶ With-hold not the good from ^b the owners thereof, though there be power in thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to-morrow will I give *thee*, if thou *now* have it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell ^c without fear by thee.

30 ¶ Strive not with [■] man causeless, when he *hath* done thee no harm.

31 ¶ Be not ^d envious for the wicked man, neither chuse any of his ways.

32 For the froward *is* abomination unto the Lord: but his ^e secret *is* with the righteous.

33 The curse of the Lord *is* in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornful ^f he scorneth, but he giveth grace to the humble.

35 The wise shall inherit glory: but fools dishonour, *though* they be exalted.

C H A P.

^k That is, her husband, which is her head and guide to govern her, from whom she ought not to depart, but remain in his subjection.

^l Which is the promise made in marriage.

^m Her acquaintance, with her familiars and them that haunt her.

ⁿ To them that are dead in body and soul.

^o They shall enjoy the temporal and spiritual promises of God, [■] the wicked shall be void of them.

^p Long life is the blessing of God, which he giveth to his, so far forth as it is expedient for them.

^q By mercy and truth, he meaneth the commandments of the first and second table: or else the mercy and faithfulness that we ought to use toward our neighbours.

^r Keep them as [■] most precious jewel.

^s Have them ever in remembrance.

^t By this part he comprehendeth the whole body, [■] by health he meaneth all the benefits promised in the law, both corporal and spiritual.

^u As was commanded in the law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged, that God [■] the giver of all things, and that they were ready to bestow all at his commandment.

^v For to the faithful distributor God giveth in greater abundance.

^x Meaning, that he that seeketh wisdom, that is, suffereth himself to be governed by the word of God, shall have all prosperity both spiritual and temporal.

^y Which bringeth forth such fruit, that they that eat thereof, have life: and he alludeth to the tree of life in Paradise.

^z Hereby he sheweth that this wisdom, whereof he speaketh, is everlasting, because it was before all creatures, and that all things, even the whole world, were made by it.

^a For when God destroyeth the wicked, he will save his as he did Lot in Sodom.

^b Not only from them [■] whom the possession belongeth, but also thou shalt not keep it from them which have need of the use thereof.

^c That is, putteth his trust [■] in thee.

^d Desire not to be like unto him.

^e That is, his covenant and fatherly affection, which is hid and secret from the world.

^f He will shew by his plagues, that their scorns shall turn [■] their own destruction, as ch. 1. 26.

C H A P. IV.

1 *Wisdom and her fruits ought to be feared.* 14 *The way of the wicked must be refused.* 20 *By the word of God the heart, eyes, and course of life may be guided.*

HEAR, O ye children, the instruction of a father, and give ear to learn understanding.

2 For I do give you a good doctrine: therefore forsake ye not my law.

3 For I was my father's son, tender and dear in the sight of my mother.

4 When he taught me, and said unto me, Let thine heart hold fast my words: keep my commandments, and thou shalt live.

5 Get wisdom: get understanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.

7 Wisdom is the beginning: get wisdom therefore: and above all thy possession get understanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shall give a comely ornament unto thine head, for she shall give thee a crown of glory.

10 Hear, my son, and receive my words, and the years of thy life shall be many.

11 I have taught thee in the way of wisdom, and led thee in the paths of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou runnest thou shalt not fall.

13 Take hold of instruction, and leave not: keep her, for she is thy life.

14 Enter not into the way of the wicked, and walk not in the way of evil men.

15 Avoid it, and go not by it: turn from it, and pass by.

16 For they cannot sleep, except they have done evil: and their sleep departeth, except they cause *sin* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the way of the righteous shineth as the light that shineth more and more unto the perfect day.

19 The way of the wicked is as the darkness: they know not wherein they shall fall.

20 My son, hearken unto my words, incline thine ear unto my sayings,

21 Let them not depart from thine eyes, but keep them in the midst of thine heart.

22 For they are life unto those that find them, and health unto all their flesh.

23 Keep thine heart with all diligence: for thereout cometh life.

24 Put away from thee froward mouth, and put wicked lips far from thee.

25 Let thine eyes behold the right, and let thine eyelids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy ways be ordered aright.

27 Turn not to the right hand, nor to the left, but remove thy foot from evil.

C H A P. V.

3 *Woredoms forbidden, 9 and prodigality.* 15 *He willetb a man to live on his labours, and to help others.* 18 *To love his wife.* 22 *The wicked taken in their own wickedness.*

MY son, hearken unto my wisdom, and incline thine ear unto my knowledge,

2 That thou mayest regard counsel, and thy lips observe knowledge.

3 For the lips of a strange woman drop as an honeycomb, and her mouth is more soft than oil.

4 But the end of her is bitter as wormwood, and sharp as a two-edged sword.

5 Her feet go down to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are moveable: thou canst not know them.

7 Hear ye me now therefore, O children, and depart not from the words of my mouth.

8 Keep thy way far from her, and come not near the door of her house,

9 Lest thou give thine honour unto others, and thy years to the cruel:

10 Lest the stranger should be filled with thy strength, and thy labours be in the house of a stranger,

11 And thou mourn at thine end (when thou hast consumed thy flesh and thy body)

12 And say, How have I hated instruction, and mine heart despised correction!

13 And have not obeyed the voice of them that taught me, nor inclined mine ear to them that instructed me!

14 I was almost brought into all evil in the midst of the congregation and assembly.

15 Drink the water of thy cistern, and of the rivers out of the midst of thine own well.

16 Let thy fountains flow forth, and the rivers of waters in the streets.

17 But

¹ He speaketh this in the person of a preacher or minister, which is as a father unto the people, read ch. 1. 2.

² Hebrew it is *only*: for though she had three others, yet so tenderly she loved Solomon, that he was unto her as her only son.

³ Meaning, David his father.

⁴ He sheweth that we must first begin at God's word, if so be we will that other things prosper with us; contrary to the judgment of the world, which make it their last study, or else care not for it at all.

⁵ Solomon declareth, what care his father had bring him up in the true fear of God: for this was David's provision.

⁶ They shall walk at liberty, without offence.

⁷ Meaning, that to do evil, is more proper and natural to the wicked, than sleep, eat, or drink.

⁸ Gotten by wicked means and cruel oppression.

⁹ Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be joined to their head in the heavens.

⁹ That is, they shall have health of body: under which all other blessings promised in the law are contained.

¹⁰ For as the heart is either pure or corrupt, so is the whole course of man's life.

¹¹ Keep a measure in all thy doings.

¹² That is, an harlot which giveth herself to another than to her husband.

¹³ By oil and honey, he meaneth flattering and crafty enticements.

¹⁴ All her doings lead to destruction.

¹⁵ She hath ever new means to allure to wickedness.

¹⁶ That is, thy strength and goods to her that will have no pity upon thee: as is read of Samson, and the prodigal son.

¹⁷ The goods gotten by thy travail.

¹⁸ Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing up in the assembly of the godly.

¹⁹ He teacheth us sobriety, exhorting us to live of our own labours, and to be beneficial to the godly that want.

17 But let them be thine, *even* ^c thine only, and not the strangers with thee.

18 Let thy ^a fountain be blessed, and rejoice with the wife of thy ^b youth.

19 *Let her be as the loving hind and pleasant roe*: let her breasts satisfy thee at all times, and delight in her love continually.

20 For why shouldst thou [†] delight, my son, in a strange woman, or embrace the bosom of a stranger? † Or, go astray with a stranger.

21 For the ways of man *are* before the ^c eyes of the Lord, and he pondereth all his paths.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sin.

23 He shall ^d die for fault of instruction, and shall go astray through his great folly.

C H A P. VI.

1 *Instruction for sureties.* 6 *The slothful and sluggish are stirred to work.* 12 *He describeth the nature of the wicked.* 16 *The things that God hateth.* 20 *To observe the word of God.* 24 *To flee adultery.*

MY son, if thou be surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art ^e snared with the words of thy mouth: thou art *even* taken with the words of thine own mouth.

3 Do this, now my son, and deliver thyself: seeing thou art come into the hand of thy neighbour, go and humble thyself, and solicit thy friends.

4 Give no sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a doe from the hand ^f of the hunter, and as a bird from the hand of the fowler.

6 ¶ Go to the ^g pismire, O sluggard: behold her ways, and be wise.

7 For she having no guide, governor, nor ruler,

8 Prepareth her meat in the summer, and gathereth her food in harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 * *Yet a little sleep, a little slumber, ^h a little folding of the hands to sleep.* * Ch. 24. 33.

11 Therefore thy poverty cometh as one that ⁱ travelleth by the way, and thy necessity like ^j an armed man.

12 The unthrifty man, and the ^k wicked man, walketh with ^l froward mouth.

13 He maketh ^m sign with his eyes: he ⁿ signifieth with his feet: he ^o instructeth with his ^p fingers, † Heb. speaketh.

14 Lewd things *are* in his heart: he imagineth evil at all times, and raiseth up contentions,

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery.

16 ¶ These six things doth the Lord hate: yea, his soul abhorreth seven:

17 The haughty eyes, ^q lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, ^r feet that be swift in running to mischief,

19 A false witness that speaketh lyes, and him that raiseth up contentions among ^s brethren. † Or, neighbour.

20 ¶ My son, keep thy father's commandment, and forsake not thy mother's instruction.

21 Bind them alway upon ^t thine heart, and tie them about thy neck.

22 It shall lead thee when thou walkest: it shall watch for thee when thou sleepest, and when thou wakest, it shall talk with thee.

23 For the ^u commandment *is* a lantern, and instruction ^v light: and ^w corrections for instruction *are* the way of life,

24 To keep thee from the wicked woman, and from the flattery of the tongue of ^x strange woman.

25 Desire not her beauty in thine heart, neither let her take thee with her ^y eyelids.

26 For because of the whorish woman, *a man is brought to a morsel of bread, and a woman will hunt for the precious life of a man.*

27 ^z Can ^{aa} man take fire in his bosom, and his cloaths not be burnt?

28 Or, can ^{ab} man go upon coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife, shall not be innocent, whosoever toucheth her.

30 Men do not ^{ac} despise a thief, when he stealeth, to satisfy his ^{ad} soul, because he is hungry.

31 But if he be found, he shall restore sevenfold, *or he shall give all the substance of his house.*

32 But he that committeth adultery with ^{ae} woman, he ^{af} is destitute of understanding: he that doth it, destroyeth his own soul. † H. b. fail-eth in heart.

6 Z

33 He

^c Distribute them not to the wicked and infidels, but reserve them for thyself, thy family, and them that are of the household of faith.

^d Thy children shall come of thee in great abundance: shewing, that God blesteth marriage, and curseth whoredom.

^e Which thou didst marry in thy youth.

^f He declareth that except man do join to his wife both in heart and outward conversation, that he shall not escape the judgments of God.

^g Because he will not give ear to God's word, and be admonished.

^h He forbiddeth ^{aa} not to become surety ^{ab} for another, according to the rule of charity, but that we consider for whom and after what sort, so that the creditor may ^{ac} be defrauded.

ⁱ If the word of God cannot instruct thee, yet learn ^{ad} the little pismire to labour for thyself, and not to burthen others.

^j He expresseth lively the nature of the sluggards, which, though they sleep never so long, yet have never enough, but ever seek occasion thereunto.

^k That is, suddenly, and when thou lookest not for it.

^l It shall come in such sort, as thou art not able ^{aa} resist it.

^m He sheweth ^{ab} what inconvenience the idle persons and sluggards come, by calling them unthrifty, or the men of Belial, and slanderous.

ⁿ Thus all his gesture tendeth ^{ac} wickedness.

^o Meaning, the raging affections, which carry a ^{ad} way in such sort, that he cannot tell what he doth.

^p Read ch. 3. 3.

^q By the commandment, he meaneth the word of God, and by the instruction, the preaching and declaration of the same, which is committed to the church.

^r And reprehensions when the word is preached bring us ^{ae} life.

^s With her wanton looks and gesture.

^t Meaning, that she will never cease till she have brought thee ^{af} beggary, and then seek thy destruction.

^u He reproveth ^{ag} theft, but sheweth that it is not so abominable as whoredom, forasmuch as theft might be redeemed: but adultery was a perpetual infamy, and death by the law of God.

^v Meaning, for very necessity.

33 He shall find ^a a wound and dishonour, and his reproach shall never be put away.

34 For jealousy is the rage of a man: therefore he will not ^a spare in the day of vengeance.

35 He cannot bear the sight of any ransom: neither will he consent, though thou augment the gifts.

C H A P. VII.

1 *His exhortation to wisdom and to the word of God, 3 which will preserve us from the harlot, 6 whose manners are described.*

MY son, keep my words, and hide my commandments with thee.

2 Keep my commandments, and thou shalt live, and mine instruction as the ^a apple of thine eyes.

3 Bind them upon thy fingers, and write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister: and call understanding thy kinswoman,

5 That they may keep thee from the strange woman, and from the stranger that is smooth in her words.

6 **C** As I was in the window of mine house, I looked through my window,

7 And I saw among the fools, and considered among the children, a young man destitute of understanding,

8 Who passed through the street by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be black and dark.

10 And behold, there met him a woman with an harlot's ^b behaviour, and ^c subtil in her heart.

11 She is babbling and loud: whose feet cannot abide in her house.

12 Now she is without, now in the streets, and lieth in wait at every corner)

13 So she caught him and kissed him, and with an impudent face said unto him,

14 I have ^d peace-offerings: this day have I payed my vows:

15 Therefore came I forth to meet thee, that I might seek thy face: and I have found thee.

16 I have decked my bed with ornaments, ^e carpets, and laces of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a journey far off.

20 He hath taken ^f with him a bag of silver, and will come home at the day appointed.

21 Thus with her great craft she caused him to yield, and with her flattering lips she enticed him.

22 And he followed her straitways, as an ^g ox that goeth to the slaughter, and ^h as a fool to the stocks for correction,

23 Till ⁱ dart strike through his liver, as a bird hasteth to the snare, not knowing that ^j he is in danger.

24 **H**ear me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her ways: wander thou not in her paths.

26 For she hath caused many to fall down wounded, and the ^k strong men are all slain by her.

27 Her house is the way ^l unto the grave, which goeth down to the chambers of death.

C H A P. VIII.

1 *Wisdom declareth her excellency, 11 riches, 15 power, 22 eternity. 32 She exhorteth all to love and follow her.*

DO TH ^m not ⁿ wisdom cry? and understanding ^o utter her voice?

2 She standeth in the top of the high places by the way in the place of the depths.

3 She crieth beside ^p the gates before the city, at the entry of the doors,

4 O men, I call unto you, and ^q utter my voice to the children of men.

5 O ye foolish men, understand wisdom, and ye, O fools, be wise in heart.

6 Give ear, for I will speak of excellent things, and the opening of my lips shall teach things that be right.

7 For my mouth shall speak the truth, and my lips abhor wickedness.

8 All the words of my mouth are righteous: there is no lewdness nor frowardness in them.

9 They are all ^r plain to him that will understand, and strength to them that would find knowledge.

10 Receive mine instruction, and not silver, and knowledge rather than fine gold.

11 For wisdom is better than precious stones: and all pleasures are not to be compared unto her.

12 I wisdom dwell with ^s prudence, and I find forth knowledge and counsels.

13 The fear of the Lord is to hate ^t evil: as pride,

^a That is, death appointed by the law.

^b He sheweth, that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither God's law, nor the law of nature, admitteth any ransom for the adulterer.

^c By this diversity of words he meaneth, that nothing ought to be so dear unto us as the word of God, nor that we look on any thing more, nor mind any thing so much.

^d Solomon useth this parable, to declare their folly that suffer themselves to be abused by harlots.

^e He sheweth, that there was almost none so impudent, but they were afraid to be seen, and also their own consciences did accuse them, which caused them to seek the night to cover their filthiness.

^f He describeth certain conditions, which are peculiar in harlots.

^g Because that in peace-offerings, a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheer with: or else she would use some cloak of necessity, till she had gotten him in her snares.

^h Which declareth, that harlots outwardly will seem holy and religious: both because they may the better deceive

others, and also thinking by observing of ceremonies and offerings, to make satisfaction for their sins.

ⁱ Which thinketh he goeth to the pasture, goeth willingly to his own destruction.

^j Which goeth cheerfully, not knowing that he shall be chastised.

^k Neither wit nor strength can deliver them that fall into the hands of the harlot.

^l Solomon declareth that man is cause of his own perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works, to follow virtue and to flee from vice.

^m Where the people did most resort, and which was the place of justice.

ⁿ Meaning, that the word of God is easy unto all that have desire unto it, and which are not blinded by the prince of this world.

^o That is, except a man have wisdom, which is the true knowledge of God, he can neither be prudent, nor good counsellor.

^p So that he that doth not hate evil, searcheth not God.

pride, and arrogancy, and the evil way : and a mouth *that speaketh* lewd things, I do hate.

14 I have counsel and wisdom : I am understanding, *and* I have strength.

15 By me ^p kings reign, and princes decree justice.

16 By me princes rule, and the nobles, *and* all the judges of the earth.

17 I love them that love me : and they that seek me ^q early shall find me.

18 Riches and honour *are* with me : *even* ^r durable riches and righteousness.

19 My fruit is better than gold, *even* than fine gold, and my revenues *better* than fine silver.

20 I cause to walk in the way of righteousness, *and* in the midst of the paths of ^s judgment,

21 That I may cause them that love me to inherit substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way : *I was* ^t before his works of old.

23 I was set up from everlasting, from the beginning, *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountains abounding with water.

25 Before the mountains were settled : *and* before the hills, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heavens, I was ^u there, when he set the compass upon the deep :

28 When he established the clouds above, when he confirmed the fountains of the deep :

29 When he gave his decree to the sea, that the water should not pass his commandment, when he appointed the foundations of the earth,

30 Then was I with him *as* a ^v nourisher, and I was daily *his* delight, rejoicing alway before him,

31 And took my ^w solace in the compass of ^z his earth : and my delight *is* with the children of men.

32 Therefore now hearken, O children, unto me : for blessed *are they that* keep my ways.

33 Hear instruction, *and* be ye wise, and re-

fuse it not : blessed *is* the man that heareth me, watching daily at my gates, *and* giving attendance at the posts of my doors.

34 For he that findeth me, findeth life, and shall obtain favour of the Lord.

35 But he that sinneth against me, hurteth his own soul : *and* all that hate me, love death.

C H A P. IX.

1 *Wisdom calleth all to her feast.* 7 *The scorner will not be corrected.* 10 *The fear of God.* 13 *The conditions of the barlot.*

WISDOM hath built her ^a house, *and* hewn out her ^b seven pillars.

2 She hath killed her victuals, drawn her wine, and ^c prepared her table.

3 She hath sent forth her ^d maidens, *and* crieth upon the highest places of the city, *saying*,

4 Who is ^e simple, let him come hither, *and* to him that is destitute of wisdom, she saith,

5 Come, *and* eat of my ^f meat, and drink of the wine *that* I have drawn.

6 Forsake *your way*, ye foolish, and ye shall live : and walk in the way of understanding.

7 He that reproveth ^g a scorner, purchaseth to himself shame : and he that rebuketh the wicked, *getteth* himself ^h a blot.

8 Rebuke not a ⁱ scorner, lest he hate thee : *but* rebuke ^j a wise man, and he will love thee.

9 Give *admonition* to the wise, and he will be wiser : teach a righteous man, and he will increase in learning.

10 The beginning of wisdom *is* the fear of the Lord, and the knowledge of holy things *is* ^k understanding.

11 For thy days shall be multiplied by me, and the years of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for ^l thyself : *and* if thou be a scorner, thou alone shalt suffer.

13 ¶ A ^m foolish woman *is* troublesome : she *is* ignorant and knoweth nothing.

14 But she sitteth at the door of her house on a seat in the high places of the city,

15 To call them that pass by the way, that go right on their way, *saying*,

16 Who is simple, let him come hither, and

to

^p Whereby he declareth, that honours, dignity, or riches, come not of man's wisdom or industry, but by the providence of God.

^q That is, study the word of God diligently, and with a desire to profit.

^r Signifying, that he chiefly meaneth the spiritual treasures and heavenly riches.

^s For there can be no true justice or judgment, which is not directed by this wisdom.

^t He declareth hereby the divinity and eternity of this wisdom, which he magnifieth and praiseth through this book : meaning thereby the eternal Son of God, Jesus Christ our Saviour, whom St. John calleth, the word that was in the beginning, John 1. 1.

^u He declareth the eternity of the Son of God, which is meant by this word Wisdom, who was before all time, and ever present with the Father.

^v Some read, a chief worker : signifying, that this wisdom, even Christ Jesus, was equal with God his Father, and created, preserveth, and still worketh with him, as John 5. 17.

^w Whereby is declared, that the work of the creation ^z no pain, but a solace unto the wisdom of God.

^x By each he meaneth man, which is the work of God, in whom wisdom took pleasure : inasmuch ^y for man's sake, the divine Wisdom took man's nature, and dwelt among us,

and filled us with unspeakable treasures, and this is that solace and pastime whereof is here spoken.

^a Christ hath prepared him ^b church.

^b That is, many chief states and principal parts of his church, as were the patriarchs, prophets, apostles, pastors, and doctors.

^c He compareth wisdom with great princes, that keep open house, for all that come.

^d Meaning, true preachers, which are not infected with man's wisdom.

^e He that knoweth his own ignorance, and is void of malice.

^f By the meat and drink is meant, the word of God, and the ministrations of the sacraments, whereby God nourisheth his servants in his house, which is the church.

^g For the wicked will contemn him, and labour ^h defame him.

^h Meaning, them that are incorrigible, which Christ calleth dogs and swine : or he speaketh this in comparison, ⁱ that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.

ⁱ He sheweth that true understanding is, to know the will of God in his word, which is meant by holy things.

^j Thou shalt have the chief profit and commodity thereof.

^k By the foolish woman, some understand the wicked preachers,

to him that is destitute of wisdom, she faith also,

17 Stolen waters are sweet, and hid bread pleasant :

18 But he knoweth not that the dead are there, and that her guests are in the depth of hell.

C H A P. X.

In this chapter, and all that follows unto the thirtieth, the wise man exhorteth by divers sentences, which he calleth parables, to follow virtue and flee vice: and sheweth also what profit cometh of wisdom, and what hinderance proceedeth of foolishness.

The Parables of Solomon.

A Wife¹ son maketh a glad father: but a foolish son is an heaviness to his mother.

2 The treasures of² wickedness profit nothing: but righteousness delivereth from death.

3 The Lord will³ not famish the soul of the righteous: but he casteth away the substance of the wicked.

4 A⁴ slothful hand maketh poor: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the son of wisdom: but he that sleepeth in harvest is the son of confusion.

6 Blessings are upon the head of the righteous: but iniquity shall cover the mouth of the⁵ wicked.

7 The memorial of the just shall be blessed: but the name of the wicked shall⁶ rot.

8 The wise in heart will receive commandments: but the foolish in⁷ talk shall be beaten.

9 He that walketh uprightly, walketh⁸ boldly: but he that perverteth his ways shall be known.

10 He that⁹ winketh with the eye worketh sorrow, and he that is¹⁰ foolish in talk shall be beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquity covereth the mouth of the wicked.

12 Hatred stirreth up contentions: but love covereth all trespasses.

13 In the lips of him that hath understanding, wisdom is found: and¹¹ a rod shall be for the back of him that is destitute of wisdom.

14 Wise men lay up knowledge: but the mouth of the fool is¹² present destruction.

15 The rich man's goods are his¹³ strong city: but the fear of the needy is their poverty.

16 The labour of the righteous tendeth to life: but the revenues of the wicked to sin.

17 He that regardeth instruction is in the

way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inventeth slander, is¹⁴ fool.

19 In many words there cannot want iniquity: but he that refraineth his lips is wise.

20 The tongue of a just man is as fined silver: but the heart of the wicked is little worth.

21 The lips of the righteous do¹⁵ feed many: but fools shall die for want of wisdom.

22 The blessing of the Lord it maketh rich, and he doth add no¹⁶ sorrows with it.

23 It is as a pastime to¹⁷ fool to do wickedly: but wisdom is understanding to¹⁸ man.

24 That which the wicked feareth shall come upon him: but God will grant the desire of the righteous.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is as¹⁹ everlasting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that²⁰ send him.

27 The fear of the Lord increaseth the days: but the years of the wicked shall be²¹ diminished.

28 The patient abiding of the righteous shall be gladness: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the upright man: but fear shall be for the workers of iniquity.

30 The righteous shall²² never be removed: but the wicked shall not dwell in the land.

31 The mouth of the just shall be fruitful in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

C H A P. XI.

False²³ balances are an abomination unto the Lord: but a perfect²⁴ weight pleaseth him.

2 When pride cometh, then cometh²⁵ shame: but with the lowly is wisdom.

3 The uprightness of the just shall guide them: but the frowardness of the transgressors shall destroy them.

4 Riches avail not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the upright shall direct his way: but the wicked shall fall in his own wickedness.

6 The righteousness of the just shall deliver them:

preachers, who counterfeit the word of God, appeareth ver. 15. which were the words of the true preachers, as ver. 4. but their doctrine is but as stolen waters, meaning that they are but men's traditions, which are more pleasant to the flesh than the word of God: and therefore they themselves boast thereof.

¹ That is, wickedly gotten.

² Though he suffer the just want for a time, yet he will send him comfort in due season.

³ When their wickedness shall be discovered, they shall be as dumb, and not know what to say.

⁴ Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortal.

⁵ He that beareth a fair countenance, and imagineth mischief in his heart, chap. 6. 13.

⁶ For the corruption of his heart is known by his talk. That is, God will find him out to punish him.

⁷ And so maketh him bold to do evil, whereas poverty bridleth the poor from many evil things.

⁸ For they speak truth, and edify many by exhortations, admonitions, and counsel.

⁹ Meaning, that all worldly things bring care and sorrow; whereas they that feel the blessings of God, have none.

¹⁰ He is but a trouble and grief to him that setteth him about any business.

¹¹ The time of their prosperity shall be short because of their great fall, though they seem to live long.

¹² They enjoy in this life, by faith and hope, their everlasting life.

¹³ Under this word he condemneth all false weights, measures and deceit.

¹⁴ When he forgetteth himself, and thinketh he be exalted above his vocation, then God bringeth him to confusion.

¹⁵ Heb. store.

¹⁶ Ezek. 7. 19.

them: but the transgressors shall be taken in their own wickedness.

7 When a wicked man dieth, his hope perisheth, and the hope of the unjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his ^cstead.

9 An ^d hypocrite with his mouth hurteth his neighbour: but the righteous shall be delivered by knowledge.

10 In the prosperity of the righteous, the city ^erejoiceth: and when the wicked perish, there is joy.

† Or, prosperity. 11 By the † blessing of the righteous the city is exalted: but it is subverted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of understanding will ^fkeep silence.

13 He that goeth about as a slanderer, discovereth a secret: but he that is of a faithful heart, concealeth a matter.

14 Where no counsel is, the people fall: but where many ^gcounsellors are, there is health.

15 He shall be sore vexed, that is surety for a ^hstranger; and he ⁱthat hateth suretyship, is sure.

† Or, modest. 16 A † gracious woman attaineth honour, and the strong men attain riches.

† Or, neighbour. 17 He that is merciful ^krewardeth his own soul: but he that troubleth his own † flesh is cruel.

18 The wicked worketh a deceitful work: but he that soweth righteousness shall receive a sure reward.

19 As righteousness leadeth to life: so he that followeth evil seeketh his own death.

20 They that are of a froward heart, are abomination to the Lord: but they that are upright in their way, are his delight.

21 ^lThough hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.

22 As a jewel of gold in a swine's snout: so is a fair woman which † lacketh discretion.

† Or, is of uncomely behaviour. 23 The desire of the righteous is only good: but the hope of the wicked ^mis indignation.

24 There is that scattereth, ⁿand is more increased: but he that spareth more ^othan is right, surely cometh to poverty.

† Heb. the soul of blessing shall be made fat. 25 The † liberal person shall have plenty: and he that watereth, shall also have rain.

26 He that withdraweth the corn, the people will curse him: but blessing shall be upon the head of him that ^pselleth corn.

27 He that seeketh good things, getteth fa-

vour: but he that seeketh evil, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leaf.

29 He that troubleth his own ^qhouse, shall inherit the wind, and the fool shall be ^rservant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that ^swinneth souls is wise.

31 Behold, the righteous shall be ^trecompensed in the earth: how much more the wicked and the sinner!

C H A P. XII.

HE that loveth instruction, loveth knowledge: but he that hateth correction is a fool.

2 A good man getteth favour of the Lord: but the man of wicked imaginations will he condemn.

3 A man cannot be established by wickedness: but the ^uroot of the righteous shall not be moved.

4 A † virtuous woman is the crown of her husband: but she that maketh him ashamed, is as corruption in his bones. † Heb. strong or painful.

5 The thoughts of the just are right: but the counsels of the wicked are deceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will ^vdeliver them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be de-
fied.

9 He that is despised, ^xand is his own servant, is better than he that boasteth himself and lacketh bread:

10 A righteous man ^yregardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of † understanding. *Ch. 28. 19.

12 The wicked desireth the ^znet of evils: but the ^aroot of the righteous giveth fruit. † Or, defence.

13 The evil man is snared by the wickedness of his lips, but the just shall come out of adversity.

14 A man shall be satiate with good things by the fruit of his mouth, and the recompence of a man's hands shall God give unto him.

15 The way of a fool is ^bright in his own eyes: but he that heareth counsel is wise.

7 A

16 A

^c That is, shall enter into trouble.

^d A dissembler that pretendeth friendship, but is a private enemy.

^e The country is blessed, where there are godly men, and they ought to rejoice when the wicked are taken away.

^f Will not make light report of others.

^g Where God giveth store of men of wisdom and counsel.

^h Whose conversation he knoweth not.

ⁱ He that doth not without judgment, and consideration of the circumstances, put himself in danger, chap. 6. 1.

^k Is both good to himself, and to others.

^l Though they make never so many friends, they think themselves never so sure, yet they shall not escape.

^m They can look for nothing but God's vengeance.

ⁿ Meaning, them that give liberally, whom God blesseth.

^o That is, the niggard.

^p That provideth for the use of them that are in necessity.

^q The covetous men, that spare their riches in the hinder-

of their families, shall be deprived thereof miserably.

^r For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God.

^s That is, bringeth them to the knowledge of God.

^t Shall be punished as he deserveth, 1 Pet. 4. 18.

^u They are so grounded in the favour of God, that their root shall prosper continually.

^v As their conscience is upright, so shall they be able to speak for themselves against their accusers.

^w The poor man that is contemned, and yet liveth of his travail.

^x Is merciful, even to the very beast that doth him service.

^y Continually imagineth means how to do harm to others.

^z Meaning, their heart within, which is upright and doth good to all.

^a He slandereth in his own conceit, and condemneth all others in respect of himself.

16 A fool in a day shall be known by his anger: but he that covereth shame is wise.

17 He that speaketh truth will shew righteousness: but a false witness *useth* deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lips of truth shall be stable for ever: but a lying tongue *varieth* incontinently.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace shall be joy.

21 There shall none iniquity come to the just: but the wicked are full of evil.

22 The lying lips are an abomination to the Lord: but they that deal truly are his delight.

23 A wise man concealeth knowledge: but the heart of the fools publisheth foolishness.

24 The hand of the diligent shall bear rule: but the idle shall be under tribute.

25 Heaviness in the heart of man doth bring it down: but a good word rejoiceth it.

26 The righteous is more excellent than his neighbour: but the way of the wicked will deceive them.

27 The deceitful man roasteth not that he took in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path-way there is no death.

CHAP. XIII.

A Wise son will obey the instruction of his father; but a scorner will hear no rebuke.

2 A man shall eat good things by the fruit of his mouth: but the soul of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

4 The sluggard lusteth, but his soul hath nought: but the soul of the diligent shall have plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousness preserveth the upright of life: but wickedness overthroweth the sinner.

7 There is that maketh himself rich, and hath nothing: and that maketh himself poor, having great riches.

8 A man will give his riches for the ransom of his life: but the poor cannot hear the reproach.

9 The light of the righteous rejoiceth: but the candle of the wicked shall be put out.

^a Which bridleth his affections.

^b Which seek nothing more than to provoke others to anger.

^c That is, words of comfort, or a chearful mind, which is declared by his words, rejoiceth a man, as a covetous mind lusteth him.

^d That is, more liberal in giving.

^e Although he get much by unlawful means, yet will he not spend it upon himself.

^f If he use his tongue to God's glory, and the profit of his neighbour, God shall bless him.

^g He ever desireth, but taketh no pains to get any thing.

^h For his poverty, he is not able to escape the threatenings which the cruel oppressors use against him.

ⁱ When as every man contendeth to have the preheminance, and will not give place to another.

^k That is, goods evil gotten.

^l That is, with his own labour.

10 Only by pride doth man make contention: but with the well-advised is wisdom.

11 The riches of vanity shall diminish: but he that gathereth with the hand shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commandment, he shall be rewarded.

14 The instruction of a wise man is as the well-spring of life, to turn away from the snares of death.

15 Good understanding maketh acceptable but the way of the disobedient is hated.

16 Every wise man will work by knowledge: but a fool will spread abroad folly.

17 A wicked messenger falleth into evil: but a faithful ambassador is preservation.

18 Poverty and shame is to him that refuseth instruction: but he that regardeth correction shall be honoured.

19 A desire accomplished delighteth the soul: but it is an abomination to fools to depart from evil.

20 He that walketh with the wise, shall be wise: but a companion of fools shall be afflicted.

21 Affliction followeth sinners: but unto the righteous God will recompense good.

22 The good man shall give inheritance unto his childrens children: and the riches of the sinner is laid up for the just.

23 Much food is in the field of the poor: but the field is destroyed without discretion.

24 He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.

25 The righteous careth to the contentment of his mind: but the belly of the wicked shall want.

CHAP. XIV.

A Wise woman buildeth her house: but the foolish destroyeth it with her own hands.

2 He that walketh in his righteousness, feareth the Lord: but he that is lewd in his ways, despiseth him.

3 In the mouth of the foolish is the rod of pride: but the lips of the wise preserve them.

4 Where no oxen are, there the crib is empty: but much increase cometh by the strength of the ox.

5 A faithful witness will not lye: but a false record will speak lyes.

6 A scorner seeketh wisdom, and findeth it not:

^a Meaning, the word of God, whereby he is admonished of his duty.

^b Bringeth many inconveniences both to himself and to others.

^c As he is partaker of their wickedness and beareth with their vices, so shall he be punished alike as they are.

^d Read Job 27. 16, 17.

^e God blesteth the labour of the poor; and consumeth their goods which are negligent, because they think they have enough.

^f That is, taketh pains to profit her family, and to do that which concerneth her duty in her house.

^g That is, in uprightness of heart, and without hypocrisy.

^h His proud tongue shall cause him to be punished.

ⁱ By the ox is meant labour, and by the crib the barn.

^k meaning, without labour there is no profit.

^l For the maintenance of his own ambition, and not for God's glory, as Simon Magus.

not: but knowledge is easy to him that will understand

7 Depart from the foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent is to understand his way: but the foolishness of the fools is deceit.

9 The fool maketh mock of sin: but among the righteous there is favour.

10 The heart knoweth the bitterness of his soul, and the stranger shall not meddle with his joy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

* Ch. 16. 25. 12 There is way that seeketh right to a man, but the issues thereof are the ways of death.

13 Even in laughing the heart is sorrowful, and the end of that mirth is heaviness.

14 The heart that declineth shall be satiate with his own ways: but a good man shall depart from him.

15 The foolish will believe every thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from evil: but a fool rageth, and is careless.

17 He that is hasty to anger, committeth folly, and a busy-body is hated.

† Heb. the sea of imagination. 18 The foolish do inherit folly: but the prudent are crowned with knowledge.

19 The evil shall bow before the good, and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the friends of the rich are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poor, is blessed.

22 Do not they err that imagine evil? but to them that think on good things, shall be mercy and truth.

23 In all labour there is abundance: but the talk of the lips bringeth only want.

24 The crown of the wise is their riches, and the folly of fools is foolishness.

25 A faithful witness delivereth souls: but a deceiver speaketh lies.

26 In the fear of the Lord is an assured strength, and his children shall have hope.

27 The fear of the Lord is as a well-spring of life, to avoid the snares of death.

28 In the multitude of the people is the honour of a king, and for the want of people cometh the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but he that is of an hasty mind exalteth folly.

† Or, body. 30 A sound heart is the life of the flesh: but envy is the rotting of the bones.

* Ca. 17. 5. 31 He that oppresseth the poor, reproveth him that made him: but he honoureth him that hath mercy on the poor.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding, and is known in the midst of fools.

34 Justice exalteth a nation, but sin is shame for the people. † Or, and the mercy of the people is a sacrifice for sin.

35 The pleasure of a king is in a wise servant: but his wrath shall be toward him that is lewd.

C H A P. XV.

A Soft answer putteth away wrath: but grievous words stir up anger. * Ch. 25. 15.

2 The tongue of the wise useth knowledge aright: but the mouth of fools babbleth out foolishness. * Ver. 28.

3 The eyes of the Lord in every place behold the evil and the good.

4 A wholesome tongue is as a tree of life: but the frowardness thereof is the breaking of the mind.

5 A fool despiseth his father's instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise do spread abroad knowledge: but the heart of the foolish doth not so.

8 The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteousness.

10 Instruction is evil to him that forsaketh the way, and he that hateth correction shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the sons of men!

12 A scorner loveth not him that rebuketh him, neither will he go unto the wise.

13 A joyful heart maketh cheerful countenance: but by the sorrow of the heart the mind is heavy. * Ch. 27. 22.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of the fool is fed with foolishness.

15 All the days of the afflicted are evil: but a good conscience is continual feast. † Heb. heart. * Pi. 37. 16.

16 Better is a little with the fear of the Lord, than great treasure and trouble therewith.

17 Better is a dinner of green herbs where love is, than a stalled ox and hatred therewith.

18 An angry man stirreth up strife: but he that is slow to wrath, appeaseth strife. * Ch. 27. 22.

19 The way of a slothful man is as an hedge of thorns: but the way of the righteous is plain.

20 A

^y Doth not know the grievousness thereof, nor God's judgments against the same.

^z As a man's conscience is witness of his own grief: so another cannot feel the joy and comfort, which a man feeleth in himself.

^a He sheweth that the allurements unto sin seemeth sweet, but the end thereof is destruction.

^b He that forsaketh God, shall be punished, and weary of his sins, wherein he delighteth.

^c If this come not daily to pass, must consider that it is because of our sins, which let God's working.

^d That is, the strength of a king standeth in many people.

^e Forasmuch as they are convicted thereby, and put to silence.

^f For though they have much, yet it is full of trouble and care.

^g That thing is abominable before God, which the wicked think to be most excellent, and whereby they think most to be accepted.

^h He that swerveth from the word of God, cannot abide to be admonished.

ⁱ There is nothing so deep, or secret, that can be hid from the eyes of God, much less men's thoughts.

^k That is, he ever findeth some let or stay, and dare not go forward.

20 * A wife son rejoiceth a father: but a foolish man despiseth his mother.

21 Foolishness is joy to him that is destitute of understanding: but a man of understanding talketh uprightly.

22 Without counsel thoughts come to nought: but in the multitude of counsellors there is steadfastness.

23 A joy cometh to a man by the answer of his mouth: and how good is a word in due season!

24 The way of life is on high to the prudent, to avoid from hell beneath.

25 The Lord will destroy the house of the proud men: but he will establish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure have pleasant words.

27 He that is greedy of gain, troubleth his own house: but he that hateth gifts, shall live.

28 The heart of the righteous studieth to answer: but the wicked man's mouth babbleth evil things.

29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart, and a good name maketh the bones fat.

31 The ear that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction despiseth his own soul: but he that obeyeth correction getteth understanding.

33 The fear of the Lord is the instruction of wisdom: and before honour goeth humility.

C H A P. XVI.

THE preparations of the heart are in man: but the answer of the tongue is of the Lord.

1 All the ways of a man are clean in his own eyes: but the Lord pondereth the spirits.

2 † Commit thy works unto the Lord, and thy thoughts shall be directed.

3 The Lord hath made all things for his own sake: yea, even the wicked for the day of evil.

4 All that are proud in heart, are an abomination to the Lord: though hand join in hand, he shall not be unpunished.

5 By mercy and truth iniquity shall be forgiven, and by the fear of the Lord they depart from evil.

6 When the ways of a man please the Lord, he will make also his enemies at peace with him.

7 * Better is a little with righteousness, than great revenues without equity.

9 The heart of man purposeth his way, but the Lord doth direct his steps.

10 A divine sentence shall be in the lips of the king: his mouth shall not transgress in judgment.

11 * A true weight and balance are of the Lord: all the weights of the bag are his work. ^{Ch. 11. 1.}

12 It is an abomination to kings to commit wickedness: for the throne is established by justice.

13 Righteous lips are the delight of kings, and the king loveth him that speaketh right things.

14 The wrath of a king is as messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance is life: and his favour is as a cloud of the latter rain.

16 * How much better is it to get wisdom than gold! and to get understanding, is more to be desired than silver. ^{Dent. 10. 24. Ch. S. 12}

17 The path of the righteous is to decline from evil: and he keepeth his soul, that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, than to divide the spoils with the proud.

20 He that is wise in his business, shall find good: and he that trusteth in the Lord, he is blessed. ^{Pf. 125. 1.}

21 The wise in heart shall be called prudent: and the sweetness of the lips shall increase doctrine.

22 Understanding is well-spring of life unto them that have it: and the instruction of fools is folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Fair words are as a honeycomb, sweetness to the soul, and health to the bones.

25 * There is a way that seemeth right unto man, but the issues thereof are the ways of death. ^{Ch. 14. 12.}

26 The person that travaileth, travaileth for himself: for his mouth craveth it of him. ^{† Heb. betwixt upon him.}

27 A wicked man diggeth up evil, and in his lips is like burning fire.

28 A froward person soweth strife: and a tale-teller maketh division among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to devise wickedness: he moveth his lips, and bringeth evil to pass.

31 Age

¹ Read ch. 11. 14.

² If we will that our talk be comfortable, we must wait for time and season.

³ That is, wholesome and profitable to the hearers.

⁴ That suffereth himself to be admonished by God's word, which bringeth life: and so amendeth.

⁵ Meaning, that God exalteth none, but them that are truly humbled.

⁶ He derideth the presumption of man, who dare attribute to himself any thing, as to prepare his heart, or such like, seeing that he is not able to speak a word, except God give it him.

⁷ He sheweth hereby, that man flattereth himself in his doings, calling that virtue which God termeth vice.

⁸ So that the justice of God shall appear to his glory, even in the destruction of the wicked.

⁹ Their upright and repenting life shall be taken that their sins are forgiven.

¹⁰ He sheweth the folly of man, which thinketh that his ways are in his own hand, and yet is not able to remove one foot, except God give force.

¹¹ If they be true and just, they are God's work, and he delighteth therein: but otherwise, if they be false, they are the work of the devil, and to their condemnation that use them.

¹² They are appointed by God to rule according to equity and justice.

¹³ That is, he findeth out many means to execute his wrath.

¹⁴ Which is most comfortable to the dry ground.

¹⁵ The sweet words of consolation, which come forth of a godly heart.

¹⁶ Either that which the wicked teach others, or else it is folly to teach them that are malicious.

¹⁷ For he consumeth himself and others.

¹⁸ With his whole endeavour he laboureth to bring his wickedness to pass.

31 Age is a crown of glory, *when* it is found in the way of ^a righteousness.

32 He that is slow unto anger, is better than the mighty man: and he that ruleth his own mind, *is better* than he that winneth a city.

33 The lot is cast into the lap: but the whole disposition thereof *is of* ^a the Lord.

C H A P. XVII.

BBETTER is a dry morsel, if peace *be* with it, than an house full of ^b sacrifices with strife.

^a Eccles. 10. 29. 2 * A discreet servant shall have rule over a lewd son, and he shall divide the ^b heritage among the brethren.

3 *As is* the fining pot for silver, and the furnace for gold, so the Lord trieth the hearts.

4 The wicked giveth heed to false lips, and a liar hearkeneth to the naughty tongue.

^a Ch. 14. 31. 5 * He that mocketh the poor, reproacheth him that made him: and he that rejoiceth at destruction, shall not be unpunished.

6 Children's children are the crown of the elders: and the glory of the children *are* their fathers.

^a Ps. 112. 10. 7 † High talk becometh not a fool, much less lying talk a prince.

8 A reward *is as* a stone pleasant in the eyes of them that have it: it prospereth whithersoever it ⁱ turneth.

9 He that covereth a transgression, seeketh love: but he that repeateth a matter, separateth the ^k prince.

10 A reproof entereth more into him that hath understanding, than an hundred stripes into a fool.

11 A seditious ^a person seeketh only evil, and a cruel ⁱ messenger shall be sent against him.

12 *It is better* for a man to meet a bear robbed of her whelps, than a ^a fool in his folly.

^a Rom. 12. 17. 13 * He that rewardeth evil for good, evil shall not depart from his house.

^a Thell 5. 15. ^a Pat. 9. ^a Isa. 5. 23. 14 The beginning of strife *is as* one that openeth the waters: therefore before the contention be meddled with, leave off.

15 * He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

16 Wherefore is there ^a ^a price in the hand of the fool to get wisdom, and *he hath* no heart?

17 A friend loveth ^a all times: and ^a a brother is born for adversity.

18 A man destitute of understanding ^a toucheth the hand, and becometh surety for his neighbour.

19 He loveth transgression that loveth strife: and he that exalteth his ^a gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath ^a naughty tongue, shall fall into evil.

21 He that begetteth a fool, *getteth* himself sorrow, and the father of a fool can have no joy.

22 * A joyful heart causeth good health: but ^a a sorrowful mind drieth the bones. ^a Ch. 15. 13.

23 A wicked man taketh a gift out of the ^a bosom to wrest the ways of judgment.

24 * Wisdom *is* in the face of him that hath understanding: but the eyes of a fool *are* in ^a the ^a corners of the world. ^a Eccles. 2. 14. & 8. 1.

25 A foolish son is a grief unto his father, and ^a ^a heaviness unto her that bare him. ^a Ch. 10. 2.

26 Surely it is not good to condemn the just, nor that the princes should smite *such* ⁱ for equity.

27 He that hath knowledge, spareth his words, and a man of understanding *is of* an excellent spirit.

28 Even ^a fool (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

C H A P. XVIII.

FOR the desire *thereof* he will ^a separate himself to seek it, and occupy himself in all wisdom.

2 A fool hath no delight in understanding: but that his heart may be ^a discovered.

3 When the wicked man cometh, then cometh ^a contempt, and with the vile man reproach.

4 The words of a man's mouth *are like* ^a deep waters, and the well-spring of wisdom *is like* a flowing river.

5 It is not good to ^a accept the person of the wicked, to cause the righteous to fall in judgment.

6 A fool's lips comewith strife, and his mouth calleth for stripes.

7 A fool's mouth *is* his own destruction, and his lips *are* a snare for his soul.

8 The words of ^a tale-bearer *are* as flatterings, and they go down into the ^a bowels of the belly.

9 He also that is slothful in his work, is even the brother of him that is ^a great waster.

10 The name of the Lord *is* ^a strong tower: the righteous runneth ^b unto it, and is exalted.

11 * The rich man's riches *are* his strong ^a city: and ^a an high wall in his imagination. ^a Ch. 10. 15.

7 B

12 Before

^a That is, when it is joined with virtue: or else the older that the wicked are, the ^a they ^a be abhorred.

^b So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God, which shall ^a to pass.

^c For whereas were many sacrifices, there were many portions given ^a the people, wherewith they feasted.

^d That is, shall be made governor over the children.

^e The reward hath great force to gain the hearts of men.

^f He that admonisheth the prince of his fault, maketh ^a his enemy.

^g By the messenger, is meant such means as God useth to punish the rebels.

^h Wheroby he meaneth the wicked in his rage, who hath no fear of God.

ⁱ What availeth it the wicked to be rich, seeing he setteth not his mind to wisdom?

^j So that he is more than a friend, even a brother, that

helpeth in time of adversity.

^a Read ch. 6. 1.

^b Lifteth up himself above his degree.

^c That is, secretly, and out of the bosom of the rich.

^d That is, wander to and fro, and seek not after wisdom.

^e For their well-doing.

^f He that loveth wisdom will separate himself from all impediments: and give himself wholly to seek it.

^g That is, that ^a may talk licentiously of whatsoever cometh to mind.

^h Meaning, such ^a contemneth all others.

ⁱ Which ^a never be drawn empty, but bring ever profit.

^j That is, to favour him and support him.

^k They are soon believed, and enter most deeply.

^l He sheweth what is the refuge of the godly against all troubles.

- 12 * Before destruction the heart of a man is haughty, and before glory *gottē* lowliness.
- 13 He that answereth a matter before he hear it, it is folly and shame unto him.
- 14 The spirit of a man will sustain his infirmity: but a wounded spirit, who can bear it?
- 15 A wise heart getteth knowledge, and the ear of the wise seeketh learning.
- 16 A man's gift ^a enlargeth him, and leadeth him before great men.
- 17 * He that is first in his own cause, is just: then cometh his neighbour, and maketh inquiry of him.
- 18 The lot ^b causeth contentions to cease, and maketh a partition among the mighty.
- 19 A brother offended is harder to win than a strong city, and their contentions are like the bars of a palace.
- 20 With the fruit of a man's mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.
- 21 Death and life are in the power of the tongue, and they that love it, shall eat the fruit thereof.
- 22 He that findeth a ^c wife, findeth a good thing, and receiveth favour of the Lord.
- 23 The poor speaketh *with* prayers: but the rich answereth roughly.
- 24 A man that hath friends, ought to shew himself friendly: for a friend is nearer ^d than a brother.

C H A P. XIX.

- * **B**ETTER * is the poor that walketh in his uprightneſs, than he that abuſeth his lips, and is a fool.
- 2 For without knowledge the mind is not good, and he that halteth with his feet sinneth.
- 3 The foolishness of a man perverteth his way, and his heart fretteth against the Lord.
- 4 Riches gather many friends: but the poor is separated from his neighbour.
- * **5** A false witness shall not be unpunished: and he that speaketh lyes shall not escape.
- 6 Many reverence the face of the prince, and every man is friend to him that giveth gifts.
- 7 All the brethren of the poor do hate him: how much more will his friends depart from him? though he be instant ^e with words, yet they will not.
- 8 He that possesseth understanding, ^f loveth his own soul, and keepeth wisdom to find goodness.
- 9 A false witness shall not be unpunished: and he that speaketh lyes, shall perish.

- 10 * Pleasure is not comely for a fool, much less for a servant to have rule over princes.
- 11 The discretion of a man deferreth his anger: and his glory is ^g to pass by an offence.
- 12 * The king's wrath is like the roaring of a lion: but his favour is like the dew upon the grass.
- 13 * A foolish son is the calamity of his father, and the contentions of a wife are like a continual ^h dropping.
- 14 Houſe and riches are the inheritance of the fathers: but ⁱ a prudent wife cometh of the Lord.
- 15 Slothfulness causeth to fall asleep, and a deceitful person shall be famished.
- 16 He that keepeth the commandment, keepeth his own soul: but he that despiseth his ways shall die.
- 17 He that hath mercy upon the poor, lendeth unto the Lord: and the Lord will recompense him that which he hath given.
- 18 Chasten thy son while there is hope, and let not thy soul spare for his murmuring.
- 19 A man of much anger shall suffer punishment: and though thou deliver him, yet will his anger come again.
- 20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
- 21 Many devices are in a ^j man's heart: but the counsel of the Lord shall stand.
- 22 That that is to be desired of a man, is his ^k goodness, and a poor man is better than a liar.

23 The fear of the Lord *leadeth* to life: and he that is filled *therewith*, shall continue, and shall not be visited with evil.

- 24 * The slothful hideth his hand in his bosom, and will not put it to his mouth again.
- 25 * Smite a scorner, and the foolish will beware: and reprove the prudent, and he will understand knowledge.
- 26 He that destroyeth his father, or chaſteth away his mother, is a lewd and shameful child.
- 27 My son, hear no more the instruction that causeth to err from the words of knowledge.
- 28 A wicked witness mocketh at judgment, and the mouth of the wicked ^l swalloweth up iniquity.
- 29 But judgments are prepared for the scorn-ers, and stripes for the back of the fools.

C H A P. XX.

WINE * is a mocker, and strong drink is raging: and whosoever is deceived thereby is not wise.

2 The

^a The mind can well bear the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustain. Getteth him liberty to speak, and favour of them that are next in estimation.

^b He that speaketh first, is best heard of the wicked judge, but when his adversary inquireth out the matter, it turneth to his shame.

^c If a controversy cannot otherwise be decided, it is best to call lots, to know whose the thing shall be.

^d Appeareth their controversy, which are so stout that they cannot otherwise be pacified.

^e Which for the strength thereof will not bow nor yield. By the using of the tongue well or evil, cometh the fruit thereof either good or bad.

^f He that is joined with a virtuous woman in marriage, is blessed of the Lord, as ch. 19. 14.

^g That is, oftentimes such are found which are more ready to do pleasure, than he that is more bound by duty.

^h To have comfort of them.

ⁱ He that is upright in judgment, findeth favour of God. The free use of things are not to be permitted to him that cannot use them aright.

^j That is, to cover it by charity, and to do therein as may most serve to God's glory.

^k As rain that droppeth and rotteeth the house.

^l Though for a time he give place to counsel, yet soon after will he give place to his raging affections.

^m Man's device shall not have success, except God govern it, whose purpose is unchangeable.

ⁿ That is, that he be honest: for the poor man that is honest, is to be esteemed above the rich, which is not virtuous.

^o That is, the simple and ignorant men learn, when they see the wicked punished.

^p Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats and drinks.

^q By wine here is meant him that is given to wine, and so by strong drink.

Ch. 19. 12. 2 * The fear of the king *is* like the roaring of a lion: he that provoketh him unto anger, sinneth against his own soul.

3 *It is* a man's honour to cease from strife: but every fool will be meddling.

4 The slothful will not plow, because of winter: *therefore* shall he beg in summer, but have nothing.

5 The counsel in the heart of ^a man *is like* deep waters: but a man that hath understanding, will draw it out.

6 Many men will boast, every one of his own goodness: but who can find a faithful man?

7 He that walketh in his integrity, *is* just: and blessed shall his children be after him.

8 A king that sitteth in the throne of judgment, ^a chaleteth away all evil with his eyes.

9 * Who can say, I have made mine heart clean, I am clean from my sin?

10 Divers † weights, and divers measures, both ^b these are even abomination unto the Lord.

11 A child also is known by his doings, whether his work be pure and right.

12 The Lord hath made both these, even the ear to hear, and the eye to see.

13 Love not sleep, lest thou come unto poverty: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge *are* a precious jewel.

Ch. 27. 13. 16 * Take his ^c garment that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweet to a man: but afterward his mouth shall be filled with gravel.

18 Establish thy thoughts by counsel: and by counsel make war.

Ch. 11. 13. 19 He that goeth about *as* a slanderer, discovereth * secrets: therefore meddle not with him that flattereth with his lips.

Exod. 21. 17. Lev. 20. 9. Matt. 15. 4. 20 * He that curseth his father or his mother, his light shall be put out in obscure darkness.

21 An heritage *is* hastily gotten at the beginning, but the end thereof shall not be blessed.

Deut. 32. 35. Ch. 1. 13. & 24. 29. Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9. Ch. 11. 1. & ver. 12. Jer. 10. 23. 22 Say not thou, * I will recompense evil: but wait upon the Lord, and he shall save thee.

23 * Divers weights *are* an abomination unto the Lord, and deceitful balances *are* not good.

24 * The steps of man *are ruled* by the Lord: how can a man then understand his own way?

25 It is a destruction for a man to ^d devour

that which is sanctified, and after the vows to inquire.

26 A wise king scattereth the wicked, and causeth the ^e wheel to turn over them.

27 The ^f light of the Lord *is* the breath of man, and searcheth all the bowels of the belly.

28 * Mercy and truth preserve the king: for his throne shall be established with mercy.

29 The beauty of young men *is* their strength, and the glory of the aged *is* the grey head.

30 ^g The blueness of the wound serveth to purge the evil, and the stripes within the bowels of the belly.

C H A P. XXI.

THE ^h king's heart *is* in the hand of the Lord, *as* the rivers of waters: he turneth it whithersoever it pleaseth him.

2 Every * way of ⁱ man *is* right in his own eyes: but the Lord pondereth the hearts.

3 * To do justice and judgment, is more acceptable to the Lord than sacrifice.

4 A haughty look and a proud heart, *which is* the † ^j light of the wicked, is sin.

5 The thoughts of the diligent *do* surely bring abundance: but ^k whosoever is hasty, cometh surely to poverty.

6 * The gathering of treasures by a deceitful tongue, *is* vanity tossed to and fro of them that seek death.

7 The ^l robbery of the wicked shall destroy them: for they have refused to execute judgment.

8 The way of some *is* perverted and it ange: but of the pure man, his work *is* right.

9 * It is better to dwell in the corner of the house-top, than with a contentious woman in a † wide house.

10 The soul of the wicked wisheth evil: and his neighbour hath no favour in his eyes.

11 ^m When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.

12 The righteous ⁿ teacheth the house of the wicked: but God overthroweth the wicked for their evil.

13 He that stoppeth his ear at the crying of the poor, he shall also cry and not be heard.

14 A ^o gift in secret pacifieth anger, and a gift in the bosom great wrath.

15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

16 A man that wandereth out of the way of wisdom, shall remain in the congregation of the dead.

17 He that loveth pastime shall be ^p poor man: and he that loveth wine and oil shall not be rich.

18 The

* Kings 8. 46. 2 Chron. 36. Eccles. 7. 22. 1 John 1. 8. 1 Thess. 5. 22. 1 Peter 2. 1. 1 Kings 16. 2. Mich. 6. 8. Ch. 13. 11. Ch. 19. 13. & 25. 24. Or, in a great family. Or, ploughing.

^a Putteth his life in danger.
^b It is hard to find out: for it is ⁱ deep waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners.
^c Where righteous judgment is executed, there sin ceaseth, and vice dare not appear.
^d Read chap. 16. 11.
^e Teach him wit, that he cast not himself rashly into danger.
^f That is, to apply it, or take it to his own use, which was appointed to God's, and then inquire how they may be exempted from the fault.
^g Which was ⁱ kind of punishment then used.
^h The word of God giveth life unto man, and causeth ^j to see and try the secrets of our dark hearts, Heb. 4. 12.
ⁱ Sharp punishment that pierceth even the inward parts is profitable for the wicked, to bring them to amendment.
^j Though kings seem to have all things at commandment, yet are they not able to bring their own purposes to pass any otherwise than God hath appointed: much less are inferiors able.
^k That is, the thing whereby he is guided, or which he bringeth forth as the fruit of his work.
^l He that goeth rashly about his business, and without counsel.
^m He meaneth this chiefly of judges and princes, which leave that vocation whereunto God hath called them, and pillage their subjects to maintain their lusts.
ⁿ Read ch. 19. 25.
^o Though the godly admonish them, both by words and example of life, yet the wicked will not amend, till God destroy them.
^p To do a pleasure to the angry man pacifieth him.

18 The wicked shall be a ransom for the just, and the transgressor for the righteous.

19 It is better to dwell in the wilderness, than with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and oil: but a foolish man devoureth it.

21 He that followeth after righteousness and mercy, shall find life, righteousness, and glory.

22 A wise man goeth up into the city of the mighty, and casteth down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from afflictions.

24 Proud, haughty, and scornful is his name, that worketh in his arrogancy wrath.

25 The desire of the slothful slayeth him: for his hands refuse to work.

26 He coveteth evermore greedily: but the righteous giveth, and spareth not.

27 The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

28 A false witness shall perish: but he that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the just, he will direct his way.

30 There is no wisdom, neither understanding, nor counsel against the Lord.

31 The horse is prepared against the day of battle: but salvation is of the Lord.

C H A P. XXII.

A Good name is to be chosen above great riches, and loving favour is above silver, and above gold.

2 The rich and poor meet together: the Lord is the maker of them all.

3 A prudent man seeth the plague, and hideth himself: but the foolish go on still, and are punished.

4 The reward of humility, and the fear of God is riches, and glory, and life.

5 Thorns and snares are in the way of the froward: but he that regardeth his soul, will depart far from them.

6 Teach a child in the trade of his way, and when he is old, he shall not depart from it.

7 The rich ruleth the poor, and the borrower is servant to the man that lendeth.

8 He that soweth iniquity shall reap affliction, and the rod of his anger shall fail.

9 He that hath a good eye, he shall be blessed: for he giveth of his bread unto the poor.

7 God shall cause that to fall on their own heads, which they intended against the just, by delivering the just, and putting the wicked in their places.

8 Meaning, abundance of all things.

9 Wisdom overcometh strength and confidence in worldly things.

10 He thinketh to live by wishing and desiring all things, but will take no pains to get aught.

11 He that boldly testifies the truth that he hath heard.

12 Which cometh by well-doing.

13 Live together, and have need the one of the other.

14 That is, the punishment which is prepared for the wicked, and seeth to God for succour.

15 Bring him up virtuously, and he shall so continue.

16 His authority, whereby he did oppress others, shall be taken from him.

17 He that is merciful and liberal.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 He that loveth pureness of heart for the grace of his lips, the king shall be his friend.

12 The eyes of the Lord preserve knowledge: but he overthroweth the words of the transgressor.

13 The slothful man saith, A lion is without, I shall be slain in the street.

14 The mouth of a strange woman is as a deep pit: he with whom the Lord is angry shall fall therein.

15 Foolishness is bound in the heart of a child: but the rod of correction shall drive it away from him.

16 He that oppresseth the poor to increase himself, and giveth unto the rich, shall surely come to poverty.

17 Incline thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For it shall be pleasant if thou keep them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may be in the Lord, I have shewed thee this day: thou therefore take heed.

20 Have I not written to thee three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of truth, to answer the words of truth to them that send to thee?

22 Rob not the poor because he is poor, neither oppress the afflicted in judgment:

23 For the Lord will defend their cause, and spoil the soul of those that spoil them.

24 Make no friendship with an angry man, neither go with the furious man,

25 Lest thou learn his ways, and receive destruction to thy soul.

26 Be not thou of them that touch the hand, nor among them that are surety for debts.

27 If thou hast nothing to pay, why causyest thou that he should take thy bed from under thee?

28 Thou shalt not remove the ancient bounds which thy fathers have made.

29 Thou seest that a diligent man in his business standeth before kings, and standeth not before the base sort.

C H A P. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put the knife to thy throat, if thou be a man given to appetite.

3 Be

4 He sheweth, that princes should use their familiarity whose conscience is good, and their talk wise and goodly.

5 Favour them that love knowledge.

6 He derideth them that invent vain excuses, because they would not do their duty.

7 So God punisheth one sin by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

8 He is naturally given unto it.

9 He sheweth what the end of wisdom is: to wit, to direct us to the Lord.

10 That is, sundry times.

11 Have not to do with him that is not able to rule his affections: for he would hurt thee by his evil conversation.

12 Which rashly put themselves in danger for others, as ch. 6. 1, 2.

13 Eat with sobriety.

14 Bide thine appetite, as it were by force and violence.

3 Be not desirous of his ^a dainty meats : for it is a deceivable meat.

4 Travail not too much to be rich : but cease from thy ^a wisdom.

5 Wilt thou cast thine eyes upon it, which is nothing ? for riches taketh her to her wings as an eagle, and flieth into the heaven.

6 Eat thou not the bread of him that hath an ^a evil eye, neither desire his dainty meats.

7 For ^a though he thought it in his heart, so will he say unto thee, Eat and drink : but his heart is not with thee.

^a Thou shalt vomit thy ^a morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speak not in the ears of a fool : for he will despise the wisdom of thy words.

^a Deut. 27. 17. Ch. 22. 28. 10 ^a Remove not the ancient bounds, and enter not into the fields of the fatherless.

11 For he that redeemeth them is mighty : He will ^a defend their cause against thee.

12 Apply thine heart to instruction, and thine ears to the words of knowledge.

^a Ch. 13. 24. & 19. 13. 13 ^a With-hold not correction from the child : if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliver his soul from ^a hell.

15 My son, if thine heart be wise, mine heart shall rejoice, and I also.

16 And my reins shall rejoice, when thy lips speak righteous things.

^a Pf. 37. 1. Ch. 24. 1. 17 ^a Let not thine heart be envious against sinners : but let it be in the fear of the Lord continually.

18 For surely there is an end, ^a and thy hope shall not be cut off.

19 O thou, my son, hear, and be wise, and guide thine heart in the ^a way.

^a Heb. wine litters. † Devourers of flesh. 20 Keep not company with [†] drunkards, nor with [†] gluttons,

21 For the drunkard and the glutton shall be poor, and the sleeper shall be clothed with rags.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy ^a the truth, but sell it not : likewise wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice, and he that begetteth ^a wife child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me ^a thine heart, and let thine eyes delight in my ways.

^a Ch. 22. 14. 27 ^a For a whore is as a deep ditch, and a strange woman is as a narrow pit.

^a Ch. 7. 13. 28 ^a Also she lieth in wait as for a prey, ^a and she increaseth the transgressors among men.

29 To whom is woe ? to whom is sorrow ? to whom is strife ? to whom is murmuring ? to

whom are wounds without cause ? and to whom is the redness of the eyes ?

30 Even to them that tarry long at the wine ; ^a them that go ^a and seek mixt wine.

31 Look not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth down pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine ^a eyes shall look upon strange women, and thine heart shall speak lewd things.

34 And thou shalt be as one that sleepeth in the midst of the ^a sea, and ^a he that sleepeth on the top of the mast.

35 They have stricken me, shalt thou say, but I was not sick : they have beaten me, but I knew not when I awoke : therefore will I ^b seek it yet still.

C H A P. XXIV.

B ^a not thou envious against evil men, ^a neither desire to be with them ; ^a Pf. 37. 1. Ch. 23. 17.

2 For their heart imagineth destruction, and their lips speak mischief.

3 Through wisdom is an house builded, and with understanding it is established :

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong : for ^a of understanding increaseth his strength :

6 ^a For with counsel thou shalt enterprise thy ^a war, and in the multitude of them that can give counsel is health. ^a Ch. 20. 18.

7 Wisdom is high to a fool : therefore he cannot open his mouth in the ^a gate.

^a He that imagineth to do evil, men shall call him an author of wickedness.

9 The wicked thought of ^a fool is sin, and the scorner is ^a abomination to men.

10 If thou be ^a faint in the day of adversity, thy strength is small.

11 Deliver them that are drawn ^a to death : and wilt thou not preserve them that are led to be slain ?

12 If thou say, Behold, we know not of it : he that pondereth the hearts, doth not he understand it ? and he that keepeth thy soul, knoweth he it not ? will not he also recompense every ^a according to his works ?

13 My son, eat ^a honey, for it is good : and the honey-comb, for it is sweet unto thy mouth :

14 So shall the knowledge of wisdom be unto thy soul, if thou find it, and there shall be ^a end, and thine hope shall not be cut ^a off. ^a Or, reward.

15 Lay no wait, O wicked man, against the house of the righteous, and spoil not his resting place :

7 C

16 For

^a For oft-times the rich, when they bid their inferiors ^a their tables, it is not for the love they bear them, but for their own secret purposes.

^a Bestow not the gifts that God hath given thee, to get worldly riches.

^a That is, covetous ; as contrary, ^a good eye is taken for liberal, as ch. 22. 9.

^a He will not cease till he hath done thee some harm, and his flattering words shall come to no use.

^a That is, from destruction.

^a The prosperity of the wicked shall not continue.

^a In the observation of God's commandments.

^a Spare no costs for truth's sake, neither depart from it for any gain.

^a Give thyself wholly to wisdom.

^a She seduceth many, and causeth them ^a offend God.

^a Which by art make wine stronger, and more pleasant.

^a That is, drunkenness shall bring thee ^a whoredom.

^a In such great danger shalt thou be.

^a Though drunkenness make them ^a insensible than beasts, yet ^a they ^a refrain.

^a In the place where wisdom should be shewed.

^a Man hath no trial of his strength, till he be in troubles.

^a None can be excused, if he help ^a the innocent when he is in danger.

^a As honey is sweet and pleasant ^a the taste, so wisdom is to the soul.

^{Ch. 22. 9.} 24 * It is better to dwell in a corner of the house-top, than with a contentious woman in a wide house.

25 As are the cold waters to a weary soul, so is good news from a far country.

26 A righteous man falling down before the wicked, is like a troubled well, and a corrupt spring.

^{Eccles. 3. 22.} 27 It is not good to eat much honey : * fo to search their own glory is not glory.

28 A man that refraineth not his appetite, is like a city which is broken down, and without walls.

C H A P. XXVI.

AS the snow in the summer, and as the rain in the harvest are not meet, so is honour unseemly for a fool.

2 As the sparrow by flying, and the swallow by flying escape, so the curse that is causeless shall not come.

3 Unto the horse belongeth a whip, to the ass a bridle, and a rod to the fool's back.

4 Answer not a fool according to his foolishness, lest thou be like him.

^{H. b. cys.} 5 Answer a fool according to his foolishness, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool, is as he that cutteth off his feet, and drinketh iniquity.

7 As they that lift up the legs of the lame, so is a parable in a fool's mouth.

8 As the closing up of a precious stone in an heap of stones, so is he that giveth glory to a fool.

9 As a thorn standing up in the hand of a drunkard, so is a parable in the mouth of fools.

10 The Excellent that formed all things, both rewardeth the fool, and rewardeth the transgressors.

^{Pet. 2. 22.} 11 * As a dog turneth again to his own vomit, so a fool turneth to his foolishness.

12 Seest thou a man wise in his own conceit? more hope is of a fool than of him.

13 The slothful man saith, A lion is in the way : a lion is in the streets.

14 As the door turneth upon the hinges, so doth the slothful man upon his bed.

^{Ch. 19. 24.} 15 The slothful hideth his hand in his bosom, and it grieveth him to put it again to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that can render a reason.

17 He that passeth by, and meddleth with the strife that belongeth not unto him, is as one that taketh a dog by the ears.

18 As he that feigneth himself mad, casteth firebrands, arrows, and mortal things,

19 So dealeth the deceitful man with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 As the coal maketh burning coals, and

wood a fire, so the contentious man is apt to kindle strife.

22 * The words of a tale-bearer are as flatterings, and they go down into the bowels of the belly. ^{Ch. 18. 8.}

23 As silver-dross overlaid upon a potsherd, so are burning lips, and an evil heart.

24 He that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.

25 Though he speak favourably, believe him not : for there are seven abominations in his heart.

26 Hatred may be covered by deceit : but the malice thereof shall be discovered in the congregation.

27 * He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shall return unto him. ^{Eccles. 20. 8.}

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruin.

C H A P. XXVII.

BOAST not thyself of to-morrow : thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth : a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty : but a fool's wrath is heavier than them both.

4 Anger is cruel, and wrath is raging : but who can stand before envy?

5 Open rebuke is better than secret love.

6 The wounds of a lover are faithful, and kisses of an enemy are pleasant.

7 * The person that is full, despiseth an honeycomb : but unto the hungry soul every bitter thing is sweet. ^{Job 6.}

8 As a bird that wandereth from her nest, so is a man that wandereth from his own place.

9 As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel.

10 Thine own friend and thy father's friend, forsake thou not : neither enter into thy brother's house in the day of thy calamity : for better is a neighbour that is near, than a brother far off.

11 My son, be wise, and rejoice mine heart, that I may answer him that reproacheth me.

12 * A prudent man seeth the plague, and hideth himself : but the foolish go on still, and are punished.

13 * Take his garment that is surety for a stranger, and a pledge of him for the stranger. ^{Ch. 20. 16.}

14 He that praileth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse. ^{Heb. blessing.}

15 * A continual dropping in the day of rain, and a contentious woman, are alike. ^{Ch. 19. 13. & 27. 9.}

16 He that hideth her, hideth the wind, and she is as the oil in his right hand, that uttereth itself.

17 Iron

^e And so is in danger.
^f Consent not unto him in his doings.
^g Reprove him as the matter requireth.
^h To wit, of the messenger whom he sendeth.
ⁱ That is, receiveth damage thereby.
^k Whereby he both hurteth himself and others.
^l Meaning God.
^m For the fool will rather be counselled than he : also the fool sinneth of ignorance, and the other of malice.
ⁿ Read chap. 22. 13.
^o Which dissembleth himself to be that he is not.

^p They will soon break out, and utter themselves.
^q Meaning many : he useth the number certain for the uncertain.
^r In the assembly of the godly.
^s Delay not the time, but take occasion when it is offered.
^t For the envious are obstinate, and cannot be reconciled.
^u They are flattering, and seem friendly.
^v Trust not any worldly help in the day of thy trouble.
^w Read chap. 22. 3.
^x Hastily, and without cause.

17 Iron sharpeneth iron, so doth man sharpen the face of his friend.

18 He that keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth upon his master shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The grave and destruction can never be full, so the eyes of man can never be satisfied.

21 As is the fining pot for silver, and the furnace for gold, so is every man according to his dignity.

22 Though thou shouldest bray fool in mortar among wheat brayed with pestle, yet will not his foolishness depart from him.

23 Be diligent to know the state of thy flock, and take heed of thy herds:

24 For riches remain not alway, nor the crown from generation to generation.

25 The hay discovereth itself, and the grass appeareth, and the herbs of the mountains are gathered.

26 The lambs are for thy cloathing, and the goats are the price of the field.

27 And let the milk of the goats be sufficient for thy food, for the food of thy family, and for the substance of thy maids.

C H A P. XXVIII.

THE wicked flee when none pursueth: but the righteous are bold as a lion.

1 For the transgression of the land there are many princes thereof: but by a man of understanding and knowledge, a realm likewise endureth long.

2 A poor man, if he oppress the poor, is like the raging rain that leaveth no food.

3 They that forsake the law, praise the wicked: but they that keep the law, set themselves against them.

4 Wicked men understand not judgment: but they that seek the Lord, understand all things.

5 * Ch. 19. 1. Better is the poor that walketh in his uprightness, than he that perverteth his ways, though he be rich.

6 He that keepeth the law, is child of understanding: but he that feedeth the gluttons, shameth his father.

7 He that increaseth his riches by usury and interest, gathereth them for him that will be merciful unto the poor.

8 He that turneth away his ear from hearing the law, even his prayer shall be abominable.

9 He that causeth the righteous to go astray by an evil way, shall fall into his own pit, and the upright shall inherit good things.

10 The rich man is wise in his own conceit: but the poor that hath understanding, can try him.

11 * Ch. 29. 2. When righteous men rejoice, there is

One haughty man provoketh another to anger.

There is no difference between them by nature, but only the grace of God maketh the difference.

That is, he is either known to be ambitious and glorious, or humble and modest.

This declareth the great goodness of God towards man, and the diligence that he requireth of him for the preservation of his gifts.

Because their own conscience accuseth them.

The state of the commonwealth is oftentimes changed.

For God will take away the wicked usurer, and give his goods to him that shall bestow them well.

great glory: but when the wicked come up, the man is tried.

12 He that hideth his sins, shall not prosper: but he that confesseth and forsaketh them, shall have mercy.

13 Blessed is the man that feareth alway: but he that hardeneth his heart shall fall into evil.

14 As a roaring lion, and an hungry bear, so is wicked ruler over the poor people.

15 A prince destitute of understanding is also great oppressor: but he that hateth covetousness, shall prolong his days.

16 A man that doth violence against the blood of a person, shall flee unto the grave, and they shall not stay him.

17 He that walketh uprightly, shall be saved: but he that is froward in his ways, shall once fall.

18 He that tilleth his land shall be satisfied with bread: but he that followeth the idle, shall be filled with poverty. * Ch. 12. 11.

19 A faithful man shall abound in blessings: and he that maketh haste to be rich, shall not be innocent. * Ch. 13. 11. & 20. 21.

20 To have respect of persons is not good, for that man will transgress for a piece of bread.

21 A man with wicked eye hasteth to riches, and knoweth not that poverty shall come upon him.

22 He that rebuketh a man shall find more favour at the length than he that flattereth with his tongue.

23 He that robbeth his father and mother, and faith, It is no transgression, is the companion of a man that destroyeth.

24 He that is of proud heart, stirreth up strife: but he that trusteth in the Lord, shall be fat.

25 He that trusteth in his own heart, is a fool: but he that walketh in wisdom, shall be delivered.

26 He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many curses.

27 When the wicked rise up, men hide themselves: but when they perish, the righteous increase. * Ch. 29. 2.

C H A P. XXIX.

A MAN that hardeneth his neck when he is rebuked, shall suddenly be destroyed, and cannot be cured.

1 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people sigh. * Ch. 23. 12. & 8. † Or, are increased.

2 A man that loveth wisdom, rejoiceth his father: but he that feedeth harlots, wasteth his substance. * Luke 15. 13.

3 A king by judgment maintaineth the country: but a man receiving gifts, destroyeth it.

5 A

Because it is not of faith, which is grounded of God's word, or law, which the wicked contemn.

And judge that he is not wise.

He is known by his doings to be wicked.

Which standeth in awe of God, and is afraid to offend him.

For he can never be satisfied, but ever oppresseth and spoileth.

None shall be able to deliver him.

He will be abused for nothing.

Meaning, him that is covetous.

Shall have all things in abundance.

5 A man that flattereth his neighbour, ^aspreadeth ^bnet for his steps.

6 In the transgression of an evil man is his ^csnare: but the righteous doth sing and rejoice.

7 The righteous knoweth the cause of the poor: but the wicked regardeth not knowledge.

8 Scornful men bring ^dcity into ^esnare: but wise men turn away wrath.

9 If ^fwise man contend with ^gfoolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is upright: but the just have care of his soul.

11 A fool poureth out all his mind: but ^hwise man keepeth it in till afterward.

12 Of ⁱprince that hearkeneth to lyes, all his servants are wicked.

13 ^jThe poor and the usurer meet together, and the Lord lighteneth both their eyes.

14 ^kA king that judgeth the poor in truth, his throne shall be established for ever.

15 The rod and correction give wisdom: but ^lchild set at liberty, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he will give thee rest, and will give pleasure to thy soul.

18 ^mWhere there is no vision, the people decay: but he that keepeth the law is blessed.

19 A ⁿservant will not be chastised with words: though he understand, yet he will not ^oanswer.

20. Seeft thou ^pman hasty in his matters? there is more hope of a fool, than of him

21 He that delicately bringeth up his servant from youth, at length he will be even as his son.

22 ^qAn angry ^rman stirreth up strife, and a furious man aboundeth in transgression.

23 ^sThe pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thief, hateth his own soul: he heareth cursing, and declareth it not.

25 The fear of ^tmen bringeth a ^usnare: but he that trusteth in the Lord, shall be exalted.

26 Many do seek the face of the ruler: but every man's ^vjudgment cometh from the Lord.

27 A wicked man is abomination to the just: and he that is upright in his way, is abomination to the wicked.

C H A P. XXX.

^wTo bumble ourselves in consideration of God's works.

5 The word of God is perfect. 11 Of the wicked and hypocrites. 15 Of the things that are never satiate. 18 Of others that are wonderful.

^a He that giveth ear to the flatterer is in danger, ^bthe bird is before the fowler.

^c He is ever ready to fall into the snare that he layeth for others.

^d He can bear ^eadmonition, in what sort soever it is spoken.

^f Where there are ^gfaithful ministers of the word of God.

^h He that is of ⁱservile and rebellious nature.

^j He that feareth man more than God, falleth into a snare, and is destroyed.

^k He needeth not to flatter the ruler; for what God hath appointed, that shall come to him.

^l Who ^man excellent ⁿin virtue and knowledge in the time of Solomon.

^o Which were Agur's scholars or friends.

The words of ^pAgur the son of Jakeh.

THE prophesy which the man spake unto Ithiel, ^qto ^rIthiel and Ucal.

^sSurely I am more ^tfoolish than any man, and have ^unot the understanding of a man in me;

3 For I have not learned wisdom, ^vnor attained to the knowledge of holy things.

4 Who hath ascended up to ^wheaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in ^xgarment? Who hath established all the ends of the world? What is his name, and what is his son's name, if thou canst tell?

5 ^yEvery word of God is pure: he is ^zshield to those that trust in him.

6 ^{aa}Put nothing unto his words, lest he reprove thee, and thou be found a liar.

7 Two ^{ab}things have I required of thee: deny ^{ac}me them not before I die.

8 Remove far from me vanity and lyes: give me not poverty nor riches: feed me with food convenient for me,

9 Lest I be full, and deny thee, and say, ^{ad}Who is the Lord? or, lest I be poor and steal, and take the name of my God in vain:

10 Accuse not a servant unto his master; lest he curse thee, ^{ae}when thou hast offended.

11 There is ^{af}generation that curseth their father, and doth not bless their mother.

12 There is a generation that ^{ag}is pure in their own conceit, and yet ^{ah}not washed from their filthiness.

13 There is ^{ai}generation whose eyes are haughty, and their eyelids ^{aj}lifted up.

14 There is a generation whose teeth are as swords, and their jaws ^{ak}knives to ^{al}cut up the afflicted out of the earth, and the poor from among men.

15 The horse-leach hath two ^{am}daughters, which cry, Give, give. There be three things which will not be satisfied: yea, four, that say not, It is enough.

16 The grave, and the barren womb, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh ^{an}his father, and despiseth the instruction of ^{ao}his mother, let the ravens ^{ap}of the valley pick it out, and the young eagles ^{aq}eat it.

18 There be three things hid from me: yea, four that I know not.

19 The way of an eagle in the air, the way of a serpent upon a stone, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such is the way also of an adulterous woman: she eateth and ^{ar}wipeth her mouth, and saith, I have not committed iniquity.

7 D

21 For

^a Herein he declareth his great humility, who would not attribute any wisdom ^bhimself, but all unto God.

^c Meaning, ^dknow the secrets of God, as though he would say, No.

^e He maketh this request to God.

^f Meaning, that they that put their trust in their riches, forget God, and that by ^gmuch wealth men have an occasion ^hthe same.

ⁱ In accusing him without cause.

^j The leach hath two forks in her tongue, which here he calleth her ^kdaughters, whereby she sucketh the blood, and is never satiate, ^lso are the covetous extortioners insatiable.

^m Which haunt in the valley for carions.

ⁿ She hath her desires, and after counterfeiteth ^othough she ^pan honest woman.

* Ch. 22. 2.

* Ch. 20. 28.

† Or, regard.

* Ch. 15. 18.

* Job 22. 29.

* Ps. 19. 8.

* Deut. 34.

2.

and 22. 32.

21 For three things the earth is moved: yea, for four it cannot sustain itself.

22 For a servant when he reigneth, and a fool when he is filled with meat,

23 For the hateful woman when she is married, and for a hand-maid that is heir to her mistress.

24 There be four small things in the earth, yet they are wise and full of wisdom.

25 The pismires a people not strong, yet prepare they their meat in summer:

26 The conies a people not mighty, yet make they their houses in the rock:

27 The grasshopper hath no king, yet go they forth all by bands:

28 The spider taketh hold with her hands, and is in kings palaces.

29 There be three things that order well their going: yea, four are comely in going.

30 A lion, which is strong among beasts, and turneth not at the sight of any:

31 A lusty grey hound, and a goat, and a king against whom there is no rising up.

32 If thou hast been foolish in lifting thyself up, and if thou hast thought wickedly, lay thine hand upon thy mouth.

33 When one churneth milk, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

C H A P. XXXI.

1 He exhorteth to chastity and justice, 20 and sheweth the conditions of a wise and worthy woman.

1 The words of King Lemuel: The prophecy which his mother taught him.

2 **W**HAT, my son! and what, the son of my womb! and what, O son of my desires!

3 Give not thy strength unto women, nor thy ways, which is to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink,

5 Lest he drink and forget the decree, and change the judgment of all the children of affliction.

6 Give ye strong drink unto him that is ready to perish, and wine unto them that have grief of heart.

7 Let him drink that he may forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb, in the cause of all the children of destruction.

9 Open thy mouth: judge righteously, and judge the afflicted, and the poor.

10 Who shall find a virtuous woman? for her price is far above the pearls.

11 The heart of her husband trusteth in her, and he shall have no need of spoil.

12 She will do him good, and not evil, all the days of her life.

13 She seeketh wool and flax, and laboureth cheerfully with her hands,

14 She is like the ships of merchants: she bringeth her food from afar.

15 And she riseth whilst it is yet night: and giveth the portion to her household, and the ordinary to her maids.

16 She considereth a field, and getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She seeleth that her merchandize is good: her candle is not put out by night.

19 She putteth her hands to the wheel, and her hands handle the spindle.

20 She stretcheth out her hand to the poor, and putteth forth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with scarlet.

22 She maketh herself carpets: fine linen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the elders of the land.

24 She maketh sheets, and selleth them, and giveth girdles unto the merchant.

25 Strength and honour is her clothing, and and in the latter day she shall rejoice.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She overseeth the ways of her household, and eateth not the bread of idleness.

28 Her children rise up, and call her blessed: her husband also shall praise her, saying,

29 Many daughters have done virtuously: but thou surmountest them all.

30 Favour is deceitful, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands, and let her own works praise her in the gates.

E C C L E.

¹ These commonly abuse the state whereunto they are called.

² Which is married to her master after the death of her mistress.

³ They contain great doctrine and wisdom.

⁴ If man be not able to compass these common things by his wisdom, we cannot attribute wisdom to man, but folly.

⁵ Make a stay, and continue not in doing evil.

⁶ That is, of Solomon, who was called Lemuel, that is, of God, because God had ordained him to be king over Israel.

⁷ The doctrine which his mother Bath-sheba taught him.

⁸ By this often repetition of one thing, she declareth her motherly affection.

⁹ Meaning, that women are the destruction of kings, if they haunt them.

¹⁰ That is, the king must not give himself to wantonness, and neglect his office, which is to execute judgment.

¹ For wine doth comfort the heart, Psalm 104. 15.

² Defend their cause that are not able to help themselves.

³ He shall not need to use any unlawful means to gain his living.

⁴ She prepareth their meat betimes.

⁵ She purchaseth it with the gains of her travail.

⁶ In the assemblies and places of judgment.

⁷ After that he had spoken of the apparel of the body, he declareth the apparel of the spirit.

⁸ Her tongue is a book whereby one might learn many good things: for she delighteth to talk of the word of God.

⁹ That is, do her reverence.

¹⁰ Confess her diligent labours, and commend her therefore.

¹¹ Forasmuch as the most honourable are clad in the apparel that she made.

ECCLESIASTES, or the PREACHER.

THE ARGUMENT.

Solomon, as **Preacher**, and one that desired to instruct all in the way of salvation, describeth the deceivable vanities of this world: that man should not be addicted to any thing under the sun, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity either in knowledge, or in pleasures, or in dignity and riches, shewing that man's true felicity consisteth in that, that he is united with God, and shall enjoy his presence: so that all other things must be rejected, save inasmuch as they further us to attain to this heavenly treasure; which is sure and permanent, and cannot be found in any other save in God alone.

CHAP. I.

All things in this world are full of vanity; and of
endurance. 13 **All man's wisdom is but folly**
and grief.

THE words of the **Preacher**, the son of David, king in Jerusalem.

2 **Vanity of vanities, saith the Preacher: vanity of vanities, all is vanity.**

3 **What remaineth unto man in all his travail, which he suffereth under the sun?**

4 **One generation passeth, and another generation succeedeth: but the earth remaineth forever.**

5 **The sun riseth, and the sun goeth down, and draweth to his place, where he riseth.**

6 **The wind goeth toward the south, and compasseth toward the north: the wind goeth round about, and returneth by his circuits.**

7 **All the rivers go into the sea, yet the sea is not full: for the rivers go unto the place, whence they return and go.**

All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 **What is it that hath been? That that shall be: and what is it that hath been done? That which shall be done: and there is no new thing under the sun.**

10 **Is there any thing whereof one may say, Behold this, it is new? it hath been already in the old time that was before us.**

11 **There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.**

12 **I, the Preacher, have been king over Israel in Jerusalem,**

13 **And I have given mine heart to search**

and find out wisdom by all things that are done under the heaven: (this sore travail hath God given to the sons of men, to humble them thereby)

14 **I have considered all the works that are done under the sun, and behold, all is vanity and vexation of spirit.**

15 **That which is crooked, none can make straight: and that which faileth cannot be numbered.**

16 **I thought in mine heart; and said, Behold, I am become great, and excel in wisdom all them that have been before me in Jerusalem: and mine heart hath seen much wisdom and knowledge.**

17 **I have given mine heart to know wisdom and knowledge, madness and foolishness: I knew also that this is vexation of the spirit.**

18 **For in the multitude of wisdom is much grief: and he that increaseth knowledge, increaseth sorrow.**

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanity. 15 **The wise and the fool have both one end touching the bodily death.**

I Said in mine heart, Go to now, I will prove thee with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanity.

2 **I said of laughter, Thou art mad: and of joy, What is this that thou doest?**

3 **I sought in my heart to give myself to wine, and lead mine heart in wisdom, and to take hold of folly, till I might see where is that goodness of the children of men, which they enjoy under the sun the whole number of the days of their life:**

4 **I**

^a Solomon is here called **Preacher**, or **that assembleth the people**, because he teacheth the true knowledge of God, and how men ought to pass their life in this transitory world.

^b He condemneth the opinions of all men that set felicity in any thing but in God alone, seeing that in this world all things are as vanity and nothing.

^c Solomon doth not condemn man's labour or diligence, but sheweth that there is no full contentment in any thing under the heaven, nor in any creature, forasmuch as all things are transitory.

^d One man dieth after another, and the earth remaineth longest, even to the last day, which yet is subject to corruption.

^e By the sun, wind and rivers, he sheweth, that the greatest labour and longest hath an end, and therefore there be no felicity in this world.

^f The sea which compasseth all the earth, filleth the veins thereof, the which pour out springs and rivers into the sea again.

^g He speaketh of times and seasons, and things done in them, which, as they have been in times past, so come they to pass again.

^h He proveth that if any could have attained to felicity in this world by labour and study, he chiefly should have obtained it, because he had gifts and aids of God thereunto above all other.

ⁱ Man of nature hath desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, humble man, and to teach him depend only upon God.

^j Man is not able by all his diligence to cause things to go otherwise than they do: neither can he number the faults that he committed, much less remedy them.

^k That is, vain things which served man's pleasure wherein is no commodity, but grief and trouble of conscience. ^l Wisdom and knowledge cannot be come by without great pain of body and mind: for when a man hath attained to the highest, yet is his mind not fully content: therefore in this world is no true felicity.

^m Solomon maketh this discourse with himself, though he would try whether there were contentment in ease and pleasures.

ⁿ Albeit I gave myself to pleasures, yet I thought to keep wisdom, and the fear of God in mine heart, and govern mine affairs by the same.

4 I have made my great works: I have built me houses: I have planted me vineyards.

5 I have made me gardens and † orchards, and planted in them trees of all fruit.

6 I have made me cisterns of water, to water therewith the woods that grow with trees,

7 I have gotten servants and maids: and had children ^{born} in the ^{house}: also I had great possession of beeves and sheep above all that were before me in Jerusalem.

I have gathered unto me also silver and gold, and the chief treasures of kings and provinces: I have provided me men-singers and women-singers, and the ^{delights} of the sons of men, ^{as a woman} taken captive, and women taken captives.

9 And I was great, and increased above all that were before me in Jerusalem: also my wisdom ^{remained} with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any joy: for mine heart rejoiced in all my labour: and this was my ^{portion} of all my travail.

11 Then I looked on all my works that mine hands had wrought, and on the travail that I had laboured to do: and behold, all ^{is} vanity, and vexation of the spirit: and there is no profit under the sun.

12 ¶ And I turned ^{to} behold ^{wisdom}, and madness, and folly: (for who is the man that † will come after the king in things which men now have done?)

† Or, compare with the king.

13 Then I saw that there is profit in wisdom, more than in folly: as the light is more excellent than darkness.

• Prov. 17. 24

14 * For the wise man's ^{eyes} are in his head, but the fool walketh in darkness: yet I know also that the same ^{condition} falleth to them all.

15 Then I thought in mine heart, It befalleth unto me ^{it} befalleth to the fool, why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanity.

16 For there shall be ^{no} remembrance of the wise, nor of the fool ^{for ever}: for that that now is, in the days ^{to} come shall all be forgotten. And ^{how} dieth the wise man, as doth the fool?

17 Therefore I hated life: for the work that is wrought under the sun is grievous unto me: for all is vanity, and vexation of the spirit.

18 I hated also all my labour, wherein I had travailed under the sun, which I shall leave to the ^{man} that shall be after me.

19 And who knoweth whether he shall be wise or foolish? yet shall he have rule over all my labour wherein I have travailed, and where-

² Meaning, of the servants or slaves which he had bought: so the children born in their servitude ^{to} the master's.

³ That is, whatsoever men take pleasure in.

⁴ Which were the most beautiful of them that ^{were} taken in war, ^{as} Judg. 5. 30. Some understand by these words, not women, but instruments of music.

⁵ For all this, God did not take his gift of wisdom from me.

⁶ This was the fruit of all my labour, a certain pleasure mixt with care, which he calleth vanity in the ^{next} verse.

⁷ I bethought with myself whether it were better to follow wisdom, or mine own affections and pleasures, which he calleth madness.

⁸ He foreseeth things, which the fool cannot for lack of wisdom.

⁹ For both die and ^{are} forgotten, ^{as} ver. 16. or they both alike have prosperity or adversity.

¹⁰ Meaning in this world.

in I have shewed myself wise under the sun. This ^{is} also vanity.

20 Therefore I went about to make mine heart ^{abhor} all the labour wherein I had travailed under the sun,

21 For there ^{is} a man whose travail is in wisdom, and in knowledge, and in equity: yet to ^{is} a man that hath not travailed herein, shall he ^{give} his portion: this also is vanity and a great grief.

22 For what hath man of all his travail and grief of his heart, wherein he hath travailed under the sun?

23 For all his days are sorrows, and his travail grief: his heart also taketh not rest in the night: which also is vanity.

24 There ^{is} no profit to man, but that he eat, and drink, and ^{delight} his soul with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to ^{outward} things more than I?

26 Surely to ^{is} a man that is good in his sight, God giveth wisdom, and knowledge, and joy: but to the sinner he giveth pain, to gather, and to heap, to give to him that is good before God: this is also vanity and vexation of the spirit.

C H A P. III.

1 All things have their time. 14 The works of God are perfect, and cause us to fear him. 17 God shall judge both the just and the unjust.

TO all things ^{there is} an ^{appointed} time, and a time to every purpose under the heaven.

2 A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted.

3 A time to slay, and ^{is} a time to heal: ^{is} a time to break down, and ^{is} a time to build.

4 A time to weep, and ^{is} a time to laugh: a time to mourn, and ^{is} a time to dance.

5 A time ^{is} cast away stones, and ^{is} a time to gather stones: a time to embrace, and a time to be far from embracing.

6 A time to seek, and ^{is} a time to lose: a time to keep, and a time to cast away.

7 A time to rend, and a time to sew: a time to keep silence, and ^{is} a time to speak.

^{is} A time to love, and a time to hate: ^{is} a time of war, and a time of peace.

9 What profit ^{hath} he that worketh, of the thing wherein he travaileth?

10 I have seen the travail that God hath given ^{to} the sons of men, ^{to} humble them thereby.

11 He

¹ He wondereth that ^{they} forget ^{is} a wise man being dead, as soon as they do a fool.

² That I might seek the true felicity which is in God.

³ Among other griefs, this ^{is} not the least, ^{to} leave that which he had gotten by great travail, ^{to} that had taken no pains therefore, and whom he knew not whether he ^{was} a wife ^{or} a fool.

⁴ When man hath all laboured, he can get ^{nothing} more than food, and refreshing, yet he confesseth also that this cometh of God's blessing, as chap. 3. 13.

⁵ Meaning, to pleasures.

⁶ He speaketh of this diversity of time for two causes: first, ^{to} declare that there is nothing in this world perpetual: next, to teach ^{us} to be grieved if we have not all things ^{at once}, according to ^{our} desires, neither enjoy them so long as ^{we} would wish.

⁷ Read ch. 1. 13.

11 He hath made every thing beautiful in his time, also he hath set the world in their heart, yet cannot man find out the work that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to rejoice, and do good in his life.

13 And also that every man eateth and drinketh, and seeth the commodity of all his labour, this is the gift of God.

14 I know that whatsoever God shall do, it shall be for ever: to it can no man add, and from it can **nothing** diminish: for God hath done it, that they should fear before him.

15 What is that that hath been? that is now: and that that shall be, hath now been: for God requireth that which is past.

16 And moreover I have seen under the sun the place of judgment, where **was** wickedness: and the place of justice, where *was* iniquity.

17 I thought in mine heart, God will judge the just and the wicked: for time is there for every purpose, and for every work.

18 I considered in my heart the state of the children of men, that God had purged them: yet to see to, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts are even as one condition unto them. As the one dieth, so dieth the other: for they have all **one** breath, and there is no excellency of man above the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall return to the dust:

21 Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better than that a man should rejoice in his affairs, because that is his portion. For who shall bring him to see what shall be after him?

C H A P. IV.

1 The innocents are oppressed. 4 Men's labours are full of abuse and vanity. 9 Man's society is necessary. 13 A young **man** poor and wise, is to be preferred to an old king that is a fool.

SO I turned and considered all the oppressions that **are** wrought under the sun, and behold, the tears of the oppressed, and none comforteth them: and lo, the strength is of the hand

of them that oppress them, and none comforteth them.

1 Wherefore I praised the dead which now **are** dead, above the living which are yet alive.

2 And I count him better than them both, which hath not yet been: for he hath not seen the evil works which are wrought under the sun.

3 Also I beheld all travail, and all perfection of works, that this is the envy of man against his neighbour: this also is vanity and vexation of spirit.

4 The fool holdeth his hands, and eateth up his own flesh.

5 Better is an handful with quietness, than two handfuls with labour and vexation of spirit.

6 Again I returned, and saw vanity under the sun.

7 There is one alone, and there is not a second, which hath neither son nor brother, yet is there **no** end of all his travail, neither can his eye be satisfied with riches: neither doth he think, For whom do I travail, and defraud my soul of pleasure? this also is vanity, and this is an evil travail.

8 Two are better than one: for they have better wages for their labour.

9 For if they fall, the one will lift up his fellow: but wo unto him that is alone: for he falleth, and there is not a second to lift him up.

10 Also, if two sleep together, then shall they have heat: but to one how should there be heat?

11 And if one overcome him, two shall stand against him: and a threefold cord is not easily broken.

12 Better is a poor and wise child, than an old and foolish king, which will more be admonished.

13 For out of the prison he cometh forth to reign: when as he that is born in his kingdom is made poor.

14 Behold all the living which walk under the sun, with the second child, which shall stand up in his place.

15 There is no end of all the people, nor of all that were before them, and they that come after shall rejoice in him: surely this is also vanity and vexation of spirit.

16 Take heed to thy foot when thou enterest into the house of God, and be more near

^a God hath given man a desire and affection to seek the things of this world, and to labour therein.

^b Read ch. 2. 24. and these places declare, that **we** should do all things with sobriety, and to the fear of God, forasmuch as he giveth **us** his gifts to the intent that they should be abused.

^c That is, **we** shall **not** be able to let God's work, but he hath determined, so it shall **run** to pass.

^d God only causeth that which is past **to** return.

^e Meaning, with God, howsoever **we** neglect his duty.

^f And made them pure in their first creation.

^g Man is not able by his reason and judgment to put difference between man and beast, touching those things whereunto both are subject: for the eye cannot judge any otherwise of man being dead, than of a beast which is dead: yet by the word of God and faith, we easily know the diversity, as ver. 21.

^h Meaning, that reason cannot comprehend that which faith believeth herein.

ⁱ By the often repetition of this sentence, ch. 2. 24. and ch. 3. 12, 22. ch. 5. 27. and ch. 8. 15. he declareth, that man, by reason, can comprehend nothing better in this life, than to use the gifts of God soberly, and comfortably: for to know farther is a special gift of God revealed by his Spirit.

^a **He** maketh here another discourse with himself, concerning the tyranny of them that oppressed the poor.

^b Because they **are** no **more** subject **to** their oppressors.

^c He speaketh according to the judgment of the flesh, which cannot abide to feel, or see troubles.

^d The **more** perfect that the work is, the more is it envied of the wicked.

^e For idleness he is compelled to destroy himself.

^f Forasmuch as when man is alone, he **can** neither help himself, nor others, he sheweth, that all men ought to live in mutual society, to the intent they may be profitable one to another, and that their things may increase.

^g By this proverb he declareth how necessary it is that men should live in society.

^h That is, from a poor and base estate, **out** of trouble and prison, **as** Joseph did, Gen. 41. 14.

ⁱ Meaning, that is born **a** king.

^j Which follow and flatter the king's son, or him that shall succeed, to enter into credit with them in hope of gain.

^k They never cease by all means to creep into favour: but when they obtain not their greedy desires, they think themselves abused, as others have been in time past, and **no** more for him.

^l That is, with what affection thou comest to hear the word of God.

near to hear than to give the sacrifice of ^a fools : for they know not what they do.

CHAP. V.

■ Not to speak lightly, chiefly in God's matters. 9 The covetous can never have enough. 11 The labourer's sleep is sweet. 14 Man, when he dieth, taketh nothing with him. 18 To live joyfully, and with a contented mind, is the gift of God.

BE not ^c rash with thy mouth, nor let thine heart be hasty to utter a thing before God : for God is in the heavens, and thou art on the earth : therefore let thy words be ^f few.

2 For *as* a dream cometh by the multitude of business : so the voice of [■] fool is in the multitude of words.

3 ^{• Deut. 23. 21.} * When thou hast vowed a vow to God, defer not to pay it : for he delighteth not in fools : pay *therefore* that thou hast [■] vowed.

4 It is better that thou shouldest not vow, than that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy ^b flesh to sin : neither say before the ⁱ angel, that this is ignorance : wherefore shall God be angry by thy voice, and destroy the work of thine hands ?

6 For in the multitude of dreams and vanities *are* also many words : but fear thou God.

7 If in a country thou seest the oppression of the poor, and the defrauding of judgment and justice, be not astonished at the matter : for he that is ^k higher than the highest, regardeth, and *there be* higher than they.

8 And the ^l abundance of the earth is over all : the king [■] also consisteth by the field that is tilled.

9 He that loveth silver shall not be satisfied with silver, and he that loveth riches, shall be without the fruit *thereof* : this also is vanity.

10 When goods increase, they are increased that eat them : and what cometh to the owners thereof, but the beholding *thereof* with their eyes ?

11 The sleep of him that travaileth is sweet, whether he eat little or much : but the ⁿ satiety of the rich will not suffer him to sleep.

12 There is an evil sickness *that* I have seen under the sun, *to wit*, riches [■] reserved to the owners thereof for their evil.

13 And these riches perish by evil travail, and he begetteth [■] son, and in his [■] hand is nothing.

14 ^{• Job 1. 21. W. 2. 6. 1 Tim. 6. 7.} * As he came forth of his mother's belly, he shall return naked to go as he came, and shall bear away nothing of his labour, which he hath caused to pass by his hand.

■ Meaning, of the wicked, which thinketh to please God with ceremonies, and have neither faith nor repentance.
 ■ Either in vowing ■ in praying, meaning, that we should use all reverence ■ Godward.
^f He heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and fervent mind.
[■] He speaketh of vows which ■ approved by God's word, and serve to his glory.
^b Cause not thyself ■ sin by vowing rashly, as they do which make a vow to live unmarried, and such like.
ⁱ That is, before God's messenger, when he shall examine thy doing : as though thy ignorance should be ■ just excuse.
^k Meaning, that God will redress these things, and therefore we must depend upon him.
^l The revenues of the earth are to be preferred above all things which appertain to this life.
[■] Kings and princes cannot maintain their estate without tillage, which thing commendeth the excellency of tillage.
[■] That is, his great abundance of riches, or the surfeiting which cometh by his great feeding.

15 And this also is an evil sickness, *that* in all points as he came, so shall he go : and what profit hath he that hath travailed for the [■] wind ?

16 Also all his days he eateth in [■] darkness with much grief, and *in* his sorrow and anger.

17 Behold then, what I have seen good, that is comely to [■] eat, and to drink, and to take pleasure in all his labour, wherein he travaileth under the sun, the *whole* number of the days of his life which God giveth him : for this is his portion.

8 Also to every man to whom God hath given riches and treasures, and giveth him power to eat thereof, and to take his part, and to enjoy his labour : this is the gift of God.

19 Surely he will not much remember the days of his ^l life, because God answereth to the joy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath given riches, and not the grace to use them.

THERE is an evil which I saw under the sun, and it is much among men :

2 A man to whom God hath given riches, and treasures, and honour, and he wanteth nothing for his soul of all that it desireth : but

[■] God giveth him not power to eat thereof, but a strange man shall eat it up : this is vanity, and this is an evil sickness.

3 If a man beget an hundred *children*, and live many years, and the days of his years be multiplied, and his soul be not [■] satisfied with good things, and he be not [■] buried, I say, that an untimely fruit is better than he.

4 For [■] he cometh into vanity, and goeth into darkness : and his name shall be covered with darkness.

5 Also he hath not seen the sun, nor known it : *therefore* this hath more rest than the other.

6 And if he hath lived [■] thousand years twice told, and had seen no good, shall not all go to one place ?

7 All the labour of man is for his mouth : yet the [■] soul is not filled.

8 For what hath the wise man more than the fool ? what hath the poor that [■] knoweth how to walk before the living ?

9 The ^b sight of the eye is better than to walk in the lusts : this also is vanity and vexation of spirit.

10 What

■ When covetous men heap up riches, which turn to their destruction.
 ■ He doth not enjoy his father's riches.
 ■ Meaning, in vain, and without profit.
[■] In afflictions and grief of mind.
 ■ Read chap. 3. 22.
[■] He will take no great thought for the pains that he hath endured in time past.
 ■ He sheweth that it is the plague of God, when the rich man hath not ■ liberal heart to use his riches.
[■] If he can never have enough.
 ■ As we see oftentimes, that the covetous man either falleth into crimes that deserve death, or is murdered, or drowned, or hangeth himself, ■ such like : and so lacketh the honour of burial, which is the last office of humanity.
[■] Meaning, the untimely fruit, whose life did neither profit or hurt any.
 ■ His desire and affection.
[■] That knoweth to use his goods well in the judgment of men.
^b To be content with that which God hath given, is better than to follow the desires that never can be satisfied.

10 What is that that hath been? the name thereof is now named: and it is known that it is man: and he cannot strive with him that is stronger than he.

C H A P. VII.

Divers precepts to follow that which is good, and to avoid the contrary.

SURELY there be many things that increase vanity: and what availeth it a man?

2 For who knoweth what is ^d good for man in the life and in the number of the days of the life of his vanity, seeing he maketh them as a ^e shadow? For who can shew unto man what shall be after him under the sun?

3 * A good name is better than [■] good ointment, and the day of ^c death than the day that one is born.

4 It is better to go to the house of ^f mourning, than to go to the house of feasting, because this is the end of all men: and the living shall lay it to his heart.

5 Anger is better than laughter: for by a sad look the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.

7 Better it is to hear the rebuke of a wise man, than that [■] man should hear the song of fools.

■ For like the noise of the [■] thorns under the pot, so is the laughter of the fool: this also is vanity.

9 Surely, oppression maketh [■] wise man ^h mad: and the reward destroyeth the heart.

10 The ⁱ end of a thing is better than the beginning thereof, and the patient in spirit is better than the proud in spirit.

11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosom of fools.

12 Say not thou, Why is it that the former days were better than these? for thou dost not inquire ^k wisely of this thing.

13 Wisdom is good with an ^l inheritance, and excellent to them that see the sun.

14 For *man shall rest* in the shadow of wisdom, and in the shadow of silver: but the excellency of the knowledge of wisdom giveth life to the possessors thereof.

15 Behold the work of God: for who can ^{Ch. 1, 15.} make ^{*} strait that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction ^m consider: God also hath made this contrary to that, to the intent that man should find ⁿ nothing after him.

17 I have seen all things in the days of my vanity: there is [■] just man that perisheth in his ^o justice, and there is a wicked man that continueth long in his malice.

18 Be not thou just ^p overmuch, neither make thyself over-wise: wherefore shouldest thou be desolate?

19 Be not thou wicked ^q overmuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold ^r on this: but yet withdraw not thine hand from ^s that: for he that feareth God shall come forth of them all.

21 Wisdom shall strengthen the wise man, more than ten mighty princes that are in the city.

22 * Surely there is no man just in the earth, that doeth just, and sinneth not.

23 Give not thine ^t heart also to all the words that men speak, lest thou do hear thy servant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast ^u cursed others.

25 All this have I ^v proved by wisdom: I thought I will be wise, but it went far from me.

26 It is far off, what may ^w it be? and it is a profound deepness, who can find it?

27 I have compassed about, *both* I and mine heart, to know and to inquire, and to search wisdom and reason, and to know the wickedness of folly, and the foolishness of madness,

28 And I find more bitter than death the woman whose heart is as nets and snares, and her hands as bands: he that is good before God shall be delivered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this have I found, *seeking one by one* to find ^x the count:

30 And yet my soul seeketh, but I find it not: I have found one man of a thousand: but a woman among them all have I not found.

31 Only so, this have I found, that God hath made man righteous: but they have sought many ^y inventions.

C H A P. VIII.

1 *To obey princes and magistrates.* 17 *The works of God pass man's knowledge.*

WHO is as the wise man? and who knoweth the interpretation of ^z thing? the wisdom of a man doth make his ^y face to shine: and the ^z strength of his face shall be changed.

2 I

^c Meaning, God, who will make him to feel that he is mortal.

^d There is no state wherein [■] can live [■] have perfect quietness in this life.

^e He speaketh thus after the judgment of the flesh, which thinketh death to be the end of all evils: or else, because that this corporal death is the entering into life everlasting.

^f Where we may see the hand of God, and learn [■] examine our lives.

^g Which crackle for [■] while, and profit nothing.

^h A man that is esteemed wise, when he falleth to oppression, becometh like [■] beast.

ⁱ He noteth their lightness, which enterprise [■] thing, and suddenly leave it off again.

^k Murmur not against God when he fendeth adversities for man's sins.

^l He answereth to them that esteem not wisdom, except riches be joined therewith, shewing that both are the gifts of God, but that wisdom is far more excellent, and may be without riches.

^m Consider wherefore God doth send it, and what may comfort thee.

ⁿ That man should be able to controul nothing in his works.

^o Meaning, that cruel tyrants put the godly [■] death, and let the wicked go free.

^p Boast not too much of thine [■] justice and wisdom.

^q Tarry not long when thou art admonished [■] out of the way of wickedness.

^r To wit, on these admonitions that go before.

^s Consider what desolation and destruction shall come, if thou do not obey them.

^t Credit them not, neither care for them.

^u Meaning, wisdom.

^v That is, to [■] to [■] conclusion.

^w And so [■] cause of their own destruction.

^x That is, doth get him favour and prosperity.

^y Whereas before he was proud and arrogant, he shall become humble and meek.

2 I advise thee to take heed to the ^a mouth of the king, and to the word of the oath of God.

3 Haste not to go forth of his sight: stand not in an evil thing: for he will do whatsoever pleaseth him.

4 Where the word of the king is, *there is power*, and who shall say unto him, What dost thou?

5 He that keepeth the commandment, shall know none evil thing, and the heart of the wise shall know the ^c time and judgment.

6 For to every purpose there is a time and judgment, because the ^d misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lord ^e over the spirit to retain the spirit, neither hath he power in the day of death, nor deliverance in the battle, neither shall wickedness deliver the possessors thereof.

9 All this have I seen, and have given mine heart to every work which is wrought under the sun, *and I saw* a time that man ruleth over man to his own ^f hurt.

10 And likewise I saw the wicked buried, and ^g they returned, and they that came from the holy ^h place were yet forgotten in the city where they had done right: this also is vanity.

11 Because sentence against an evil work is not ⁱ executed speedily, therefore the heart of the children of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and God prolongeth *his days*, yet I know that it shall be well with them that fear the Lord, and do reverence before him.

13 But it shall not be well to the wicked, neither shall he prolong *his days*: he shall be like a shadow, because he feareth not before God.

14 There is ^j vanity which is done upon the earth, that there be righteous men to whom it cometh according to ^k the work of the wicked: and there be wicked men to whom it cometh according to the work of the just: I thought also that this is vanity.

15 And I praised joy: for there is no goodness to man; under the sun, save to ^l eat and to drink, and to rejoice: for this is adjoined to his labour, the days of his life that God hath given him under the sun.

16 Then I applied mine heart to know wisdom, and to behold the business that is done on earth, that neither day nor night the eyes of ^m men take sleep.

17 Then I beheld the whole work of God,

that man cannot find out the work that is wrought under the sun: for the which man laboureth to seek it, and cannot find it: yea, and though the wise man think to know it, he cannot find it.

CHAP. IX.

1 *By no outward thing can man know whom God loveth, or hateth.* 12 *No man knoweth his end.* 16 *Wisdom excelleth strength.*

I Have surely given mine heart to all this, and to declare all this, that the just and the wise, and their works *are* in the hand of God: and no man knoweth either love or ⁿ hatred of all that is before them.

2 All things *come* alike to all: and the same condition is to the just and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth not: as is the good, ^o so is the sinner: he that sweareth, as he that feareth an oath.

3 This is evil among all that *is* done under the sun, that there is one ^p condition to all, and also the heart of the sons of men is full of evil, and manneis *is* in their hearts while they live, and after that *they go* to the dead.

4 Surely, whosoever is joined to all the living, there is hope: for it is better to ^q a living dog, than to a dead lion.

5 For the living know that they shall die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten:

6 Also their love, and their hatred, and their envy is now perished, and they have no more portion for ever, in all that is done under the sun.

7 Go, eat thy bread with joy, and drink thy wine with ^r chearful heart: for God now ^s accepteth thy works.

8 At all times let thy garments be ^t white, and let not oil be lacking upon thine head.

9 ^u Rejoice with the wife whom thou hast loved all the days of the life of thy vanity, which God hath given thee under the sun all the days of thy vanity: for this is thy portion in the life, and in the travail wherein thou labourest under the sun.

10 All that thine hand shall find to do, do it with *all* thy power: for there is neither work nor invention, nor knowledge, nor wisdom in the grave whither thou goest.

11 I returned, and I saw under the sun that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor also riches to men of understanding, neither yet favour to men

^a That is, that thou obey the king, and keep the oath that thou hast made for the same cause.

^b Withdraw not thyself lightly from the obedience of thy prince.

^c That is, when time is to obey, and how far he should obey.

^d Man of himself is miserable, and therefore ought ^m do nothing to increase the same, but to work all things by wisdom and counsel.

^e Man hath no power to save his own life, and therefore must not rashly cast himself into danger.

^f As cometh oft-times to tyrants, and wicked rulers.

^g That is, others as wicked as they.

^h They that feared God, and worshipped him according as he had appointed.

ⁱ Where justice is delayed, there sin reigneth,

^j Which are punished, as though they were wicked, as chap. 10.

¹ Read ch. 3. 22.

² Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or adversity, whom God doth favour or hate: for he sendeth them ^m well to the wicked as to the godly.

³ In outward things, as riches and poverty, sickness and health, there is no difference between the godly and the wicked: but the difference is, that the godly are assured, by faith, of God's favour and assistance.

⁴ He noteth the epicures and carnal men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an object and vile person in this life, than a man of authority, and so to die, which is meant by the dog and lion.

⁵ They flatter themselves to be in God's favour, because they have all things in abundance.

⁶ Rejoice, be merry, and spare for no cost: thus speak the wicked belly-gods.

men of knowledge: but time and chance cometh to them all.

12 For neither doth man know his time: but as the fishes, which are taken in an evil net, and as the birds that are caught in the snare, so are the children of men snared in the evil time, when it falleth upon them suddenly.

13 I have also seen this wisdom under the sun, and it is great unto me:

14 A little city and few men in it, and a great king came against it, and compassed it, and builded forts against it:

15 And there was found therein a poor and wise man, and he delivered the city by his wisdom: but none remembered this poor man.

16 Then said I, Better is wisdom than strength: yet the wisdom of the poor is despised, and his words are not heard.

17 The words of the wise are more heard in quietness, than the cry of him that ruleth among fools.

18 Better is wisdom than weapons of war: but one sinner destroyeth much good.

C H A P. X.

1 The difference of foolishness and wisdom. 11 A slanderer is like a serpent that cannot be charmed.
16 Of foolish kings and drunken princes, 17 and of good kings and princes.

DEAD flies cause to stink, and putrify the ointment of the apothecary: so doth a little folly him that is in estimation for wisdom, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way, his heart faileth, and he telleth unto all that he is a fool.

4 If the spirit of him that ruleth, rise up against thee, leave not thy place: for gentleness pacifieth great sins.

5 There is an evil that I have seen under the sun, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the rich set in the low place.

7 I have seen servants on horses, and princes walking as servants on the ground.

8 He that diggeth a pit shall fall into it, and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones shall hurt himself thereby, and he that cutteth wood shall be in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, he must then put to more

strength: but the excellency to direct a thing is wisdom.

11 If the serpent bite when he is charmed: no better is a babler.

12 The words of the mouth of a wise man have grace: but the lips of a fool devour himself.

13 The beginning of the words of his mouth is foolishness, and the latter end of his mouth is wicked madness.

14 For the fool multiplieth words, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doth weary him, for he knoweth not to go into the city.

16 Wo to thee, O land, when thy king is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in time for strength and not for drunkenness.

18 By slothfulness the roof of the house goeth to decay, and by the idleness of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed-chamber; for the fowl of the heaven shall carry the voice, that which hath wings, shall declare the matter.

C H A P. XI.

1 To be liberal to the poor. 4 Not to doubt of God's providence. 8 All worldly prosperity is but vanity. 9 God will judge all.

CAST thy bread upon the waters: for after many days thou shalt find it.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the clouds be full, they will pour forth rain upon the earth: and if the tree doth fall toward the south, or toward the north, in the place that the tree falleth, there it shall be.

4 He that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the womb of her that is with child: so thou knowest not the work of God that worketh all.

6 In the morning sow thy seed, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely, the light is a pleasant thing: and it is a good thing to the eyes to see the sun.

7 F 8 Though

^r Thus the worldlings say, to prove that all things are lawful for them, and attribute that to chance and fortune, which is done by the providence of God.

^s That is, he doth not foresee what shall come.

^t So that he doeth all things well and justly, whereas the fool doeth the contrary.

^u By his doings he bewrayeth himself.

^v If thy superior be angry with thee, be thou discreet, and not moved.

^w Meaning, that it is an evil thing when they that are in authority fail and do not their duty.

^x They that are rich in wisdom and virtue.

^y Without wisdom, whatsoever he taketh in hand, turneth to his own hurt.

^z The ignorance and beastliness of the wicked is such, that they know not common things, and yet will they discuss high matters.

^a That is, without wisdom and counsel.

^b Are given their lusts and pleasures.

^c Meaning, when he is noble for virtue and wisdom, and with the gifts of God.

^d Thou canst not work evil so secretly but it shall be known.

^e That is, be liberal to the poor, and though it seem to be as a thing ventured upon the sea, yet it shall bring thee profit.

^f As the clouds that are full pour out rain, so the rich that have abundance must distribute it liberally.

^g He exhorteth to be liberal while we live: for after there is no power.

^h He that feareth inconveniences, when necessity requireth, shall never do his duty.

ⁱ Be not weary of well-doing.

^j That is, which of thy works are most agreeable to God.

8 Though a man live many years, and in them all he rejoice, yet he shall remember the days of ^adarkness, because they are many: all that cometh is vanity.

9 Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth: and walk in the ways of thine heart, and in the sight of thine eyes: but know, that for all these things, God will bring thee to judgment.

10 Therefore take away ^ogrief out of thine heart, and cause evil ^pto depart from thy flesh: for childhood and youth *are* vanity.

C H A P. XII.

1 To think on God in youth, and not to defer till age. 7 The soul returneth to God. 11 Wisdom is the gift of God, and consisteth in fearing him, and keeping his commandments.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years approach, wherein thou shalt say, I have no pleasure in them.

2 While the sun is not dark, nor the light, nor the moon, nor the stars, nor the ^sclouds return after the rain:

3 When the ^rkeepers of the house shall tremble, and the ^sstrong men shall bow themselves, and the ^rgrinders shall cease, because they are few, and they wax dark that ⁿlook out by the windows:

4 And the ^ddoors shall be shut without by the base sound of the ^ggrinding, and he shall rile up at the voice of the ^rbird: and all the ^ddaughters of singing shall be abased.

^a That is, of affliction and trouble.
^b He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.
^c To wit, anger and envy.
^d Meaning, carnal lusts, whereunto youth is given.
^e Before thou come to ^m continual misery: for when the clouds remain after the rains, man's grief is increased.
^f The hands, which keep the body.
^g The legs.
^h The teeth.
ⁱ The eyes.
^k The lips or mouth.
^l When the jaws shall scarce open and not be able to chew any more.
^m He shall not be able ⁿ sleep.
ⁿ That is, the windpipes, or the ^o shall be deaf, and not able to hear singing.
^p To climb high because of their weakness, or they stoop down as though they were afraid, lest any thing should hit them.
^q They shall tremble as they go, as though they were

5 Also they shall be afraid of the ^a high thing, and fear *shall be* in the ^b way, and the almond tree shall ^c flourish, and the ^d grasshopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners go about in the street.

6 While the ^a silver cord is not lengthened, nor the golden ^r ewer broken, nor the ^s pitcher broken at the ^b well, nor the ⁱ wheel broken at the ^c cistern:

7 And dust return to the earth as it was, and the ^s spirit return to God that gave it.

8 Vanity of vanities, saith the Preacher, all is vanity.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to hear, and searched forth and prepared many parables.

10 The Preacher sought to find out pleasant words, and an upright writing, *even* the words of truth.

11 The words of the wise are like goads, and like nails ^m fastened by the masters of the assemblies, *which* are given by one ⁿ pastor.

12 And of other things besides these, my son, take thou heed: for there is no end in making many ^o books, and much reading is ^m weariness of the flesh.

13 Let us hear the end of all: fear God and keep his commandments: for this is the whole *duty* of man.

14 For God will bring every work unto judgment, with every secret thing, whether it be good or evil.

afraid.
^a Their heads shall be as white as the blossoms of an almond-tree.
^b They shall be able to bear nothing.
^c Meaning, the marrow of the back bone and the sinews.
^d The little skin that covereth the brain, which is in colour like gold.
^e That is, the veins.
^f Meaning, the liver.
^g Which is the head.
^h That is, the heart, out of the which the head draweth the powers of life.
ⁱ The soul incontinently either goeth to joy ^m torment, and sleepeth not, as the wicked imagine.
^k Which ^m well applied by the ministers, whom he calleth masters.
^l That is, by God.
^m These things cannot be comprehended in books, or learned by study, but God must instruct thine heart that thou mayest only know that wisdom is the true felicity, and the way thereunto is to fear God.

An * Excellent SONG which was SOLOMON's.

THE ARGUMENT.

In this Song, Solomon by most sweet and comfortable allegories and parables describeth the perfect love of Jesus Christ, the true Solomon and king of peace, and the faithful soul or his church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprobation. So that here is declared the singular love of the bridegroom toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace, without any of her deservings. Also the earnest affection of the church, which is inflamed with the love of Christ, desiring to be more and more joined to him in love, and not to be forsaken for any spot or blemish that is in her.

† Hebrew
of songs
which
is
of the
100, which
Solomon
wrote,
1 King 4.
32.

C H A P. I.

- 1 The familiar talk and mystical communication of the spiritual love between Jesus Christ and his church.
5 The domestic enemies that persecute the church.

LET him ^a kiss me with the kisses of his mouth: for thy love is better than wine.

2 Because of the ^b favour of thy good ointments, thy name *is as* an ointment poured out: therefore the ^c virgins love thee.

3 ^d Draw me: we will run after thee: the king hath brought me into his ^e chambers: we will rejoice and be glad in thee: we will remember thy love more than wine: the righteous do love thee.

4 I am ^f black, O daughters of Jerusalem, but comely as the tents of ^g Kedar, *and* as the ^h curtains of Solomon.

5 Regard ye me not because I am ⁱ black: for the ^j sun hath looked upon me. The ^k sons of my mother were angry against me: they made me the keeper of the vines: but I ^l kept not mine own vine.

6 Shew me, ^m O thou whom my soul loveth, where thou feedest, where thou liest at noon: for why should I be as she that turneth aside to the flocks of ⁿ thy companions?

7 ^o If thou know not, O thou the fairest among women, get thee forth by the steps of the flock: and feed thy kids by the tents of the shepherds.

8 I have compared thee, O my love, to the troop of horses in the ^p chariots of Pharaoh.

9 Thy cheeks are comely with rows of stones, and thy neck with chains.

10 We will make thee borders of gold, with studs of silver.

11 ^q While the king was at his repast, my spikenard gave the smell thereof.

12 My well-beloved *is as* a bundle of myrrh unto me: he shall lie between my ^r breasts.

13 My well-beloved *is as* a cluster of camphire unto me in the vines of Engedi.

14 My love, behold, thou art ^s fair: behold, thou art fair: thine eyes *are like* the doves.

15 My well-beloved, behold, thou art fair and pleasant: also our ^t bed is green.

16 The beams of our house *are* cedars, our rafters *are* of fir.

^a This is spoken in the person of the church, or of the faithful soul inflamed with the desire of Christ whom she loveth.

^b The feeling of thy great benefits.

^c They that are pure in heart and conversation.

^d The faithful confess that they cannot ^e come to Christ except they be drawn.

^f Meaning, the secret joy that is not known ^g in the world.

^g The church confesseth her spots and sin, but hath confidence in the favour of Christ.

^h Kedar was Ishmael's son, of whom ⁱ were the Arabians that dwelt in tents.

ⁱ Which within were all set with precious stones and jewels.

^j Consider not the church by the outward appearance.

^k The corruption of nature through sin and afflictions.

^l Mine own brethren, which should have most favoured me.

^m She confesseth her ⁿ negligence.

^o The spouse feeling her fault, fleeth ^p her husband only for succour.

^q Whom thou hast called ^r the dignity of pastors, and they set forth their ^s dreams instead of thy doctrine.

^t Christ speaketh ^u his church, bidding them that ^v ignorant to go to the pastors to learn.

^v For thy spiritual beauty and excellency there ^w no worldly treasure to be compared unto thee.

C H A P. II.

- 3 The church desireth to rest under the shadow of Christ. ■ She beareth his voice. 14 She is compared to the dove, 15 and the enemies to the foxes.

IAM the rose of the field, *and* the lily of the vallies.

■ Like ■ lily among the thorns, so *is* my ^a love among the daughters.

3 ^b Like the apple-tree among the trees of the forest, so *is* my well-beloved among the sons of men: under his shadow had I delight, and sat down: and his fruit *was* sweet unto my mouth.

4 He brought me into the wine-cellar, and love *was* his banner over-me.

5 Stay me with flaggons, and comfort me with apples: for I am sick of love.

6 His left hand *is* under mine head, and his right hand doth embrace me.

7 ^c I charge you, O daughters of Jerusalem; by the roes and by the hinds of the field, that ye stir not up, nor waken *my* love, until she please.

8 *It is* the ^d voice of my well-beloved: behold, he cometh leaping by the mountains, and skipping by the hills.

9 My well-beloved is like a roe, or ■ young hart: lo, he ^e standeth behind our wall, looking forth of the windows, shewing himself through the ^f grates.

10 My well-beloved spake, and said unto me, Arise, my love, my fair one, and come thy way.

11 For behold, ^g winter is past: the rain is changed, and is gone away.

12 The flowers appear in the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land,

13 The fig-tree hath brought forth her young figs: and the vines with *their* small grapes have cast a favour: arise, my love, my fair one, and come away.

14 My dove, thou art in the ^h holes of the rock, in the secret places of the stairs, shew ⁱ thy sight, let me hear thy voice: for thy voice is sweet, and thy sight comely.

15 Take

^a The church rejoiceth that she is admitted ^b in the company of Christ.

^b He shall be most dear ^c to me.

^c Christ accepteth his church, and commendeth her beauty.

^d That is, the heart of the faithful, wherein Christ dwelleth by his Spirit.

^e Thus Christ preferreth his church above all other things.

^f The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and feel it.

^g Christ chargeth them which have to do in the church, as it were by ^h solemn oath, that they trouble ⁱ the quietness thereof.

^h This is spoken of Christ, who took upon him ⁱ nature, to ^j help his church.

ⁱ Forasmuch as his divinity was hid under the cloak of our flesh.

^j So that ^k cannot have full knowledge of him in this life.

^k That is, sin and ^l is driven back by the coming of Christ, which is here described by the spring time when all things flourish.

^l Thou that art ashamed of thy sins, ^m and shew thyself unto me.

15 Take us the foxes, the ^a little foxes, which destroy the vines, for our vines *have* small grapes.

16 My well-beloved *is* mine, and I am his: he feedeth among the lilies,

17 Until the day break, and the shadows flee away: return, my well-beloved, *and* be like a ^b roe, or a young hart upon the mountains of Bethel.

C H A P. III.

1 *The church desireth to be joined inseparably to Christ her husband: 6 Her deliverance out of the wilderness.*

IN my bed by ^c night I sought him that my soul loved: I sought him, but I found him not.

^d I will rise *therefore* now, and go about in the city, by the streets, and by the open places, *and* will ^e seek him that my soul loveth: I sought him, but I found him not.

3 The ^f watchmen that went about the city found me: *to whom* I said, Have you seen him whom my soul loveth?

4 When I had past ^g little from them, then I found him whom my soul loved: I took hold on him, and left him not, till I had brought him into my mother's house, into the chamber of her that conceived me.

5 ^h I charge you, O daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor waken *my* love until she please.

6 Who is she that cometh up out of the ⁱ wilderness like pillars of smoke perfumed with myrrh and incense, *and* with all the [†] spices of the merchant?

7 Behold his ^j bed, which is Solomon's: threescore strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sword, *and* are expert in war, every one *batth* his sword upon his thigh for the fear ^k by night.

9 King Solomon made himself ^l a palace of the trees of Lebanon.

10 He made the pillars thereof of silver, *and* the pavement thereof of gold, the hangings thereof of purple, whose midst was paved with the love of the daughters of Jerusalem.

11 Come forth, ye ^m daughters of Zion, and behold, the king Solomon with the ⁿ crown, wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart.

^a Suppress the heretics while they ^{are} young, that is, when they begin to shew their malice, and destroy the vine of the Lord.

^b The church desireth Christ ^{to} be most ready to help her in all dangers.

^c The church by night, that is in troubles, seeketh Christ, but is not incontinently heard.

^d Shewing that although we be not heard ^{at} the first, yet we must still continue in prayer till we feel comfort.

^e Which declareth, that we must seek unto all of whom we hope to have any succour.

^f Read chap. 2. 7.

^g This is referred ^{to} the church of Israel which ^{was} led by the wilderness forty years.

^h By the bed is ^{meant} the temple, which Solomon made.

ⁱ He alludeth to the watch which kept the temple.

^j All ye that are of the number of the faithful.

^k Christ become man was crowned by the love of God,

C H A P. IV.

1 *The praises of the church. 7 She is without blemish in his sight. 9 The love of Christ toward her.*

BEHOLD, thou art ^a fair, my love: behold, thou art fair: thine eyes *are* like the doves: among thy locks ^b thine hair is like the ^c flock of goats, which look down from the mountain of Gilead. Ch. 6. 4.

2 Thy teeth *are* like ^d a flock of sheep in good order, which go up from the washing: which every one bring out twins, and none is barren among them.

3 Thy lips are like ^e a thread of scarlet, and thy talk is comely: thy temples *are* within thy locks as ^f a piece of ^g pomegranate.

4 Thy neck is ^h the tower of David, built for defence: ⁱ a thousand shields hang therein, *and* all the targets of the strong men.

5 Thy two ^j breasts *are* ^k two young roes that are twins, feeding among the lilies.

6 Until the day break, and the shadows flee away, I will go into the mountain of myrrh, and to the mountain of incense.

7 Thou art all fair, my love, and there is no spot in thee.

8 ^l Come with me from Lebanon, *my* spouse, even with me from Lebanon, *and* look from the top of Amanah, from the top of Shenir, and Hermon, from the dens of the lions, *and* from the mountains of the leopards.

9 My ^m sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine ⁿ eyes, *and* with ^o a chain of thy neck.

10 My sister, *my* spouse, how fair is thy love! how much better is thy love than wine, and the favour of thine ointments than all spices!

11 Thy ^p lips, *my* spouse, drop as honeycombs: honey and milk are under thy tongue, and the favour of thy garments *is* as the favour of Lebanon.

12 My sister, *my* spouse, *is* as ^q a garden inclosed, ^r a spring shut up, *and* ^s a fountain sealed up.

13 Thy plants *are* as ^t an orchard of pomegranates with sweet fruits, as camphire, spikenard,

14 *Even* spikenard and saffron, calamus and cinnamon, with all the trees of incense, myrrh and aloes, with all the chief spices.

15 ^u O fountain of the gardens, O well of living waters, and the springs of Lebanon!

16 Arise, O ^v North, and come, O South, *and* blow

with the glorious crown of his divinity.

^a Because Christ delighteth in his church, he commendeth all that is in her.

^b He hath respect to the multitude of the faithful, which ^{are} many in number.

^c Wherein are knowledge and zeal, two precious jewels.

^d Christ promiseth his church ^{to} call his faithful from all the corners of the world.

^e Christ calleth his church sister in respect that he had taken the flesh of man.

^f In that he made his church beautiful and rich, he loved his gifts in her.

^g Because of thy confession and thanksgiving.

^h The church confesseth that all her glory and beauty cometh of Christ, who is the true fountain of all grace.

ⁱ She desireth Christ ^{to} comfort her, and ^{to} pour the graces of his Spirit upon her, which Spirit is ^{sent} by the north and south wind.

blow on my garden, that the spices thereof may flow out: let my well-beloved come to his garden, and eat his pleasant fruit.

C H A P. V.

1 Christ calleth his church to the participation of all his treasures. 2 She beareth his voice. 3 She confesseth her nakedness. 10 She praiseth Christ her husband.

I AM come into my garden, my sister, my spouse: I gathered my myrrh with my spice: I ate my honeycomb with mine honey, I drank my wine with my milk: eat, O friends, drink, and make you merry, O well-beloved.

2 I sleep, but mine heart waketh, it is the voice of my well-beloved that knocketh, saying, Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, and my locks with the drops of the night.

3 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My well-beloved put in his hand by the hole of the door, and mine heart was affectioned toward him.

5 I rose up to open to my well-beloved, and mine hands did drop down myrrh, and my fingers pure myrrh upon the handles of the bar.

6 I opened to my well-beloved: but my well-beloved was gone and past: mine heart was gone when he did speak: I sought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that went about the city, found me, they smote me, and wounded me: the watchmen of the walls took away my vail from me.

8 I charge you, O daughters of Jerusalem, if you find my well-beloved, that you tell him that I am sick of love.

9 O the fairest among women, what is thy well-beloved more than another well-beloved? what is thy well-beloved more than another lover, that thou dost so charge us?

10 My well-beloved is white and ruddy, the chiefest of ten thousand.

11 His head is as fine gold, his locks curled, and black as a raven.

12 His eyes are like doves upon the rivers of waters, which were washed with milk, and remain by the full vessels.

13 His cheeks are as a bed of spices, and as sweet flowers, and his lips like lilies dropping down pure myrrh.

14 His hands as rings of gold set with the

† chrysolite, his belly like white ivory covered with sapphires. † Heb. Far-bijb.

15 His legs are as pillars of marble set upon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweet things, and he is wholly delectable: this is my well-beloved, and this is my lover, O daughters of Jerusalem.

17 O the fairest among women, whither is thy beloved gone? whither is thy well-beloved turned aside, that we may seek him with thee?

C H A P. VI.

2 The church assureth herself of the love of Christ. 3 The praises of the church. She is but one and undefiled.

MY well-beloved is gone down into his garden to the beds of spices, to feed in the gardens, and to gather lilies.

2 I am my well-beloved's, and my well-beloved is mine, who feedeth among the lilies.

3 Thou art beautiful, my love, as Tirzahi, comely as Jerusalem, terrible as an army with banners.

4 Turn away thine eyes from me: for they overcome me: * thine hair is like a flock of goats which look down from Gilead. * Ch. 4. 1.

5 Thy teeth are like a flock of sheep which go up from the washing, which every one bring out twins, and none is barren among them.

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are threescore queens and fourscore concubines, and of damsels without number.

8 But my dove is alone, and my undefiled, she is the only daughter of her mother, and she is dear to her that bare her: the daughters have seen her, and counted her blessed, even the queens and the concubines, and they have praised her.

9 Who is she that looketh forth as the morning, fair as the moon, pure as the sun, terrible as an army with banners!

10 I went down to the garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I knew nothing, my soul set me as the chariots of my noble people.

12 Return, return, O Shulamite, return: return, that we may behold thee. What shall you see in the Shulamite, but the company of an army?

C H A P. VII.

1 The beauty of the church in all her members. 10 She is assured of Christ's love toward her.

7 G

HOW

^a The garden signifieth the kingdom of Christ, where he prepareth the banquet for his elect.

^b The spouse saith that she is troubled with the cares of worldly things, which is meant by sleeping.

^c Declaring the long patience of the Lord toward sinners.

^d The spouse confesseth her nakedness, and that of herself she hath nothing, or seeing that she is once made clean, she promiseth not to defile herself again.

^e The spouse which should be anointed of Christ, shall not find him if she think to anoint him with her good works.

^f These are the false teachers, which wound the conscience with their traditions.

^g She asketh of them which godly (forasmuch as the law and salvation should come out of Zion and Jerusalem) that they would direct her to Christ.

^h Thus say they of Jerusalem.

ⁱ She describeth Christ to be of perfect beauty and

lines.

^k Hearing of the excellency of Christ, the faithful desire to know how to find him.

^l That is, is conversant here in earth among men.

^m Which was a fair and strong city, 1 Kings 14. 17.

ⁿ This declareth the exceeding love of Christ toward his church.

^o Meaning, that the gifts are infinite which Christ giveth to his church: or, that his faithful are many in number.

^p He sheweth, that the beginning of the church was small, but that it grew up to a great multitude.

^q He went down into the synagogue to see what fruits of the law and the prophets.

^r He found nothing but rebellion.

^s I ran as swift as the nobles of my people in their chariots.

^t O ye people of Jerusalem: for Jerusalem was called Shalem, which signifieth peace.

HOW beautiful are thy goings with shoes, O prince's daughter! the joints of thy thighs are like jewels: the work of the hand of a cunning workman.

2 Thy navel is as a round cup that wanteth not liquor: thy belly is as an heap of wheat compassed about with lilies.

3 Thy two-breasts are as two young roes that are twins.

4 Thy neck is like a tower of ivory, thine eyes are like the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon that looketh toward Damascus.

5 Thine head upon thee is as scarlet, and the bush of thine head like purple: the king is tied in the rafters.

6 How fair art thou, and how pleasant art thou, O my love, in pleasures!

7 This thy stature is like a palm-tree, and thy breasts like clusters.

8 I said, I will go up into the palm-tree, I will take hold of her boughs: thy breasts shall now be like the clusters of the vine: and the favour of thy nose is like apples.

9 And the roof of thy mouth like good wine, which goeth straight to my well-beloved, and causeth the lips of the ancient to speak.

10 I am my well-beloved's, and his desire is toward me.

11 Come, my well-beloved, let us go forth into the field: let us remain in the villages.

12 Let us get up early to the vines, let us see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I give thee my love.

13 The mandrakes have given a smell, and in our gates are all sweet things new and old: my well-beloved, I have kept them for thee.

CHAP. VIII.

2 The church will be taught by Christ. 3 She is uphelden by him. 6 The vehement love wherewith Christ loveth her. 11 She is the vine that bringeth forth fruit to the spiritual Solomon, which is Jesus Christ.

OH that thou wert as my brother that sucked the breasts of my mother: I

^a He describeth the comely beauty of the church in every part, which is to be understood spiritually.

^b Read chap. 4. 5.

^c He delighteth to come near thee, and to be in thy company.

^d This the spouse speaketh.

^e If the people that are called to Christ bring forth any fruit.

^f The church called of the Gentiles, speaketh thus to the church of Jerusalem.

^g Read chap. 2. 6.

^h Read chap. 3. 5.

ⁱ The spouse desireth Christ to be joined in perpetual love

would find thee without, I would kiss thee, then they should not despise thee.

† Or, me.

I will lead thee, and bring thee into my mother's house: there thou shalt teach me: and I will cause thee to drink spiced wine, and new wine of the pomegranate.

3 His left hand shall be under mine head, and his right hand shall embrace me.

4 I charge you, O daughters of Jerusalem, that you stir not up, nor waken my love, until she please.

5 (Who is this that cometh up out of the wilderness, leaning upon her well-beloved?) I raised thee up under an apple-tree: there thy mother conceived thee: there she conceived that bare thee.

6 Set me a seal on thy heart, and as a signet upon thine arm: for love is strong as death: jealousy is cruel as the grave: the coals thereof are fiery coals and vehement flame.

7 Much water cannot quench love, neither can the floods drown it: if a man should give all the substance of his house for love, they would greatly contemn it.

8 We have a little sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?

9 If she be a wall, we will build upon her a silver palace: and if she be a door, we will keep her in with boards of cedar.

10 I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

11 Solomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before me: to thee, O Solomon, appertaineth a thousand pieces of silver, and two hundred to them that keep the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken unto thy voice: cause me to hear it.

14 O my well-beloved, flee away, and be like unto the roe, or to the young hart upon the mountains of spices.

with him.

^a The Jewish church speaketh this of the church of the Gentiles.

^b If she be sure and fast, she is meet for the husband to dwell in.

^c The church promiseth fidelity and constancy.

^d That is, the vineyard of the Lord hired out, Matt.

21. 33.

^e Christ dwelleth in his church, whose voice the faithful hear.

^f The church desireth Christ, that if he depart from them, yet that he would haste to help them in their troubles.

I S A I A H.

THE ARGUMENT.

God, according to his promise, Deut. 18. 15. that he would never leave his church destitute of a prophet, hath from time to time accomplished the same: whose office was not only to declare to the people the things to come, whereof they had a special revelation, but also to interpret and declare the law, and to apply particularly

ticularly the doctrine contained briefly therein, to the utility and profit of those to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the law, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables: secondly, to the promises and threatenings of the law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jesus Christ, who is the end of the law; whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearly intreated it than Moses, and set forth more lively Jesus Christ, in whom the covenant of reconciliation was made. In all these things, Isaiah did excel all the prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: ever applying the doctrine as he saw that the disease of the people required. He declareth also many notable prophecies which he had received of God, as touching the promise of the Messiah, his office, and his kingdom. Also of the favour of God toward his church, the vocation of the Gentiles, and their union with the Jews, which are as most principal points contained in this book, and a gathering of his sermons that he had preached: which after certain days that they had stood upon the temple-door (for the manner of the prophets was to set up the sum of their doctrine for certain days, that the people might the better mark it, as Isa. 8. 1. and Hab. 2. 2.) the priests took it down, and reserved it among their registers: and so, by God's providence, these books were preserved a monument to the church for ever. As touching his person and time, he was of the king's stock (for Amos his father was brother to Azariah king of Judah, as the best writers agree) and prophesied for more than sixty four years, from the time of Uzziab unto the reign of Manasseh, whose father-in-law he was (as the Hebrews write) and of whom he was put to death. And in reading of the prophets, this one thing among others is to be observed, that they speak of things to come as though they were now past, because of the certainty thereof, and that they could not but come to pass, because God had ordained them in his secret counsel, and so revealed them to his prophets.

C H A P. I.

2 *Isaiab reproveth the Jews of their ingratitude and stubbornness, that neither for benefits nor punishments would amend.* 11 *He sheweth why their sacrifices are rejected, and wherein God's true service standeth.* 25 *He prophesieth of the destruction of Jerusalem,* 24 *and of the restitution thereof.*

A Vision ^a of Isaiab the son of Amos, which he saw ^b concerning Judah and Jerusalem in the days ^c of Uzziab, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O ^d heavens, and hearken; O earth: for the Lord hath said, I have nourished and brought up ^e children, but they have rebelled against me.

3 The ^f ox knoweth his owner, and the ass his master's crib: but Israel hath not known: my people hath not understood.

4 Ah, sinful nation, a people laden with iniquity: a ^g seed of the wicked, corrupt children, they have forsaken the Lord: they have provoked the ^h Holy one of Israel to anger: they are gone backward.

^a That is, a revelation or prophecy, which was one of the two means whereby God declared himself to his servants in old time, as Num. 12. 6. and therefore the prophets were called Seers, 1 Sam. 9. 9.

^b Isaiab was chiefly sent to Judah and Jerusalem, but not only: for in this book are prophecies concerning other nations also.

^c Called also Azariah, 2 Kings 15. 1. Of these kings read from 1 Kings 14 to ch. 21. and 2 Chron. 25 to ch. 23.

^d Because men were obstinate and insensible, he calleth the dumb creatures, which were prompt to obey God's word, Deut. 32. 1.

^e He declareth his great mercy toward the Jews, forasmuch as he chose them above all other nations to be his people and children, Deut. 10. 15.

^f The most brute and dull beasts do acknowledge their duty toward their masters, than my people do toward me, of whom they have received benefits without comparison.

^g They were not only wicked as their fathers, but utterly corrupt, and by their evil example infected others.

5 Wherefore should ye be ⁱ smitten any more? for ye fall away more and more, the whole ^k head is sick; and the whole heart is heavy.

6 From the ^l sole of the foot unto the head, there is nothing whole therein, but wounds and swelling; and sores full of corruption: they have not been wrapped, ^m nor bound up; nor mollified with oil.

7 Your land is waste: your cities are burnt with fire: strangers devour your land in your presence, and it is desolate like the overthrow ⁿ of strangers.

8 And the daughter of ^o Zion shall remain like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged city.

9 Except the Lord of hosts ^p had reserved unto us even a small remnant, we should have been as ^q Sodom, and should have been like unto Gomorrah.

10 Hear the word of the Lord; O princes ^r of Sodom: hearken unto the law of our God, O people of Gomorrah.

11 What have I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt-offerings of rams, and of the fat of fed

^h That is, him that sanctifieth Israel.

ⁱ What availeth it to seek to amend you by punishment; seeing the Lord I correct you, the Lord ye rebel?

^j By naming the chief parts of the body, he signifieth that there was no part of the whole body of the Jews free from his rods.

^k Every part of the body, as well the least as the chiefest, was plagued.

^l Their plagues were so grievous that they were incurable, and yet they would not repent.

^m Meaning, of them that dwell far off, which, because they look for no advantage of that which remaineth, destroy themselves before them.

ⁿ That is, Jerusalem.

^o Because that he will have a church to call upon his name.

^p That is, all destroyed.

^q Ye that for your vices deserved all to be destroyed, as they of Sodom, save that God of his mercy reserved a little number, Lament. 3. 22.

fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goats.

12 When ye come to appear before me, who required this of your hands to tread in my courts?

13 Bring no more oblations in vain: incense is an abomination unto me: I cannot suffer your new moons, nor sabbaths, nor solemn days (as is iniquity) nor solemn assemblies.

14 My soul hateth your new moons, and your appointed feasts: they are a burden unto me: I am weary to bear them.

15 And when you shall stretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not hear: for your hands are full of blood.

16 Wash you, make you clean: take away the evil of your works from before mine eyes: cease to do evil,

17 Learn to do well: seek judgment, relieve the oppressed, judge the fatherless, and defend the widow.

18 Come now, and let us reason together, saith the Lord: though your sins were as crimson, they shall be made white as snow: though they were red like scarlet, they shall be as wool:

19 If ye consent and obey, ye shall eat the good things of the land.

20 But if ye refuse and be rebellious, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the faithful city become an harlot! it was full of judgment, and justice lodged therein, but now they are murderers.

22 Thy silver is become dross: thy wine is mixed with water.

23 Thy princes are rebellious and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the widow's cause come before them.

24 Therefore saith the Lord God of hosts, the mighty one of Israel, Ah, I will ease

of mine adversaries, and avenge me of mine enemies.

25 Then I will turn mine hand upon thee, and burn out thy dross, till it be pure, and take away all thy tin.

26 And I will restore thy judges as at the first, and thy counsellors at the beginning: afterward shalt thou be called a city of righteousness, and faithful city.

27 Zion shall be redeemed in judgment, and they that return in her, in justice.

28 And the destruction of the transgressors and of the sinners shall be together: and they that forsake the Lord shall be consumed.

29 For they shall be confounded for the oaks which ye have desired, and ye shall be ashamed of the gardens that ye have chosen.

30 For ye shall be as an oak; whose leaf fadeth: and as a garden that hath no water.

31 And the strong shall be as tow, and the maker thereof as a spark: and they shall both burn together, and none shall quench them.

C H A P. II.

2 The church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

THE word that Isaiah the son of Amos, saw upon Judah and Jerusalem.

2 It shall be in the last days, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. Mich. 4.

3 And many people shall go, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. Mich. 4.

4 And he shall judge among the nations, and rebuke many people: they shall break their

¹ Though God commended these sacrifices for a time, as aids and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, as Psalm 50. 13. Jer. 6. 20. Amos 5. 22. Micah 6. 7.

² Without faith and repentance.

³ Your sacrifices offered in the new moons and feasts: he condemneth hereby hypocrites, which think to please God with ceremonies, and they themselves are void of faith and mercy.

⁴ He sheweth, that where men be given to avarice, deceit, cruelty, and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seem never so holy, as ch. 59. 3.

⁵ By this outward washing, he meaneth the spiritual: exhorting the Jews to repent and amend their lives.

⁶ This kind of reasoning by the second table, the scriptures use in many places against the hypocrites, who pretend much holiness and religion in word, but when their charity and love toward their brethren should appear, they declare that they have neither faith nor religion.

⁷ To know if I do accuse you without cause.

⁸ Let sinners should pretend any rigour in God's part, he only willeth them to be pure in heart, and he will forgive all their sins, were they never so many or great.

⁹ He sheweth, that whatsoever adversity endureth, it ought to be attributed to his own incredulity and disobedience.

¹⁰ That is, Jerusalem, which had promised fidelity unto me, as a wife to her husband.

¹¹ Given to covetousness and extortion, which he signified before by blood, ver. 15.

¹² Whatsoever was pure in thee before, is now corrupt, though thou have outward shew.

¹³ That is, they maintain the wicked and the extortioners, and not only do not punish them, but are themselves such.

¹⁴ When God will shew himself merciful in his church, he calleth himself, The Holy of Israel: but when he

hath to do with his enemies, he is called Mighty, as against whom no power is able to resist.

¹⁵ I will take vengeance of mine adversaries the Jews, and so satisfy my desire by punishing them. Which thing yet he doth with grief, because of his covenant.

¹⁶ Lest the faithful among them should be overcome with this threatening, he addeth this consolation.

¹⁷ It is only the work of God to purify the heart of man, which thing he doth because of his promise made concerning the salvation of his church.

¹⁸ By justice is meant, God's faithful promise, which is the cause of the deliverance of his church.

¹⁹ The wicked shall not be partakers of God's promise, Psalm 92. 9.

²⁰ That is, the trees and pleasant places, where ye commit idolatry, which was forbidden, Deut. 16. 22.

²¹ The false god, wherein ye put your confidence, shall be consumed as easily as a piece of tow.

²² The decree and ordinance of God, touching the restoration of the church, which is chiefly meant of the time of Christ.

²³ In an evident place to be seen and discerned.

²⁴ When the kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeal of the children of God, when they are called.

²⁵ Alluding to mount Zion, where the visible church then was.

²⁶ Meaning, the whole doctrine of salvation.

²⁷ This was accomplished when the gospel was first preached in Jerusalem, and from thence went through all the world.

²⁸ The Lord, which is Christ, shall have all power given him.

²⁹ They that may acknowledge their sins and turn to him.

³⁰ He sheweth the fruit of the peace which the gospel should bring: to wit, that men should do good one to another, whereas before they were enemies.

their swords also into mattocks, and their spears to scythes: nation shall not lift up a sword against nation, neither shall they learn to fight any more.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Jacob, because they are full of the east manners, and are sorcerers as the Philistines, and abound with strange children.

7 Their land also was full of silver and gold, and there was end of their treasures: and their land was full of horses, and their chariots were infinite.

8 Their land also was full of idols: they worshipped the work of their own hands, which their own fingers have made:

9 And a man bowed himself, and a man humbled himself: therefore spare them not.

10 Enter into the rock, and hide thee in the dust from before the fear of the Lord, and from the glory of his Majesty.

11 The high look of man shall be humbled, and the loftiness of men shall be abased, and the Lord only shall be exalted in that day.

12 For the day of the Lord of hosts is upon all the proud and haughty, and upon all that is exalted: and it shall be made low.

13 Even upon all the cedars of Lebanon, that are high and exalted, and upon all the oaks of Bashan:

14 And upon all the high mountains, and upon all the hills that are lifted up:

15 And upon every high tower, and upon every strong wall:

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the haughtiness of men shall be brought low, and the loftiness of men shall be abased, and the Lord shall only be exalted in that day.

18 And the idols shall he utterly destroy.

19 Then they shall go into the holes of the rocks, and into the caves of the earth, from before the fear of the Lord, and from the glory of his Majesty, when he shall arise to destroy the earth.

20 At that day man shall cast away his silver idols and his golden idols (which they had made themselves to worship them) to the moles and to the bats,

21 To go into the holes of the rocks, and unto the tops of the ragged rocks, from before the fear of the Lord, and from the glory of his Majesty, when he shall arise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is he to be esteemed?

C H A P. III.

1 For the sin of the people God will take away the wise men, and give them foolish princes. 14 The covetousness of the governors. 16 The pride of the

FOR lo, the Lord God of hosts will take away from Jerusalem and from Judah the stay and the strength: even all the stay of bread, and all the stay of water:

2 The strong man, and the man of war, the judge and the prophet, the prudent and the aged:

3 The captain of fifty, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rule over them.

5 The people shall be oppressed one of another: and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast cloathing: thou shalt be our prince, and let this fall be under thine hand:

7 In that day he shall swear, saying, I cannot be an helper: for there is no bread in mine house, nor cloathing: therefore make me prince of the people.

8 Doubtless Jerusalem is fallen, and Judah is fallen down, because their tongue and works are against the Lord, to provoke the eyes of his glory.

9 The trial of their countenance testifieth against them: yea, they declare their sins Sodom: they hide them not. Wo be unto their souls: for they have rewarded evil unto themselves.

10 Say ye, Surely it shall be well with the just: for they shall eat the fruit of their works.

11 Wo be to the wicked, it shall be evil with him: for the reward of his hands shall be given him.

7 H

12 Chil-

in strong holds and in their rich merchandize, which brought in vain pleasures, wherewith men's minds became effeminate.

They shall cast them into most vile and filthy places, when they perceive that they are not able to help them.

Get off your vain confidence of man, whose life is so frail, that if his nose be stopped, he is dead; and consider that you have to do with God:

Because they trusted in their abundance and prosperity; he sheweth that they should be taken from them.

The temporal governor; and the minister.

By these he meaneth, that God would take away every thing that was in any estimation, and wherein they had any occasion to vaunt themselves.

Not only in age, but in wit, manners, knowledge and strength.

For lack of good regiment and order.

It sheweth that this plague shall be so horrible, that contrary to the manner of men, which by nature are ambitious, none shall be found able or willing to be their governor.

Fear shall rather cause him to forswear himself, than to take such a dangerous charge upon him.

When God shall punish their deeds whereupon they now set an impudent face, he shall find the mark of their impiety in their forehead.

Be ye that are godly; assured, that God will defend you in the midst of these troubles.

He speaketh not against the use of weapons and lawful war, but sheweth how the hearts of the godly shall be affected toward another: which peace and love doth begin and grow in this life, but shall be perfected when we are joined with our head Christ Jesus.

Seeing the Gentiles will be so ready, make you haste, and shew them the way to worship God.

The prophet seeing the small hope that the Jews would convert, complaineth to God, though he had utterly forsaken them for their sins.

Full of the corruptions that reigned chiefly in the East parts.

They altogether give themselves to the fashions of other nations.

The prophet first condemned their superstition and idolatry: next, their covetousness; and thirdly, their vain trust in worldly means.

He noteth the nature of the idolaters, which never satisfied in their superstitions.

Thus the prophet spake, being inflamed with the zeal of God's glory, and that he might awe them with God's judgments.

Meaning, soon God shall begin to execute his judgments.

By high trees and mountains, are meant them that are proud and lofty, and think themselves most strong in this world.

He condemneth their vain confidence, which they had

12 Children are extortioners of my people, and women have rule over them: O my people, they that lead thee cause thee to err, and destroy the way of thy paths.

13 The Lord standeth up to plead, yea, he standeth to judge the people.

14 The Lord shall enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the spoil of the poor is in your houses.

15 What have ye to do that ye beat my people to pieces, and grind the faces of the poor, saith the Lord, even the Lord of hosts?

16 The Lord also saith, Because the daughters of Zion are haughty, and walk with stretched-out necks, and with wandering eyes, walking and mincing as they go, and making a tinkling with their feet,

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the cauls, and the round tires,

19 The sweet balls, and the bracelets, and the bonnets,

20 The tires of the head, and the sops, and the head-bands, and the tablets, and the car-rings,

21 The rings, and the mufflers,

22 The costly apparel, and the veils, and the wimples, and the crispin pins,

23 And the glasses, and the fine linen, and the hoods, and the lawns,

24 And instead of sweet savour, there shall be stink: and instead of a girdle, a rent: and instead of dressing of the hair, baldness: and instead of a stomacher, a girding of sackcloth: and burning instead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battle.

26 Then shall her gates mourn and lament, and she being desolate, shall sit upon the ground.

CHAP. IV.

1 The small remnant of men after the destruction of Jerusalem. 2 The graces of God upon them that remain.

1 Because the wicked people were more addicted to their princes than to the commandments of God, he sheweth that he would give them such princes, by whom they should have no help, but that should be manifest tokens of his wrath, because they should be fools and effeminate.

2 Meaning, that the rulers and governors had destroyed his church, and not preserved it according to their duty.

3 That is, ye shew all cruelty against them.

4 He menaceth the people, because of the arrogancy and pride of their women, which gave themselves to all wantonness and dissolution.

5 Which declared their pride.

6 As a sign that they were not chaste.

7 Which shewed their wantonness.

8 They delighted then in slippers that did creak, or had little plates sewed upon them, which tinkled as they went.

9 In rehearsing all these things particularly, he sheweth the lightness and vanity of such as cannot be content with comely apparel according to their degree.

10 Meaning, that God will not only punish the women, but their husbands, which have suffered this dissoluteness, and also the commonweal, which hath not remedied it.

11 When God shall execute this vengeance, there shall not be one man found to be the head to many women; and they, contrary to womanly shamesfacedness, shall seek unto men, and offer themselves to any condition.

12 Be thou our husband, and let us be called thy wives.

13 For so they thought it to be without an head and husband.

14 He comforted the church in this desolation, which

AND in that day shall seven women take hold of one man, saying, We will eat our own bread, and we will wear our own garments: only let us be called by thy name, and take away our reproach.

2 In that day shall the bud of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remain in Jerusalem, shall be called Holy, and every one shall be written among the living in Jerusalem.

4 When the Lord shall wash the filthiness of the daughters of Zion, and purge the blood of Jerusalem out of the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the Lord shall create upon every place of mount Zion, and upon the assemblies thereof, a cloud and smoak by day, and the shining of a flaming fire by night: for upon all the glory shall be defence,

6 And a covering shall be for a shadow in the day for the heat, and a place of refuge and a covert for the storm, and for the rain.

CHAP. V.

3 Under the similitude of the vine he describeth the state of the people. 8 Of their avarice. 11 Their drunkenness. 13 Of their captivity.

NOW will I sing to my Beloved song of my beloved to his vineyard. My beloved had a vineyard in a very fruitful hill.

* Jer. 2. 21
Matt. 21. 33

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he built a tower in the midst thereof, and made a wine-press therein: then he looked that it should bring forth grapes: but it brought forth wild grapes.

3 Now therefore, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

4 What could I have done any more to my vineyard that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will do to my vineyard: I will take away the hedge thereof,

shall spring up like a bud, signifying that God's graces should be as plentiful toward the faithful, though they sprang out of the earth, as chap. 45. 8. Some by the bud of the Lord, Christ.

2 He alludeth to the book of life, whereof read Exod. 32. 32. meaning, God's secret counsel, wherein his elect are predestinated to life everlasting.

3 That is, the cruelty, extortion, avarice, and all wickedness.

4 When things shall be redressed that were amiss.

5 He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that God's favour and protection should appear in every place.

6 The faithful called the glory of God, because his image, and tokens of his grace shine in them.

7 God promiseth to be the defence of his church against all troubles and dangers.

8 The prophet by this song doth set before the people's eyes their ingratitude and God's mercies.

9 That is, to God.

10 Meaning, that he had planted his church in a place most plentiful and abundant.

11 He spared no diligence nor cost.

12 In the seventh verse he declareth what they were.

13 He maketh them judges in their own cause, forasmuch as it was evident that they were the cause of their own ruin.

14 I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

of, and it shall be eaten up: I will break the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thorns shall grow up: I will also command the clouds that they rain no rain upon it.

7 ¶ Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, and he looked for judgment, but behold oppression: for righteousness, and behold crying.

8 Wo unto them that join house to house, and lay field to field, till there be no place, that ye may be placed by yourselves in the midst of the earth.

9 This is in mine ears, saith the Lord of hosts, Surely many houses shall be desolate, even great and fair without inhabitant.

10 For ten acres of vines shall yield one bath, and the seed of an omer shall yield an ephah.

11 ¶ Wo unto them that rise up early to follow drunkenness: and to them that continue until night, till the wine do inflame them.

12 And the harp and viol, timbrel and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the work of his hands.

13 Therefore my people is gone into captivity, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dried up with thirst.

14 Therefore hell hath enlarged itself: and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth among them, shall descend into it.

15 And man shall be brought down, and man shall be humbled, even the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

17 Then shall the lambs feed after their manner, and the strangers shall eat the desolate places of the fat.

18 ¶ Wo unto them that draw iniquity with cords of vanity, and sin as with cart-ropes:

19 Which say, Let him make speed: let him hasten his work, that we may see it: and let the counsel of the holy One of Israel draw near and come, that we may know it.

^b Judgment and righteousness are true fruits of the fear of God, and therefore in the cruel oppressors there is religion.

^a Of them that are oppressed.

^c To wit, for the poor to dwell in.

^d I have heard the complaint and cry of the poor.

^e Which containeth about ten pottles: so that every acre should but yield one pottle.

^f Which containeth an hundred pottles.

^g An ephah containeth ten pottles, and is in dry things, as much as a bath is in liquors.

^h That spare no pain nor diligence follow their lusts.

ⁱ Which are never weary of their rioting and excessive pleasures: but use all means to provoke to the same.

^k They regard not the providence of God over them, nor for what end he hath created them.

^l That is, shall certainly go: for so the prophet used to speak, as though the thing which shall come to pass, were done already.

^m Because they would not obey the word of God.

ⁿ Meaning, the grave shall swallow up them that shall die for hunger and thirst, and yet for all this great destruction it shall never be satiate.

^o God comforteth the poor lambs of his church, which had been strangers in other countries, promising that they

20 Wo unto them that speak good of evil, and evil of good: which put darkness for light, and light for darkness: that put bitter for sweet, and sweet for sour.

21 Wo unto them that are wise in their own eyes, and prudent in their own sight.

22 Wo unto them that are mighty to drink wine, and to them that are strong to pour in strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire devoureth the stubble, and as the chaff is consumed of the flame: so their root shall be as rottenness, and their bud shall rise up like dust, because they have cast off the law of the Lord of hosts, and contemned the word of the holy One of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and hath smitten them that the mountains did tremble: and their carcasses were torn in the midst of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift up sign unto the nations afar, and will hiss unto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loins be loosed, nor the latchet of his shoes be broken:

28 Whose arrows shall be sharp, and all his bows bent: his horse-hoofs shall be thought like flint, and his wheels like a whirlwind.

29 His roaring shall be like a lion, and he shall roar like lions whelps: they shall roar, and lay hold of the prey: they shall take it away, and none shall deliver it.

30 And in that day they shall roar upon them, as the roaring of the sea: and if they look unto the earth, behold, darkness and sorrow, and the light shall be darkened in their sky.

C H A P. VI.

Isaiah sheweth his vocation by the vision of the divine Majesty. 9 He sheweth the obstinacy of the people. 11 The destruction of the land. 13 The remnant reserved.

I N

should dwell in those places again, whereof they had been deprived by the fat and cruel tyrants.

¹ Which use all allurements, occasions and excuses to harden their conscience in sin.

² He sheweth what are the words of the wicked, when they are menaced with God's judgments, Pet. 3. 4.

³ Which are not ashamed of sin, nor care for honesty, but grown to desperate impiety.

⁴ Which are contemners of all doctrine and admonition.

⁵ Which are never weary, but shew their strength, and brag in gluttony and drunkenness.

⁶ Both they and their posterity, so that nothing shall be left.

⁷ He sheweth, that God had so fore punished this people, that the dumb creatures, if they had been so plagued, would have been more sensible, and therefore his plagues must continue, till they begin to feel them.

⁸ He will make the Babylonians to come against them at his beck, and to fight under his standard.

⁹ They shall be prompt and lusty to execute God's vengeance.

¹⁰ The enemy shall have no impediment.

¹¹ Whereby is declared the cruelty of the enemy.

¹² The Jews shall find no succour.

¹³ In the land of Judah.

IN the year of the death of king Uzziah, ^c I saw also the Lord sitting upon an ^f high throne, and lifted up, and the lower ^s parts thereof filled the temple.

² The ^b seraphims stood upon it: every one had six wings: with twain he covered his ⁱ face, and with twain he covered his ⁿ feet, and with twain he did ⁱ fly.

³ And one cried to another, and said, ⁿ Holy, holy, holy is the Lord of hosts: the whole ^w world is full of his glory.

⁴ And the lintels of the door cheeks ^o moved at the voice of him that cried, and the house was filled with smok.

⁵ Then I said, ^p Wo is me: for I am undone, because I am of polluted lips, and I dwell in the midst of a people of polluted lips: for mine eyes have seen the King, and Lord of hosts.

⁶ Then flew one of the seraphims unto me with an hot coal in his hand, ^w which he had taken from the ^s altar with the tongs:

⁷ And he touched my mouth, and said, Lo, this hath touched thy lips, and thine iniquity shall be taken away, and thy ⁱ sin shall be purged.

⁸ And I heard the voice of the Lord, saying, Whom shall I send? and who shall go for us? Then I said, Here am I, send me.

⁹ And he said, Go, and say to this people, ^y Ye shall hear indeed, but ye shall not understand: ye shall plainly see and not perceive.

¹⁰ Make the heart of this people fat, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and he heal them.

¹¹ Then said I, Lord, ^z how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man: and the land be utterly desolate,

¹² And the Lord have removed men far away, and ^{be} there be a great desolation in the midst of the land.

¹³ But yet in it ^{shall be} ⁿ tenth, and shall return, and shall be eaten up as an elm, ^w or as an oak, which have a substance in them when they cast ^{their leaves}: so the holy seed shall be the substance thereof.

C H A P. VII.

¹ Jerusalem is besieged. ⁴ Isaiah comforteth the king.
¹⁴ Christ is promised.

AND in the days of ⁿ Ahaz, the son of Jo- ^{2 Kings}atham, the son of Uzziah king of Judah, ^{16. 5.} Rezin the king of [†] Aram ⁿ came up, and Pekah the son of Remaliah king of Israel, to Jerusalem, to fight against it: but he could not overcome it.

² And it was told the house of ^y David, saying, Aram is joined with ⁿ Ephraim: therefore his heart was ^m moved, and the heart of his people, as the trees of the forest are moved by the wind.

³ ¶ Then said the Lord unto Isaiah, Go forth now to meet Ahaz (thou and ^b Shear-jashub) at the end of the conduit of the upper pool, in the path of the fuller's field,

⁴ And say unto him, Take heed, and be still: fear not, neither be faint-hearted for the two tails of these smoking ^c firebrands, for the furious wrath of Rezin, and of Aram, and of Remaliah's son:

⁵ Because Aram hath taken wicked counsel against thee, and Ephraim and Remaliah's son, saying,

⁶ Let us go up against Judah, and let us waken them up, and make ⁿ breach therein for us, and set a king in the midst thereof, ^{even} the son of ^d Tabeal.

⁷ Thus saith the Lord God, It shall not stand, neither shall it be.

⁸ For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and ^c threescore years Ephraim shall be destroyed from being a people.

⁹ And the head of Ephraim is Samaria, and the

^a God sheweth not himself to men in his majesty, but according as man's capacity is able to comprehend him: that is, by visible signs, as John Baptist saw the Holy Ghost in the form of a dove.

^b As a judge ready ⁿ give sentence.

^c Of his garment, or of his throne.

^d They were angels, so called, because they were of a fiery colour, to signify that they burnt in the love of God, or were light as fire to ^{execute} his will.

^e Signifying, that they were not able to endure the brightness of God's glory.

^f Whereby was declared, that ⁿ was ⁿ able ⁿ see the brightness of God in them.

^g Which thing declared the prompt obedience of the angels to execute God's commandment.

^h This oft repetition signifieth, that the holy angels cannot satisfy themselves in praising God: to teach us, that in all our lives we should give ourselves ⁿ the continual praise of God.

ⁱ His glory doth not only appear in the heavens, but through all the world, and therefore all creatures are bound to praise him.

^j Which things were to confirm the prophet, that it was not the voice of man: and by the smok was signified the blindness that should come upon the Jews.

^k He speaketh this for two causes: the one, because he that was ⁿ mortal creature, and therefore had more need ⁿ glorify God than the angels, did it not: and the other, because the more near that man approacheth to God, the ⁿ doth he know his own sin and corruption.

^l Of the burnt-offerings, where the fire never went out.

^m This declareth that man cannot render true obedience to God, till he have purged us.

ⁿ Whereby is declared, that for the malice of man, God

will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learn thereby to obey his will and be saved: hereby he exhorteth the ministers to do their duty, and answereth ⁿ the wicked murmurers, that through their own malice their heart is hardened, Matt. 13. 14. Acts 28. 26. Rom. 11. 8.

^o As he ⁿ moved with the zeal of God's glory, so was he touched with ⁿ charitable affection toward the people.

^p Meaning, the tenth part: or, ⁿ some write, it was revealed ⁿ Isaiah, for the confirmation of his prophesy, that ⁿ kings should come before their captivity, as were from Uzziah to Zedekiah.

^q For the fewness they shall seem to be eaten up: yet they shall after flourish ⁿ a tree, which in winter loseth his leaves and seemeth ⁿ be dead, yet in summer is fresh and green.

^r To wit, the second time: for in the first battle Ahaz was overcome.

^s Meaning the king's house.

^t That is, Israel, because that tribe was the greatest, Gen. 48. 19.

^u For fear.

^v That is ⁿ say, the rest shall return: which name Isaiah gave his son, to signify that the rest of the people should return out of their captivity.

^w Which have but a little smok and shall quickly be quenched.

^x Which was an Israelite, and as seemeth an enemy to the house of David.

^y Counting from the five and twentieth year of the reign of Uzziah, at what time Amos prophesied this thing, and ⁿ Isaiah confirmeth, that the Israelites should be led into perpetual captivity, which thing came to pass within twenty years after that Isaiah did this message.

Isaiah Ch. VI. v. 6.



ISAIAH'S VISION.

G. Burder Sculp.

the head of Samaria is Remaliah's son. If ye believe not, surely ye shall not be established.

10 ¶ And the Lord spake again unto Ahaz, saying,

11 Ask a sign for thee of the Lord thy God: ask it either in the depth beneath, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the Lord.

13 Then he said, Hear ye now, O house of David, is it a small thing for you to grieve men, that ye will also grieve my God?

14 Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and she shall call his name Immanuel.

15 Butter and honey shall he eat, till he have knowledge to refuse the evil, and to chuse the good.

16 For afore the child shall have knowledge to eschew the evil, and to chuse the good, the land that thou abhorrest shall be forsaken of both her kings.

17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, the days that have not come, from the day that Ephraim departed from Judah, even the king of Asshur.

18 And in that day shall the Lord hiss for the fly that is at the uttermost part of the floods of Egypt, and for the bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate vallies, and in the holes of the rocks, and upon all thorny places, and upon all bushy places.

20 In that day shall the Lord shave with a razor that is hired, even by them beyond the river, by the king of Asshur, the head and the hair of the feet, and it shall consume the beard.

21 And in the same day shall a man nourish a young cow and two sheep.

22 And for the abundance of milk that they shall give, he shall eat butter: for butter and honey shall every one eat which is left within the land.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand

pieces of silver: so it shall be for the briers, and for the thorns.

24 With arrows and with a bow shall one come thither, because all the land shall be briers and thorns.

25 But on all the mountains which shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but they shall be for the sending out of bullocks, and for the treading of sheep.

C H A P. VIII.

1 The captivity of *Israel and Judah* by the *Assyrians*. 6 The infidelity of the *Jews*. 9 The destruction of the *Assyrians*. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be enquired at.

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen, make speed to the spoil: haste to the prey.

2 Then I took unto me seven faithful witnesses to record, Uriah the priest, and Zechariah the son of *Jeberechiah*:

3 After, I came unto the prophets, which conceived and bare a son. Then said the Lord to me, Call his name Maher-shalhash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, he shall take away the riches of Damascus, and the spoil of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet again unto me, saying,

6 Because this people hath refused the waters of Shiloah that ran softly, and rejoice with Rezin, the son of Remaliah,

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river mighty and great; even the king of Asshur with all his glory, and he shall come up upon all their rivers, and go over all their banks:

8 And shall break into Judah; and shall overflow and pass through, and shall come up to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 Gather together on heaps, O ye people and,

† Or, God with us, which name can agree none but to him that is both God and man.

† Or, make speed to the spoil: or haste to the prey.

† For the confirmation of this thing, that thine enemies shall be destroyed and thou preserved.

¶ Not to believe God's word without a sign, is to tempt God; but to refuse a sign when God offereth it for the aid and help of our infirmity, is to rebel against him.

¶ You think you have done with God when ye contemn God's messengers: but it is God against whom you bend yourselves.

¶ Forasmuch as thou art unworthy, the Lord for his promise sake will give a sign, which shall be, that Christ the Saviour of his church, and the effect of all signs and miracles, shall be revealed.

¶ Meaning, that Christ is not only God, but also, because he shall be nourished as other men, until the age of discretion.

¶ Not meaning Christ, but any child: for before a child can come to the years of discretion, the kings of Samaria and Syria shall be destroyed.

¶ Since the time that the twelve tribes rebelled under Rehoboam.

¶ In whom thou hast put thy trust.

¶ Meaning, the Egyptians: for by reason the country is hot and moist, it is full of flies, as Assyria is full of bees.

¶ Signifying, that no place shall be free from them.

¶ That is, that which is from the belly downward: meaning, that he would destroy both great and small.

¶ He that before had a great number of cattle shall be content with one cow and two sheep.

¶ The number of beasts shall be so small, that a few beasts shall be able to nourish all abundantly.

¶ As they that go to seek wild beasts among the bushes.

¶ The mountains, contrary to their wont, shall be tilled by such beasts shall flee to them for succour.

¶ That thou mayest write in great letters, to the intent it may be more easily read.

¶ Meaning, after the common fashion: because all men might read it.

¶ Because the thing was of great importance, he took these two witnesses, which were of credit with the people, when he set this up upon the door of the temple, albeit Uriah was a flattering hypocrite, Kings 16. 11.

¶ Meaning, to his wife: and this was done in a vision.

¶ Before any child be able to speak.

¶ That is, the army of Assyria.

¶ Which was a fountain at the foot of mount Zion, out of the which ran a small river through the city; meaning, that they of Judah distrusting their own power, which was small, desired such power and riches as they saw in Syria and Israel.

¶ That is, the Assyrians, which dwelt beyond Euphrates.

¶ It shall be ready to drown them.

¶ He speaketh this to Messiah, or Christ, in whom the faithful were comforted, and who would not suffer his church to be destroyed utterly.

¶ To wit, ye that are enemies to the church, the Assyrians, Egyptians, Syrians, &c.

But. Chr. and ye shall be broken in pieces: and hearken, all
741. ye of far countries: gird yourselves, and you shall
be broken in pieces.

10 Take counsel together, yet it shall be brought to nought: pronounce a decree, yet it shall it not stand: for God is with us.

11 For the Lord spake thus to me in taking of mine hand, and taught me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them to whom this people saith a confederacy, neither fear you their fear, nor be afraid of them.

13 Sanctify the Lord of hosts, and let him be your fear, and let him be your dread.

14 And he shall be as a sanctuary: but as a stumbling stone, and as a rock to fall upon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Jerusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 Bind up the testimony: seal up the law among my disciples.

17 Therefore I will wait upon the Lord that hath hid his face from the house of Jacob, and I will look for him,

18 Behold, I and the children whom the Lord hath given me, are as signs and as wonders in Israel, by the Lord of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Enquire at them that have a spirit of divination, and at the soothsayers which whisper: and murmur, Should not people enquire at their God? from the living to the dead?

20 To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them.

21 Then he that is afflicted and famished, shall go to and fro in it: and when he shall be hungry, he shall even fret himself, and curse his king and his gods, and shall look upwards.

22 And when he shall look to the earth, behold trouble, and darkness, vexation and anguish, and he is driven to darkness.

^a To encourage me, that I should not shrink for the infidelity of this people, and so neglect mine office.

^b Consent not, ye that are godly, to the league and friendship that this people seek with strangers and idolaters.

^c Meaning, that they should not fear the thing that they feared, which have no hope in God.

^d In putting your trust only in him, in calling upon him in adversity, patiently looking for his help, and fearing to do any thing contrary to his will.

^e He will defend you which are his elect, and reject all the rest, which is meant of Christ against whom the Jews should stumble and fall, Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 7. 8.

^f Though all forsake me, yet ye that mine, keep my words sure sealed in your hearts.

^g Meaning, them that were willing hear and obey the word of God whom the world hated, as though they were monsters, and not worthy to live.

^h This was a consolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

ⁱ Answer the wicked thus, Should not God's people seek succour only at him?

^k That is, will they refuse be taught of the prophet, who is the mouth of God, and seek help at the dead, which is the illusion of Satan?

^l Seek remedy in the word of God, where his will is declared.

^m They have knowledge, but are blind leaders of the blind.

ⁿ That is, in Judah, where they should have had rest, if they had not thus grievously offended God.

^o In whom afore they put their trust.

^p They shall think that heaven and earth and all creatures bent against them to trouble them.

C H A P. IX.

Ref. Chr.
741.

1 The vocation of the Gentiles. 6 A prophecy of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YET the darkness shall not be according to the affliction, that it had when the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when he was more grievous by the way of the sea beyond Jordan, in Galilee of the Gentiles.

2 The people that walked in darkness, have seen a great light: they that dwelled in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their joy: they have rejoiced before thee according to the joy in harvest, and as men rejoice when they divide spoil.

4 For the yoke of their burthen, and the staff of their shoulder, and the rod of their oppressor hast thou broken, in the day of Midian.

5 Surely every battle of the warrior is with noise, and with tumbling of garments in blood: but this shall be with burning and devouring of fire.

6 For unto us a child is born, and unto us a son is given: and the government is upon his shoulder, and he shall call his name Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 The increase of his government and peace shall have no end, he shall sit upon the throne of David, and upon his kingdom to order it, and to stablish it with judgment and with justice, from henceforth, even for ever: the zeal of the Lord of hosts will perform this.

8 The Lord hath sent word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The

¹ He comforteth the church again after these great threatenings, promising to restore them to great glory in Messiah.

² Wherewith Israel was punished, first by Tiglath Pileser, which was a light scourge in respect of that which they suffered after by Shalmaneser, who carried the Israelites away captives.

³ Whereas the Jews and Gentiles dwelt together by reason of those twenty cities which Solomon gave to Hiram.

⁴ Which were captive in Babylon: and the prophet speaketh of that thing which should pass sixty years after, as though it were now done.

⁵ Meaning, the comfort of their deliverance.

⁶ This captivity and deliverance were figures of our captivity by sin, and our deliverance by Christ through the preaching of the gospel, Matt. 4. 15, 16.

⁷ Their number was greater when they went into captivity, than when they returned: but their joy was greater at their return, Hagg. 2. 10.

⁸ Thou gavest them perfect joy, by delivering them, and by destroying the tyrant that kept them in cruel bondage, as thou didst deliver them by Gideon from the Midianites, Judg. 7. 22.

⁹ He speaketh of the deliverance of his church, which he hath delivered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.

¹⁰ The author of eternity, and by whom the church and every member thereof shall be preserved for ever, and have immortal life.

¹¹ His singular love and care for his elect.

¹² This is another prophecy against them of Samaria, which were mockers and contemners of God's promises and menaces.

Bef. Chr.
741.

10 The¹ bricks are fallen, but we will build it with hewn stones: the wild fig-trees are cut down, but we will [change them into cedars.

11 Nevertheless the Lord will raise up the adversaries of^m Rezin against him, and join his enemies together.

12 Aram before, and the Philistines behind, and they shall devour Israel with open mouth: yet for all this, his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

14 Therefore will the Lord cut off from Israel head and tail, branch and rush in one day.

15 The ancient and the honorable man, he is the head: and the prophet that teacheth lyes, he is the tail.

16 For the leaders of the people cause them to err: and they that are led by them, are devoured.

17 Therefore shall the Lord have no pleasure in their young men, neither will he have compassion of their fatherless and of their widows: for every one is an hypocrite and wicked, and every mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednessⁿ burneth as fire: it devoureth the briers and thorns, and will kindle in the thick places of the forest: and they shall mount up like the lifting up of smoak.

19 By the wrath of the Lord of hosts shall the land be darkened, and the people shall be the meat of the fire: no man shall^o spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eat on the left hand^p, and shall not be satisfied: every one shall eat the^p flesh of his own arm.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Judah: yet for all this his wrath is not turned away, but his hand is stretched out still.

C H A P. X.

1 Of wicked law makers. 5 God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shall be saved.

WO unto them that decree wicked decrees, andⁿ write grievous things:

■ To keep back the poor from judgment, and to take away the judgment of the poor of my

¹ We were but weak when the enemy overcame us, but we will make ourselves so strong, that ■ will neither care for our enemies, ■ fear God's threatenings.

■ Rezin king of Syria, who was in league with Israel, was slain by the Assyrians, after whose death Aram, that is, the Syrians, were against Israel, which on the other side were assaulted by the Philistines.

■ Wickedness, ■ bellows, kindleth the fire of God's wrath, which consumeth all his obstinate enemies.

^o Though there were ■ foreign enemy, yet they shall destroy one another.

■ Their greediness shall be insatiable, so that one brother shall eat up another, ■ though he should eat his own flesh.

^q Which write and pronounce ■ wicked sentence ■ oppress the poor: meaning, that the wicked magistrates, which were the chief cause of mischief, should be first punished.

■ To wit, from Assyria.

^s Your riches and authority, that they may be safe, and that ye may receive them again.

■ Because they have forsaken me, some shall go into captivity, and the rest shall be slain.

people, that widows may be their prey, and that they may spoil the fatherless. Bef. Chr. 735.

3 What will ye do now in the day of visitation, and of destruction, which shall come from far? to whom will ye flee for help? and where will ye leave your^s glory?

4 Without me every ■ shall fall among them that ■ bound, and they shall fall down among the slain: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ Oⁿ Asshur, the rod of my wrath: and the staff in their hands is mine indignation.

6 I will sendⁿ him to ■ dissembling nation, and I will give him ■ charge against the people of my wrath to take the spoil, and to take the prey, and to tread them under feet like the mire ■ the street.

7 But he thinketh not so, neither doth his heart esteem it so: but he imagineth to destroy and to cut off not ■ few nations.

■ For he saith, Are not my princes altogether kings?

9 Is not Calno ■ Carchemish? Is not Hamath like Arpad? Is not Samaria ■ Damascus?

10 Like as mine hand hath found the kingdoms of the idols, seeing their idols were above Jerusalem, and above Samaria:

11 Shall not I, ■ I have done to Samaria and to the idols thereof, so do to Jerusalem and to the idols thereof?

12 ¶ But when the Lord hath accomplished^r all his work upon mount Zion and Jerusalem, I will visit the fruit of the proud heart^z of the king of Asshur, and his glorious and proud looks.

13 Because he said, By the power of mine own hand have I done it, and by my wisdom, because I am wise: therefore have I removed the borders of the people, and have spoiled their treasures, and have pulled down the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and ■ one gathereth eggs that are left, so have I gathered all the earth: and there was none to move the wing, or to open the mouth, or to whisper.

15 Shall theⁿ ax boast itself against him that heweth therewith? Or; shall the saw exalt itself against him that moveth him? as if the rod should lift up itself against him that taketh it up, or the staff should exalt itself as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men, leanness, and under his glory

■ God calleth for the Assyrians ■ be the executioners of his vengeance.

■ That is, the Assyrians against the Jews, which ■ but hypocrites: and in this sixth and seventh verse is declared the difference of the work of God, and of the wicked in one very thing and act: for God's intention ■ to chastise them for their amendment, and the Assyrians purpose to destroy them to enrich themselves: thus ■ respect of God's justice, it is God's work, but in respect of their own malice, it is the work of the devil.

^x Seeing that I have overcome as well ■ city as another, so that ■ could resist, shall Jerusalem be able ■ escape mine hands?

■ When he hath sufficiently chastised his people, (for he beginneth ■ his ■ house) then will he burn the rods.

^z Meaning, of Sennacherib.

^a Here ■ see that ■ creature is able to do any thing, but ■ God appointeth him, and that they are all but his instruments to do his work, though the intentions be divers, as ver. 6.

713. glory he shall kindle ■ burning like the burning of fire.

17 And the light of Israel shall be as a ^b fire, and the holy One thereof as a flame, and it shall burn and devour ^a his thorns and his briars in one day :

18 And shall consume the glory of his forest, and of his fruitful fields, both soul ^c and flesh : and he shall be as the ^e fainting of a standard-bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Jacob, stay no more upon him that smote them, but shall ^d stay upon the Lord, the holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, *yet* shall the remnant of them return. The consumption ^e decreed shall overflow with righteousness.

23 For the Lord God of hosts shall make the consumption, *even* ^b determined in the midst of all the land.

24 Therefore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraid of Asshur : he shall smite thee with a rod, and shall lift up his staff against thee after the manner ^f of Egypt :

25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise up a scourge for him, according to the plague of ^g Midian in the rock Oreb : and *as* his staff was upon the ^h sea, so he will lift it up after the manner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy neck : and the yoke shall be destroyed, because of the ⁱ anointing.

28 He is come ^a to Aiath : he is passed into Migron : at Michmash shall he lay up his armour.

29 They have gone over the ford : they lodged in the lodging at Geva : Ramah is afraid : Gibeah of Saul is tied away.

30 Lift up thy voice, O daughter Gallim, cause Laish to hear, O poor Anathoth.

31 Madmenah is removed : the inhabitants of Gebim have gathered themselves together.

^b Meaning, that God is a light to comfort his people, and a fire to burn his enemies.

^a That is, the Assyrians.

^c To wit, body and soul utterly.

^e When the battle is lost, and the standard is taken.

^d This is the end of God's plagues towards his, to bring them to him, and to forsake all trust in others.

ⁱ This small number, which seemed ■ be consumed, and yet according to God's decree is saved, shall be sufficient to fill all the world with righteousness.

^f God will destroy this land as he hath determined, and after save a small portion.

^g As the Egyptians did punish thee.

^h Read ch. 9. 4.

ⁱ When the Israelites passed through by the lifting up of Moses's rod, and the enemies were drowned, Exod. 14. 28.

^a Because of the promise made to that kingdom, whereby Christ's kingdom was prefigured.

^b He describeth by what way the Assyrians should come against Jerusalem, to confirm the faithful, when it should come to pass, that as their plague come, so should they be delivered.

^c Fear and destruction shall come upon Judah, for the

32 Yet there is a time that he will stay at Nob : he shall lift up his hand toward the mount of the daughter Zion, the hill of Jerusalem.

33 Behold, the Lord God of hosts shall cut off the ^a bough with fear : and they of high stature shall be cut off, and the high shall be humbled.

34 And he shall cut away the thick places of the forest with iron, and Lebanon shall have a mighty fall.

C H A P. XI.

1 *Christ born of the root of Jesse. ■ His virtues and kingdom. 6 The fruits of the gospel. 10 The calling of the Gentiles.*

BUT there shall come a ^a rod forth of the stock of Jesse, and a graff shall grow out of his roots.

2 And the Spirit of the Lord shall rest upon him : the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge, and of the fear of the Lord,

3 And shall make him prudent in the fear of the Lord : for he shall not judge after the sight of his eyes, neither reprove by the hearing of his ears,

4 But with righteousness shall he judge the poor, and with equity shall he reprove for the meek of the earth : and he shall ^b smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And justice shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The ^c wolf shall also dwell with the lamb, and the leopard shall lie with the kid, and the calf, and the lion, and the fat beast together, and the little child shall lead them.

7 And the cow and the bear shall feed : their young ones shall lie together : and the lion shall eat straw like the bullock.

8 And the sucking child shall play upon the hole of the asp, and the weaned child put his hand upon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountain of mine holiness : for the earth shall be full of the knowledge of the Lord as the ^d waters that cover the sea.

10 And in that day the root of Jesse, which shall stand up for a sign unto the ^e people, the nations shall seek unto it, and his ^f rest shall be glorious.

11 And

princes and people shall all be led away captives.

^a Because the captivity of Babylon was a figure of the spiritual captivity under sin, he sheweth that our true deliverance must come by Christ : for ■ David came out of Jesse, a ■ without dignity ; so Christ should come of a poor carpenter's house, as out of a dead stock, ch. 53. 2.

^b All these properties can agree to none but only unto Christ : for it is he that toucheth the hearts of the faithful, and mortifieth their concupiscences : and to the wicked he is the favour of death, and ■ them that shall perish : so that all the world shall be smitten with this rod, which is his word.

^c Men, because of their wicked affections, ■ named by the names of beasts, wherein the like affections reign : but Christ by his Spirit shall reform them, and work in them such mutual charity, that they shall be like lambs, favouring and loving one another, and cast off all their cruel affections, chap. 65. 25.

^d It shall be in as great abundance as the waters in the sea.

^e He prophesieth of the calling of the Gentiles.

^f That is, his church, which he also calleth his rest, Psalm

11 And in the same day shall the Lord stretch out his hand again the second time, to possess the remnant of his people (which shall be left) of Assthur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the isles of the sea.

12 And he shall set up a sign to the nations, and assemble the dispersed of Israel, and gather the scattered of Judah from the four corners of the world.

13 The hatred also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, neither shall Judah vex Ephraim:

14 But they shall flee upon the shoulders of the Philistines toward the West: they shall spoil them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the tongue of the Egyptian's sea, and with his mighty wind shall lift up his hand over the river, and shall smite him in his seven streams, and cause men to walk therein with shoes.

16 And there shall be a path to the remnant of his people, which are left of Assthur, like as it was unto Israel in the day that he came up out of the land of Egypt.

C H A P. XII.

A thanksgiving of the faithful for the mercies of God.

AND thou shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my salvation: I will trust, and will not fear: for the Lord God is my strength and song: he also is become my salvation.

3 Therefore with joy shall ye draw waters out of the wells of salvation.

4 And he shall say in that day, Praise the Lord: call upon his name: declare his works among the people: make mention of them, for his name is exalted.

5 Sing unto the Lord, for he hath done excellent things: this is known in all the world.

6 Cry out and shout, O inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

* For God first delivered his people out of Egypt, and now promiseth to deliver them out of their enemies hands, as from the Parthians, Persians, Chaldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

Here he describeth the consent that shall be in his church, and their victory against their enemies.

Meaning, a corner of the sea that entereth into the land, and hath the form of a tongue.

To wit, Nylus, the great river of Egypt, which entereth into the sea with seven streams.

He sheweth how the church shall praise God when they are delivered from their captivity.

Our salvation standeth only in God, who giveth us an assured confidence, constancy, and occasion to praise him for the same.

The graces of God shall be so abundant, that ye may receive them in great plenty as waters out of a fountain that is full.

Ye that are of the church.

That is, the great calamity, which was prophesied to come on Babel, a most grievous burden, which they were not able to bear. In these twelve chapters following, he speaketh of the plagues wherewith God would smite these strange nations, (who they knew) declare that God chastised the Israelites his children, and these other as his ene-

C H A P. XIII.

The Medes and Persians shall destroy Babylon.

THE burden of Babel, which Ilaiah the son of Amos did see.

2 Lift up a standard upon the high mountain: lift up the voice unto them: wag the hand, that they may go into the gates of the nobles.

3 I have commanded them, that I have sanctified: and I have called the mighty to my wrath, and them that rejoice in my glory.

4 The noise of a multitude is in the mountains, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Lord of hosts numbereth the host of the battle.

5 They come from a far country, from the end of the heaven: even the Lord with the weapons of his wrath to destroy the whole land.

6 Howl you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all men's hearts shall melt,

8 And they shall be afraid, anguish and sorrow shall take them, and they shall have pain, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel with wrath and fierce anger, to lay the land waste: and he shall destroy the sinners out of it.

10 For the stars of heaven, and the planets thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will visit the wickedness upon the world, and their iniquity upon the wicked, and I will cause the arrogancy of the proud to cease, and will cast down the pride of tyrants.

12 I will make a man more precious than fine gold, even a man above the wedge of gold of Ophir.

13 Therefore I will shake the heaven, the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be as a chased doe, and as a sheep

7 K

sheep

mies: and also, that if God spare not these that are ignorant, that they must not think strange, if he punished them which have knowledge of his law and keep it not.

To wit, to the Medes and the Persians.

That is, prepared and appointed to execute my judgments.

Which willingly go about the work whereunto I appoint them, but how the wicked do this, read ch. 10. 6.

The army of the Medes and the Persians against Babylon.

The Babylonians.

The Babylonians anger and grief shall be so much, that their faces shall burn with fire.

They that overcome shall think that all the powers of heaven and earth are against them, Ezek. 32. 7. Joel 3. 15. Matt. 24. 29.

He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

He noteth the principal vice, whereunto they were most given, are all that abound in wealth.

He noteth the great slaughter that shall be, seeing the enemy shall neither for gold or silver spare a man's life, ver. 17.

Meaning, the power of Babylon, with their hired soldiers.

Erod. 15. 2. Pl. 118, 24.

1 Chron. 16. 8.

Bef. Chr. a sheep that no man taketh up: every man shall
712. turn to his own people, and flee each one to his
own land.

15 Every one that is found, shall be stricken
through: and whosoever joineth himself, shall fall
by the sword.

• P. 137-9. 16 * Their children also shall be broken in
pieces before their eyes: their houses shall be
spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against
them, which shall not regard silver, nor be desirous
of gold.

18 With bows also shall they destroy the children,
and shall have no compassion upon the fruit
of the womb, and their eyes shall not spare the
children.

• Gen. 19. 24. 25. 20 It shall not be inhabited for ever, neither
shall it be dwelled in from generation to generation:
neither shall the Arabian pitch his tents
there, neither shall the shepherds make their folds
there.

21 But Zim shall lodge there, and their
houses shall be full of Ohim: ostriches shall dwell
there, and the satyrs shall dance there.

22 And Jim shall cry in their palaces, and
dragons in their pleasant palaces: and the time
thereof is ready to come, and the days thereof
shall not be prolonged.

C H A P. XIV.

1 The return of the people from captivity. 4 The
derision of the king of Babylon. 11 The death of
the king. 29 The destruction of the Philistines.

FOR the Lord will have compassion of Jacob,
and will yet chuse Israel, and cause
them to rest in their own land: and the stranger
shall join himself unto them, and they shall
cleave to the house of Jacob.

2 And the people shall receive them and bring
them to their own place, and the house of Israel
shall possess them in the land of the Lord,
for servants and handmaids: and they shall
take them prisoners, whose captives they were,
and have rule over their oppressors.

3 ¶ And in that day when the Lord shall give
thee rest from thy sorrow, and from thy fear, and
from the sore bondage wherein thou didst serve,

4 Then shalt thou take up this proverb against
the king of Babel, and say, How hath the oppressor
ceased! and the gold-thirsty Babel rested!

5 The Lord hath broken the rod of the wicked,
and the sceptre of the rulers:

^a This was not accomplished when Cyrus took Babylon:
but after the death of Alexander the Great.

^b Who useth to go from country to country, find pasture
for their beasts, but there shall they find none.

^c Which were either wild beasts, or fowls, or wicked spirits,
whereby Satan deluded man, by the fairies, goblins,
and such-like fancies.

^d He sheweth, why God will haste to destroy his enemies:
to wit, because he will deliver his church.

^e Meaning, that the Gentiles shall be joined with the
church, and worship God.

^f Signifying, that the Jews should be superiors to the
Gentiles, and that they should be brought under the service
of Christ, by the preaching of the apostles, whereby all are
brought to the subjection of Christ, Cor. 10. 5.

^g That is, he suffered all violence and injuries to be done.

^h Meaning, that when tyrants reign, there can be no rest
nor quietness, and also how detestable thing tyranny is,
seeing the insensible creatures have occasion to rejoice
at their destruction.

6 Which smote the people in anger with a continual
plague, and ruled the nations in wrath: if any were
persecuted, he did not let.

7 The whole world is at rest and is quiet:
they sing for joy.

8 Also the fir-trees rejoiced of thee: and the
cedars of Lebanon, saying, Since thou art laid
down, no hewer came up against us.

9 Hell beneath is moved for thee, to meet
thee at thy coming, raising up the dead for thee,
even all the princes of the earth, and hath raised
from their thrones all the kings of the nations.

10 All they shall cry and say unto thee, Art
thou become weak also as we? art thou become
like unto us?

11 Thy pomp is brought down to the grave,
and the sound of thy viols: the worm is spread
under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer,
son of the morning! and cut down to the
ground, which didst cast lots upon the nations!

13 Yet thou saidst in thine heart, I will ascend
into heaven, and exalt my throne above
beside the stars of God: I will sit also upon the
mount of the congregation, in the sides of the north.

14 I will ascend above the height of the clouds,
and I will be like the most High.

15 But thou shalt be brought down to the
grave, to the sides of the pit.

16 They that see thee, shall look upon thee,
and consider thee, saying, Is this the man that
made the earth to tremble, and that did shake
the kingdoms?

17 He made the world wilderness, and
destroyed the cities thereof, and opened not the
house of the prisoners.

18 All the kings of the nations, even they all
sleep in glory, every one in his own house.

19 But thou art cast out of thy grave like
an abominable branch: like the raiment of those
that are slain, and thrust through with sword,
which go down to the stones of the pit, as a
carcase trodden under feet.

20 Thou shalt not be joined with them in the
grave, because thou hast destroyed thine own
land, and slain thy people: the seed of the wicked
shall not be renowned for ever.

21 Prepare a slaughter for his children, for
the iniquity of their fathers: let them not rise
up nor possess the land, nor fill the face of the
world with enemies.

22 ¶ For I will rise up against them (saith the
Lord of hosts) and will cut off from Babel the
name and the remnant, and the son, and the nephew,
saith the Lord:

23 And

^a As though they feared lest thou shouldest trouble the
dead, as thou didst the living: and here he derideth the
proud tyranny of the wicked, which know not that all
creatures wish their destruction, that they may rejoice.

^b Instead of thy costly carpets and coverings.

^c Thou that thoughtest thyself most glorious, and as it
were placed in the heaven: for the morning-star, that goeth
before the sun, is called Lucifer, whom Nebuchadnezzar
is compared.

^d Meaning, Jerusalem, whereof the temple was on the
north side, as Psalm 48. 2. whereby he meaneth, that tyrants
fight against God when they persecute his church,
and would set themselves in his place.

^e In marvelling at thee.

^f To set them at liberty: noting his cruelty.

^g Thou wast not buried in the sepulchre of thy fathers,
thy tyranny was so abhorred.

^h He calleth the Medes and Persians, and all those that
should execute God's vengeance.

Bef. Chr. 712. 1 Or, tor-
tuisc.

23 And I will make it a possession to the hedge-hog, and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts.

24 The Lord of hosts hath sworn, saying, Surely, like as I have purposed, so shall it come to pass, and as I have consulted, it shall stand:

25 That I will break to pieces Asshur in my land, and upon my mountains will I tread him under foot: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsel that is consulted upon the whole world, and this is the hand stretched out over all the nations,

27 Because the Lord of hosts hath determined it, and who shall disannul it? and his hand is stretched out, and who shall turn it away?

28 ¶ In the year that king Ahaz died, was this burden.

29 Rejoice not (thou whole Palestina) because the rod of him that did beat thee, is broken: for out of the serpent's root shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the first-born of the poor shall be fed, and the needy shall lie down in safety: and I will kill thy root with famine, and it shall slay thy remnant.

31 Howl, O gate: cry, O city: thou whole land of Palestina art dissolved, for there shall come from the north a smok, and none shall be alone at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poor of his people shall trust in it.

C H A P. XV.

A prophecy against Moab.

THE burden of Moab, Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall go up to the temple, and to Dibon to the high places to weep: for Nebo and for Medeba shall Moab howl: upon all their heads shall be baldness, and every beard shaven.

3 In their streets shall they be girded with sackcloth: on the tops of their houses, and in their streets every one shall howl, and come down with weeping.

1 As I have begun to destroy the Assyrians in Sennacherib, so will I continue and destroy them wholly, when I shall deliver you from Babylon.

From the Jews.

1 Read chap. 13. 1.

He willeth the Philistines not rejoice, because the Jews are diminished in their power, for their strength shall be greater than ever it was.

The Israelites which were brought to extreme misery.

To wit, my people.

That is, from the Jews, or Assyrians: for they were both north from Palestina.

But they shall be all ready, and join together.

Which shall come to enquire of the state of the church.

They shall answer, that the Lord doth defend his church, and them that join themselves thereunto.

1 Read chap. 13. 1.

The chief city, whereby the whole country meant.

The Moabites shall flee to their idols for succour, but it shall be too late.

Which were cities of Moab.

For as in the west parts the people used let their hair grow long, when they mourned: so in the east parts they cut it off.

2 The prophet speaketh this in the person of the Moab-

4 And Heshbon shall cry, and Elealeh: their voice shall be heard unto Jahaz: therefore the warriors of Moab shall shout: the soul of every one shall lament in himself.

5 Mine heart shall cry for Moab: his fugitives shall flee unto Zoar, an heifer of three years old: for they shall go up with weeping by the mounting up of Luhith: and by the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be dried up: therefore the grass is withered, the herbs consumed, and there was no green herb.

7 Therefore what every man hath left, and their substance shall they bear to the brook of the willows;

8 For the cry went round about the borders of Moab: and the howling thereof unto Eglaim; and the shrieking thereof unto Beer-Elim.

9 Because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even lions upon him that escapeth of Moab, and to the remnant of the land.

C H A P. XVI.

The causes wherefore the Moabites are destroyed.

SEND ye a lamb to the ruler of the world from the rock of the wilderness unto the mountain of the daughter Zion.

2 For it shall be as a bird that flieth; and a nest forsaken: the daughters of Moab shall be at the fords of Arnon.

3 Gather counsel, execute judgment, make thy shadow as the night in the mid-day: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab; be thou their covert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared; and he shall sit upon it in steadfastness, in the tabernacle of David, judging; and seeking judgment, and hasting justice.

6 We have heard of the pride of Moab (he is very proud) even his pride, and his arrogance; and his indignation, but his eyes shall not be so.

7 Therefore shall Moab howl unto Moab: every one shall howl: for the foundations of Kir-hareseth shall ye mourn, yet they shall be stricken.

For

bites, as that felt the great judgment of God that should come upon them.

a Meaning, that it was a city that ever lived in pleasure, and never felt sorrow.

b He describeth the miserable dissipation and flight of the Moabites.

c To hide themselves and their goods there.

d Of them that were slain.

e So that by this means they should escape the hand of God: thus will God punish the enemies of his church.

f That is, offer sacrifice: whereby he long derideth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is upon them.

g There is remedy, but you must die.

h He sheweth, what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortless:

i The Assyrians shall oppress the Israelites but for a while.

k Meaning, Christ.

l Their vain confidence and proud brags shall deceive them, as Jer. 48. 2.

m For all your mourning, yet the city shall be destroyed

the foundation.

Bef. Chr. 725. 8 For the vineyards of Heshbon are cut down, and the vine of Shibmah: the lords of the heathen have broken the principal vines thereof: they are come unto Jaazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went over the sea.

9 Therefore will I weep with the weeping of Jaazer, and of the vine of Shibmah, O Heshbon: and Elealeh, I will make thee drunk with my tears, because upon thy summer fruits, and upon thy harvest, shouting is fallen.

10 And gladness is taken away, and joy out of the plentiful field: and in the vineyards shall be no singing nor shouting for joy: the treader shall not tread wine in the wine-presses: I have caused the rejoicing to cease.

11 Wherefore my bowels shall sound like an harp for Moab and mine inward parts for Ker-harefeth.

12 And when it shall appear that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not prevail.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, In three years, as the years of an hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

C H A P. XVII.

1 A prophecy of the destruction of Damascus and Ephraim. 7 Calamity moveth to repentance.

THE burden of Damascus. Behold, Damascus is taken away from being a city, for it shall be a ruinous heap.

2 The cities of Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram shall be as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day the glory of Jacob shall be impoverished, and the fatness of his flesh shall be made lean.

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with

1 That is, the Assyrians and other enemies.
 2 Meaning, that the country of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countries, and over the sea.
 3 He sheweth, that their plague was so great, that it would have moved any man to lament with them, Psalm 141. 5.
 4 The enemies are come upon thee, and shout for joy, when they carry thy commodities from thee, as Jer. 48. 33.
 5 For very sorrow and compassion.
 6 They shall use all means to seek help of their idols, and all in vain: for Chemoz their great god shall not be able to help them.
 7 He appointed a certain time to punish the enemies in.
 8 Who will observe justly the time for the which he is hired, and serve no longer, but will ever long for it.
 9 Read chap. 13. 1.
 10 The chief city of Syria.
 11 It was a country of Syria by the river Arnon.
 12 It seemeth, that the prophet would comfort the church, in declaring the destruction of these two kings, of Syria and Israel, whereas they had conspired the overthrow of Judah.
 13 The ten tribes gloried in their multitude and alliance with other nations: therefore he saith, that they shall be brought down, and the Syrians also.
 14 Meaning, of the ten tribes, which boasted themselves of their nobility, prosperity, strength and multitude.
 15 As the abundance of corn doth not fear the harvestmen that should cut it down: no more shall the multitude of Israel make the enemy shrink, whom God shall ap-

his arm, and he shall be as he that gathereth the ears in the valley of Rephaim.

6 Yet gathering of grapes shall be left in it, as the shaking of olive-tree, two or three berries are in the top of the utmost boughs, and four or five in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall look to the holy One of Israel.

8 And he shall not look to the altars, the works of his own hands, neither shall he look to those things which his own fingers have made, as groves and images.

9 In that day shall the cities of their strength be as the forsaking of boughs and branches, which they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graff strange vine branches:

11 In that day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make sound like the noise of the sea: for the noise of the people shall make sound like the noise of mighty waters.

13 The people shall make a sound like the noise of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind.

14 And lo, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoil us, and the lot of them that rob us.

C H A P. XVIII.

1 Of the enemies of the church, 7 and of the vocation of the Gentiles.

OH, the land shadowing with wings, which is beyond the rivers of Ethiopia,

2 Sending ambassadors by the sea, even in vessels of reeds upon the waters, saying, Go, ye

point to destroy them.
 3 Which valley was plentiful and fertile.
 4 Because God would have his covenant stable, he promiseth to reserve some of this people, and to bring them to repentance.
 5 He sheweth that God's corrections ever bring forth some fruit, and cause his to turn from their sins, and to humble themselves to him.
 6 As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants than bushes, when God shall send the enemy to plague them.
 7 Which are excellent, and brought out of other countries.
 8 As the Lord threateneth the wicked in his law, Lev. 26. 16.
 9 The prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians; which were infinite in number, and gathered of many nations.
 10 He addeth this for the consolation of the faithful which were in Israel.
 11 He compareth the enemies, the Assyrians, to tempest, which riseth over night, and in the morning is gone.
 12 He meaneth that part of Ethiopia which lieth toward the sea, which was so full of ships, that the sails (which he compareth to wings) seemed shadow the sea.
 13 Which in those countries were great: insomuch as they made ships of them for swiftness.
 14 This may be taken that they sent others to comfort the Jews, and promise them help against their enemies, and so

714. **Chr** ye swift messengers, to a nation that is scattered abroad, and spoiled, unto a terrible ^a people from their beginning, even hitherto ^b a nation by little and little, even trodden under foot, whose land the ^c floods have spoiled.

³ All ye the inhabitants of the world, and dwellers in the earth, shall see when ^d he setteth up ^e a sign in the mountains, and when he bloweth the trump, ye shall hear.

⁴ For so the Lord said unto me, I will ^f rest, and behold in my tabernacle, as ^g the heat drying up the rain, and as a cloud of dew in the heat of harvest.

⁵ For afore the harvest when the ^h flour is finished, and the fruit is ripening in the flour, then he shall cut down the branches with hooks, and shall take away and cut off the boughs.

⁶ They shall be left together unto the fowls of the mountains, and to ⁱ the beasts of the earth: for the fowl shall summer upon it, and every beast of the earth shall winter upon it.

⁷ At that time shall a ^j present be brought unto the Lord of hosts, (a people that is scattered abroad, and spoiled, and of ^k a terrible people from their beginning hitherto, a nation by little and little, even trodden under foot, whose land the rivers have spoiled) to the place of the name of the Lord of hosts, *even* on the mount Zion.

C H A P. XIX.

¹ The destruction of the Egyptians by the Assyrians,
¹⁸ Of their conversion to the Lord.

THE ^l burden of Egypt. Behold, the Lord ^m rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of her.

² And I will set the Egyptians against the Egyptians: so every one shall ⁿ fight against his brother, and every one against his neighbour, city against city, and kingdom against kingdom.

³ And the ^o spirit of Egypt shall fail in the midst of her, and I will destroy their counsel, and they shall seek at the idols, and at the forcerers, and at them that have spirits of divination, and at the soothsayers.

so the Lord did threaten to take away their strength, that the Jews should not trust therein: or that they did solicit the Egyptians, and promised them aid to go against Judah.

^a To wit, the Jews, who, because of God's plagues, made all other nations afraid of the like, as God threatened, Deut. 28. 37.

^b Meaning, the Assyrians, ^c chap. 8. 7.

^c When the Lord prepareth ^d to fight against the Ethiopians.

^d I will stay awhile from punishing the wicked.

^e Which two seasons ^f most profitable for the ripening of fruits: whereby he meaneth, that he will seem to favour them, and give them abundance for ^g a time, but he will suddenly cut them off.

^g Not only ^h shall condemn them, but the brute beasts.

^h Meaning, that God will pity his church, and receive that little remnant ⁱ an offering unto himself.

ⁱ Read ch. 13. 1.

^j Because the Egyptians trusted in the defence of their country, in the multitude of their idols, and in the valiantness of their men, the Lord sheweth that he will ^k overcome all their munitions in ^l a swift cloud, and that their idols shall tremble ^m at his coming, and that men's hearts shall faint.

^k As he caused the Ammonites, Moabites, and Idumeans, to kill one another, when they came ^l to destroy the church of God, ^m Chron. 20. 22. ch. 49. 26.

^l Meaning, their policy and wisdom.

^m He sheweth, that the sea, and Nilus their great river,

⁴ And I will deliver the Egyptians into the ⁿ hand of cruel lords, and ^o a mighty king shall ^p rule over them, saith the Lord God of hosts.

⁵ Then the waters of the ^q sea shall fail, and the rivers shall be dried up and wasted.

⁶ And the ^r rivers shall go far away: the ^s river of defence shall be emptied and dried up: the reeds and flags shall be cut down.

⁷ The grass in the river, and at the ^t head of the rivers, and all that groweth by the river shall wither, and be driven away, and be no more,

⁸ The fishers also shall ^u mourn, and all they that cast angle into the river shall lament, and they that spread their net upon the waters shall be weakened.

⁹ Moreover, they that work in flax of divers sorts shall be confounded, and they that weave nets.

¹⁰ For their nets shall be broken, and all they that make ponds shall be heavy in heart.

¹¹ Surely the princes of ^v Zoan are fools: the counsel of the wise counsellors of Pharaoh is become foolish: how say ye unto Pharaoh, I ^w am the son of the wife? I am the son of the ancient kings?

¹² Where are now thy wise men, that they may tell thee, or may know what the Lord of hosts hath determined against Egypt?

¹³ The princes of Zoan are become fools: the princes of ^x Noph are deceived, they have deceived Egypt, *even* the ^y corners of the tribes thereof.

¹⁴ The Lord hath mingled among them the ^z spirit of errors: and they have caused Egypt to err in every work thereof, as ^{aa} a drunken man erreth in his vomit.

¹⁵ Neither shall there be any work in Egypt, which the head may ^{ab} do, nor the tail, the branch, nor the rush.

¹⁶ In that day shall Egypt be like unto women: for it shall be afraid and fear, because of the moving of the hand of the Lord of hosts, which he shaketh over it.

¹⁷ And the land of Judah shall be a ^{ac} fear unto Egypt: every one that maketh mention of it shall be afraid thereof, because of the counsel of the Lord of hosts, which he hath determined upon it.

7 L

18 In

whereby they thought themselves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keep them under as slaves.

^d For Nilus ^{ad} into the sea by seven streams, ^{ae} though they were so many rivers.

^{ae} The Hebrew word is mouth, whereby they mean the spring, out of the which the water gusheth ^{af} out of a mouth.

^{af} The scriptures use to describe the destruction of a country by taking away the commodities thereof, as by vines, flesh, fish, and such other things, whereby countries ^{ag} are enriched.

^{ag} Called also Tanes, ^{ah} a famous city upon Nilus.

^{ah} He noteth the flatterers of Pharaoh; who persuaded the king, that he was wise and noble, and that his house was most ancient, and so he flattered himself, saying, I am wise.

^{ai} Or Memphis, others Alexandria, and ^{aj} called the great Cairo.

^{aj} The principal upholders thereof are the chiefest cause of their destruction.

^{ak} For the spirit of wisdom, he hath made them drunken and giddy with the spirit of error.

^{al} Neither the great nor the small, the strong nor the weak.

^{am} Considering that through their occasion the Jews made ^{an} God their defence, but put their trust in them, and were therefore now punished, they shall fear lest the like light upon them.

714. 18 In that day shall five cities in the land of Egypt speak the language of Canaan, and shall swear by the Lord of hosts: one shall be called the city of destruction.

19 In that day shall the altar of the Lord be in the midst of the land of Egypt, and a pillar by the border thereof unto the Lord.

20 And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour and a great man, and shall deliver them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice and oblation, and shall vow vows unto the Lord, and perform them.

22 So the Lord shall smite Egypt, he shall smite and heal it: for he shall return unto the Lord, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, even a blessing in the midst of the land.

25 For the Lord of hosts shall bless it, saying, Blessed be my people Egypt and Asshur, the work of mine hands, and Israel mine inheritance.

C H A P. XX.

2 The three years captivity of Egypt and Ethiopia described by the three years going naked of Isaiah.

IN the year that Tartan came to Ashdod, (when Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the son of Amos, saying, Go, and loose the sackcloth from thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years,

^a Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language wherein God was then served.

^b Shall renounce their superstitions, and profess to serve God aright.

^c Meaning, of six cities, five should serve God, and the sixth remain in their wickedness: and so of the sixth part there should be but one loss.

^d There shall be evident signs and tokens, that God's religion is there: which manner of speech is taken of the patriarchs, and ancient times, when God had not as yet appointed the place and full manner how he would be worshipped.

^e This declareth that this prophecy should be accomplished in the time of Christ.

^f By these ceremonies, he comprehendeth the spiritual service under Christ.

^g By these two nations, which were then chief enemies of the church, he sheweth, that the Gentiles and the Jews should be joined together in one faith and religion, and should be all one fold under Christ their Shepherd.

^h Who was a captain of Sennacherib, Kings 18. 17

ⁱ A city of the Philistines.

^k The Hebrews write that Sennacherib was so called.

^l Which signifieth that the Prophet did lament the misery that he saw prepared before the three years that he went naked and barefooted.

^m In whose aid they trusted.

as a sign and wonder upon Egypt and Ethiopia, Bef. Chr. 714.

4 So shall the king of Asshur take away the captivity of Egypt, and the captivity of Ethiopia, both young men and old men, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

5 And they shall fear, and be ashamed of Ethiopia their expectation, and of Egypt their glory.

6 Then shall the inhabitant of this Isle say in that day, Behold such is our expectation, whether we fled for help to be delivered from the king of Asshur, and how shall we be delivered?

C H A P. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruin of Idumea, 13 And of Arabia.

THE burden of the desert sea. As the whirlwinds in the south use to pass from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed unto me, The transgressor against a transgressor, and the destroyer against a destroyer. Go up, Elam, besiege Media: I have caused all the mourners thereof to cease.

3 Therefore are my loins filled with sorrow: sorrows have taken me, as the sorrows of a woman that travaileth: I was bowed down when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearfulness troubled me, the night of my pleasures hath he turned into fear unto me.

5 Prepare thou the table: watch in the watch-tower: eat, drink: arise, ye princes anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman to tell what he saith.

7 And he saw a chariot with two horsemen: a chariot of asses, and a chariot of camel: and he hearkened and took diligent heed.

8 And he cried, A lion: my lord, I stand continually upon the watch-tower in the daytime, and I am set in my watch every night:

9 And behold this man's chariot cometh with two horsemen. And he answered and said, * Jer. 51. 8. Rev. 14. 8.
Babel

^b Of whom they boasted and gloried.

^c Meaning, Judea, which compassed about with their enemies, as an isle with waters.

^d On the sea-side, between Judea and Chaldea, was a wilderness, whereby he meaneth Chaldea.

^e That is, the ruin of Babylon by the Medes and Persians.

^f The Assyrians and Chaldeans, which had destroyed other nations, shall be overcome of the Medes and Persians, and this he prophesied hundred years before it came to pass.

^g By Elam, he meaneth the Persians.

^h Because they shall find succour, they shall mourn no more: or, I have caused them cease mourning, whom Babylon had afflicted.

ⁱ This the prophet speaketh in the person of the Babylonians.

^k He prophesieth the death of Belshazzar, Dan. 5. 30. who in the midst of his pleasures destroyed.

^l While they are eating and drinking, they shall be commanded to run to their weapons.

^m To wit, in a vision by the spirit of prophecy.

ⁿ Meaning, chariots of war and others that carried the baggage.

^o Meaning, Darius which overcame Babylon.

^p The watchman whom Isaiah set up, told him who came toward Babylon, and the angel declared, that it should be destroyed: all this was done in a vision.

Bef. Chr. 714. Babel is fallen, it is fallen, and all the images of her gods hath he broken unto the ground.

† Heb. for. 10 O my threshing, and the corn of my floor. That which I have heard of the Lord of hosts, the God of Israel, have I shewed unto you.

11 The burden of Dumah. He calleth unto me out of Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will ask, enquire: return and come.

13 ¶ The burden against Arabia. In the forest of Arabia shall ye tarry all night, even in the ways of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meet the thirsty, and prevent him that fleeth with his bread.

15 For they flee from the drawn swords, even from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Yet year according to the years of an hireling, and all the glory of Kedar shall fail.

17 And the residue of the number of the strong archers of the sons of Kedar shall be few: for the Lord God of Israel hath spoken it.

C H A P. XXII.

1 He propheseth of the destruction of Jerusalem by Nebuchadnezzar. 15 A threatening against Shebna, 20 To whose office Eliakim is preferred.

THE burden of the valley of vision. What saileth thee now that thou art wholly gone up unto the house tops?

1 Thou that art full of noise, a city full of bruit, a joyous city: thy slain men shall not be slain with the sword, nor die in battle.

2 All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee shall be bound together, which have fled from far.

3 Therefore said I, Turn away from me, I will weep bitterly: labour not to comfort

me for the destruction of the daughter of my people. Bef. Chr. 712.

4 For it is a day of trouble, and of ruin, and of perplexity by the Lord God of hosts in the Valley of vision; breaking down the city: and a crying unto the mountains.

5 ¶ And Elam bare the quiver in a man's chariot with horsemen, and Kir uncovered the shield.

6 And thy chief vallies were full of chariots, and the horsemen set themselves in array against the gate.

7 And he discovered the covering of Judah: and thou didst look in that day to the armour of the house of the forest.

8 And ye have seen the breaches of the city of David: for they were many, and ye gathered the waters of the lower pool.

9 And ye numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

10 And have also made a ditch between the two walls, for the waters of the old pool, and have not looked unto the Maker thereof, neither had respect unto him that formed him of old.

11 And in that day did the Lord God of hosts call unto weeping and mourning, and to baldness, and girding with sackcloth.

12 And behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, eating and drinking: for to-morrow we shall die.

13 And it was declared in the ears of the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

14 Thus saith the Lord God of hosts, Go, get thee to that treasurer, to Shebna, the steward of the house, and say,

15 What hast thou to do here? and whom hast thou here? that thou shouldest here hew thee out a sepulchre, as he that heweth out his sepulchre in an high place, or that graveth an habitation for himself in a rock?

16 Behold,

Meaning, Babylon.

Which was a city of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.

A mountain of the Idumeans.

He describeth the unquietness of the people of Dumah who were night and day in fear of their enemies, and ever ran to and fro to enquire news.

For fear, the Arabians shall flee into the woods, and he appointeth what way they shall take.

Signifying, that for fear they shall not tarry to eat nor drink.

He appointeth them respite for one year only, and then they should be destroyed.

Read Chap. 16. 14.

Which was the name of the people of Arabia; and by the horrible destruction of all these nations, he teacheth the Jews that there is no place for refuge, or to escape God's wrath, but only to remain in his Church, and to live in his fear.

Meaning, Judea, which was compassed about with mountains, and was called the Valley of visions, because of the Prophets, which were always there, whom they named Seers.

He speaketh to Jerusalem, whose inhabitants were fled up the house tops, for fear of their enemies.

Which wast wont to be full of people and joy.

But for hunger.

And led into captivity.

Which have fled from other places to Jerusalem for succour.

He sheweth what is the duty of the godly when God's plagues hang over the church, and specially of the ministers, Jer. 9. 1.

That is, the shout of the enemies, whom God had appointed to destroy the city.

He putteth them in mind how God delivered them once from Sennacherib, who brought the Persians and Cyrenians with him, that they might, by returning to God, avoid that great plague which they should suffer by Nebuchadnezzar.

The secret place where the armour was, to wit, in the house of the forest, 1 Kings 7. 2.

Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole city, and the city of David, which was within the compass of the other.

Either to pull down such might hurt, or else know to what men they were able to make.

To provide, if need should be, of water.

To God, that made Jerusalem: that is, they trusted in these worldly means than in God.

Instead of repentance ye were joyful, and made great cheer, contemning the admonitions of the Prophets, saying, Let us eat and drink, for our prophets say, that we shall die to-morrow.

Because the Hebrew word doth also signify that doth nourish and cherish, there are of the learned that think that this wicked did nourish secret friendship with the Assyrians and Egyptians, to betray the church, and provide for himself against all dangers: In the mean season he packed craftily, and gat of the best offices into his hand under Hezekiah, ever aspiring to the highest.

Meaning, that he was a stranger, and came up of nothing.

Whereas he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.

17 Behold, the Lord will carry thee away with a great captivity, and will surely cover thee.
 18 He will surely soil *and* turn thee like a ball in a large country: there shalt thou die, and there the chariots of thy glory *shall* be the shame of thy lord's house.
 19 And I will drive thee from thy station, and out of thy dwelling will he destroy thee.
 20 And in that day will I call my servant Eliakim the son of Hilkiah,
 21 And with thy garments will I cloath him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shall be a father of the inhabitants of Jerusalem, and of the house of Judah.
 22 And the key of the house of David will I lay upon his shoulder: so he shall open and no man shall shut: and he shall shut, and no man shall open.
 23 And I will fasten him as a nail in a sure place, and he shall be for the throne of glory to his father's house.
 24 And they shall hang upon him all the glory of his father's house, *even* of the nephews and posterity: all small vessels, from the vessels of the cups, even to the instruments of musick.
 25 In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place depart and shall be broken, and fall: and the burden that was upon it shall be cut off: for the Lord hath spoken it.

C H A P. XXIII.

1 A prophecy against Tyrus. 17 A promise that it shall be restored.

THE burden of Tyrus, Howl, ye ships of Tarshish: for it is destroyed, so that there is no house: none shall come from the land of Chittim: it is revealed unto them.

2 Be still, ye that dwell in the isles: the merchants of Zidon, *and* such as pass over the sea, have replenished thee.

3 The seed of Nilus *growing* by the abundance of waters, *and* the harvest of the river was her revenues, and she was a marr of the nations.

4 Be ashamed, thou Zidon: for the sea hath spoken, *even* the strength of the sea, saying,

¹ Signifying that whatsoever dignity the wicked attain unto, at length it will turn *■* the shame of those princes by whom they are preferred.

² To be steward again, out of the which office he had been put by the craft of Shebna.

³ I will commit unto him the full charge and government of the king's house.

⁴ I will establish him, and confirm him in his office: of this phrase read Ezra 9. 9.

⁵ Meaning, that both small and great, that shall come of Eliakim, shall have praise and glory by this faithful officer.

⁶ He meareth, Shebna, who in man's judgment should never have fallen.

⁷ Read chap. 13. 1.

⁸ Ye of Cilicia, that come thither for merchandize.

⁹ Tyrus is destroyed by Nebuchadnezzar.

¹⁰ By Chittim, they mean all the isles and countries westward from Palestina.

¹¹ All men know of this destruction.

¹² Have haunted thee, and enriched thee.

¹³ Meaning, the corn of Egypt, which was fed by the overflowing of Nilus.

¹⁴ That is, Tyrus, which was the chief port of the sea.

¹⁵ I have no people left in me, and am as a barren woman that never had *■* child.

¹⁶ Because these two countries were joined in league together.

¹⁷ Tyrus willett other merchants to go to Cilicia, and *■*

have not ¹ travailed, nor brought forth children, neither nourished young men, *nor* brought up virgins.

5 When the fame cometh to the Egyptians, they shall be ² sorry concerning the rumour of Tyrus.

6 Go you over to ³ Tarshish: howl, ye that dwell in the isles.

7 Is not this that your glorious *city*? her antiquity is of ancient days: her own feet shall lead her afar off to be a sojourner.

8 Who hath decreed this against Tyrus (that ⁴ crowneth *men*) whose merchants *are* princes? whose chapmen *are* the nobles of the world?

9 The Lord of hosts hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Pass through thy land like *■* flood to the daughter of Tarshish: there is no more strength.

11 He stretched out his hand upon the sea: he shook the kingdoms: the Lord hath given a commandment concerning the place of merchandize, to destroy the power thereof.

12 And he said, Thou shalt no more rejoice when thou art oppressed, ⁵ O virgin daughter of Zidon: rise up, go over unto Chittim: yet there thou shalt have no rest.

13 Behold the land of the Chaldeans: this was no people: ⁶ Asshur founded it by the inhabitants of the wilderness: they set up the towers thereof: they raised the palaces thereof, *and* he ⁷ brought it to ruin.

14 Howl, ye ships of Tarshish, for your ⁸ strength is destroyed.

15 And in that day shall Tyrus be forgotten seventy years (according to the years of one king) at the end of ⁹ seventy years shall Tyrus ⁹ sing as an harlot.

16 Take an harp, *and* go about the city: (thou harlot, that hast been forgotten) ¹⁰ make sweet melody, sing more songs that thou mayest be remembered.

17 And at the end of seventy years shall the Lord visit Tyrus, and she shall return to her ¹¹ wages, and shall commit fornication with all the kingdoms of the earth *that are* in the world.

18 Yet her occupying and her wages shall be ¹² holy unto the Lord: it shall not be laid up, nor kept

come no *■* there.

¹³ Who maketh her merchants like princes.

¹⁴ Thy strength will no more serve thee, therefore flee to other countries for succour.

¹⁵ For Tyrus was never touched nor afflicted before.

¹⁶ Because Tyrus was built by them of Zidon.

¹⁷ The Chaldeans which dwelt in tents in the wilderness were gathered by the Assyrians into cities.

¹⁸ The people of the Chaldeans destroyed the Assyrians: whereby the prophet meaneth, that seeing the Chaldeans were able *■* overcome the Assyrians, which were so great a nation, much more shall these two nations of Chaldea and Assyria be able to overthrow Tyrus.

¹⁹ That is, Tyrus, by whom ye are enriched.

²⁰ Tyrus shall be destroyed seventy years, which he calleth the reign of one king, or *■* man's age.

²¹ Shall use all craft and subtilty to intice men again to her.

²² She shall labour by all means *■* recover her first credit, as an harlot, when she is long forgotten, seeketh by all means *■* entertain her lovers.

²³ Though she have been chastised of the Lord, yet she shall return to her old wicked practices, and for gain shall give herself *■* all men's lusts like an harlot.

²⁴ He sheweth, that God yet, by the preaching of the gospel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worshipping of God, and liberality towards his saints.

Def. Chr. kept in store, but her merchandize shall be for
712. them that dwell before the Lord, to eat sufficiently, and to have durable cloathing.

C H A P. XXIV.

A prophecy of the curse of God for the sins of the people. 13 *A rannant reserved shall praise the Lord.*

BEHOLD, the Lord maketh the ^a earth empty, and he maketh it waste: he turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And there shall be like people like ^b priest, and like servant like master, like maid like mistress, like buyer like seller, like lender like borrower, like giver like taker to usury.

3 The earth shall be clean emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away: the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth ^c also deceiveth, because of the inhabitants thereof: for they transgressed the laws: they changed the ordinances, and brake the everlasting covenant.

6 Therefore hath the ^d curse devoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are ^e burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart do mourn.

8 The mirth of tabrets ceaseth: the noise of them that rejoice, endeth: the joy of the harp ceaseth.

9 They shall not drink wine with mirth: strong drink shall be bitter to them that drink it.

10 The city of ^f vanity is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets: all joy is darkened: the mirth ^g of the world is gone away.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the midst of the earth, among the people, ^h as the shaking of an olive-tree, and as the grapes when the vintage is ended.

14 They shall lift up their voice: they shall

^a This prophecy is as a conclusion of that which hath been threatened to the Jews, and other nations, from chap. 13. and therefore by the earth he meaneth those lands which were before named.

^b Because this was a name of dignity, it was also applied to them which were not of Aaron's family, and so signifieth also a man of dignity, ■ 2 Sam. 8. 18. & 20. 25. 2 Chron. 18. 17. and by these words the prophet signifieth ■ horrible confusion, where there shall be neither religion, order, nor policy. Hosea 4. 9.

^c That is, rendereth not her fruit for the sin of the people, whom the earth deceived of their nourishment, because they deceived God of his honour.

^d Written in the law, ■ Lev. 26. 14. Deut. 28. 16. thus the prophets used to apply particularly the menaces and promises which are general in the law.

^e With heat and drought, or else, that they were consumed with the fire of God's wrath.

^f Which, as it was without order, so now should it be brought to desolation and confusion: and this was not only meant of Jerusalem, but of all the other wicked cities.

^g Because they did not use God's benefits aright, their pleasures should fail, and they fall to mourning.

^h He comforteth the faithful, declaring that in this great desolation the Lord will assemble his church, which shall praise his name, as chap. 10. 22.

ⁱ From the utmost coasts of the world where the shall be preached, as ver. 6.

hout for the magnificence of the Lord: they shall rejoice from the ^a sea. Def. Chr. 712.

15 Wherefore, praise ye the Lord in the vallies, *even* the name of the Lord God of Israel, in the isles of the sea.

16 From the uttermost part of the earth we have heard praises, *even* glory to the ^b just: and I said, ^c My leanness, my leanness, woe is me: the transgressors have offended: yea, the transgressors have grievously offended.

17 Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And he that fleeth from the noise of the fear, shall fall into the pit, and he that cometh up out of the pit shall be taken in the snare: for the ^d windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down: the earth is clean dissolved: the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunken man, and shall be removed like a tent, and the iniquity thereof shall be heavy upon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord ^e visit the host above that is on high, even the kings of the world that are upon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut up in the prison, and after many days shall they be ^f visited.

23 ^g Then the moon shall be abashed, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem: and glory shall be before his ancient men.

C H A P. XXV.

A thanksgiving to God, in that that he sheweth himself judge of the world by punishing the wicked and maintaining the godly.

O LORD, ^a thou art my God: I will exalt thee, I will praise thy name: for thou hast done wonderful things *according* to the counsels of old, with ^b stable truth.

2 For thou hast made of a ^c city an heap, of a strong city a ruin: *even* the palace ^d of strangers of a city, it shall never be built.

3 Therefore shall the ^e mighty people give
7 M glory

^a Meaning, to God, who will publish his gospel through all the world.

^b I am consumed with care, considering the affliction of the church, both by foreign enemies and domestic. Some read, My secret, my secret: that is, it was revealed to the prophet that the good should be preserved, and the wicked destroyed.

^c Meaning, that God's wrath and vengeance should be ~~■■■~~ and under them: so that they should not escape no ~~■■■~~ than they did at Noah's flood.

^d There is no power so high, or mighty, but God will visit him with his rods.

^e Not with his rods, as ver. 21. but shall be comforted.

^f When God shall restore his church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sun and the moon shall be dark in comparison thereof.

^g Thus the prophet giveth thanks to God, because he will bring under subjection these nations by his corrections, and make them of his church, which before were his enemies.

^h Not only of Jerusalem, but also of these other cities which have been thine enemies.

ⁱ That is, ■ place wherein all vagabonds may live without danger, and as it were ■ ease as in ■ palace.

^j The arrogant and proud, which before would not know thee, shall by thy corrections fear and glorify thee.

712. **Beh.** Can. glory unto thee : the city of the strong nations shall fear thee.

4 For thou hast been strength unto the poor, even a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat : for the blast of the mighty is like storm against the wall.

5 Thou shalt bring down the noise of the strangers, as the heat in a dry place : he will bring down the song of the mighty as the heat in the shadow of cloud.

6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things, even a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountain the covering that covereth all people, and the veil that is spread upon all nations.

8 He will destroy death for ever : and the Lord God will wipe away the tears from all faces, and the rebuke of his people will he take away out of all the earth : for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God : we have waited for him, and he will save us. This is the Lord, we have waited for him, we will rejoice and be joyful in his salvation.

10 For in this mountain shall the hand of the Lord rest, and Moab shall be threshed under him, even as straw is threshed in Madmenah.

11 And he shall stretch out his hand in the midst of them (as he that swimmeth stretcheth them out to swim) and with the strength of his hands shall he bring down their pride.

12 The defence also of the height of thy walls shall he bring down and lay low, and cast them to the ground, even unto the dust.

C H A P. XXVI.

A song of the faithful, wherein is declared, in what consisteth the salvation of the church, wherein they ought to trust.

IN that day shall this song be sung in the land of Judah, We have a strong city : salvation shall God set for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter.

^a The rage of the wicked is furious, till God break the force thereof.

^b Meaning, that as the heat is abated by the rain, so shall God bring down the rage of the wicked.

^c As a cloud shadoweth from the heat of the sun, so shall God assuage the rejoicing of the wicked against the godly.

^d To wit, in Zion, whereby he meaneth his church, which should under Christ be assembled of the Jews and the Gentiles, and is here described under the figure of a costly banquet, as Matt. 22. 2.

^e Meaning, that ignorance and blindness, whereby we are kept back from Christ.

^f He will take away all occasions of sorrow, and fill his with perfect joy, Rev. 7. 17. & 21. 4.

^g By Moab are meant all the enemies of his church.

^h There were two cities of this name, one in Judah, 1 Chr. 2. 49. and another in the land of Moab, Jer. 48. 2. which seemeth to have been a plentiful place of corn, chap. 10. 31.

ⁱ This song was made to comfort the faithful when their captivity should come, assuring them also of their deliverance, for the which they should sing this song.

^k God's protection and defence shall be sufficient for us.

^l He assureth the godly to return after the captivity to Jerusalem.

3 By an assured purpose wilt thou preserve perfect peace, because they trusted in thee. **Beh. Chr.** 712.

4 Trust in the Lord for ever : for in the Lord God is strength for evermore.

5 For he will bring down them that dwell on high : the high city will he abase : even unto the ground will he cast it down, and bring it unto dust.

6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is righteousness : thou wilt make equal the righteous path of the just.

8 Also we, O Lord, have waited for thee in the way of thy judgment : the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night, and with my spirit within me will I seek thee in the morning : for seeing thy judgments are in the earth, the inhabitants of the world shall learn righteousness.

10 Let mercy be shewed to the wicked, yet he will not learn righteousness : in the land of uprightness will he do wickedly, and will not behold the majesty of the Lord.

11 O Lord, they will not behold thine high hand, but they shall see it, and be confounded with the zeal of the people, and the fire of thine enemies shall devour them.

12 Lord, unto us thou wilt ordain peace : for thou also hast wrought all our works for us.

13 O Lord our God, other lords beside thee have ruled us, but we will remember thee only, and thy name.

14 The dead shall not live, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased the nation, O Lord, thou hast increased the nation : thou art made glorious : thou hast enlarged all the coasts of the earth.

16 Lord, in trouble have they visited thee : they poured out prayer when thy chastening was upon them.

17 Like as a woman with child, that draweth near to the travail, is in sorrow, and crieth in her pains, so have we been in thy sight, O Lord.

18 We have conceived, we have borne in pain, as though we should have brought forth wind :

^a Thou hast decreed so, and thy purpose cannot be changed.

^b There is no power so high that can let God, when he will deliver his.

^c God will set the poor afflicted over the power of the wicked.

^d We have constantly abided in the adversities wherewith thou hast afflicted us.

^e Meaning, that by afflictions shall learn to fear God.

^f The wicked, though God shew them evident signs of his grace, shall be never the better.

^g Through envy and indignation against thy people.

^h The fire and vengeance wherewith thou dost destroy thine enemies.

ⁱ The Babylonians which have not governed according to thy word.

^k Meaning, that the reprobate even in this life shall have the beginning of everlasting death.

^l To wit, the company of the faithful by the calling of the Gentiles.

^m That is, the faithful by thy rods were moved to pray unto thee for deliverance.

ⁿ To wit, in extreme sorrows.

Bef Chr. 712. " wind : there was no help in the earth, neither did the inhabitants of the world fall.

19 ¶ Thy dead men shall live : even with my body shall they rise. Awake, and sing, ye that dwell in the dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people, enter thou into thy chambers, and shut thy doors after thee : hide thyself for a very little while, until the indignation pass over.

21 For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth upon them : and the earth shall disclose her blood, and shall no more hide her slain.

C H A P. XXVII.

A prophecy against the kingdom of Satan, 2 and of the joy of the church for their deliverance.

IN that day the Lord with his fore, and great, and mighty sword, shall visit Leviathan, that piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine :

3 I the Lord do keep it : I will water it every moment, lest any assail it : I will keep it night and day.

4 Anger is not in me : who would set the briers and the thorns against me in battle ? I would go through them, I would burn them together.

5 Or will he feel my strength, that he may make peace with me, and be at one with me ?

6 Hereafter Jacob shall take root : Israel shall flourish and grow, and the world shall be filled with fruit.

7 Hath he smitten him as he smote those that smote him ? or is he slain according to the slaughter of them that were slain by him ?

8 In measure in the branches thereof wilt thou contend with it, when he bloweth with his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, the

^u Our sorrows had no end, neither did we enjoy the comfort that we looked for.

^w The wicked, and men without religion, were not destroyed.

^x He comforteth the faithful in their afflictions, shewing them, that even in death they shall have life : and that they should most certainly rise to glory : the contrary should come to the wicked, as ver. 14.

^y As herbs dead in winter, flourish again by the rain in the spring-time, so they that lie in the dust shall rise up to joy when they feel the dew of God's grace.

^z He exhorteth the faithful to be patient in their afflictions, and to wait upon God's work.

^a The earth shall vomit and cast out the innocent blood which it hath drunk, that it may cry for vengeance against the wicked.

^b At the time appointed.

^c That is, by his mighty power, and by his word. He prophesieth here of the destruction of Satan and his kingdom, under the name of Leviathan, Ashur, and Egypt.

^d Meaning, of the best wine, which this vineyard, that is, the church, should bring forth most agreeable to the Lord.

^e Therefore he will destroy the kingdom of Satan, because he loveth his church for his own mercy's sake, and cannot be angry with it, but wisheth that he may pour his anger upon the wicked infidels, whom he meaneth by briers and thorns.

^f He marvelleth, that Israel will not come by gentleness, except God make them to feel his rods, and so bring them to him.

taking away of his sin : when he shall make all the stones of the altar, chalk stones broken in pieces, that the groves and images may not stand up.

10 Yet the defenced city shall be desolate, and the habitation shall be forsaken, and left like wilderness. There shall the calf feed, and there shall he lie, and consume the branches thereof.

11 When the boughs of it are dry, they shall be broken : the women come, and set them on fire : for it is a people of no understanding : therefore he that made them, shall not have compassion of them : and he that formed them, shall have no mercy on them.

12 And in that day shall the Lord thresh from the channel of the river unto the river of Egypt, and ye shall be gathered one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come which perished in the land of Ashur : and they that were chased into the land of Egypt, and they shall worship the Lord in the holy mount at Jerusalem.

C H A P. XXVIII.

Against the pride and drunkenness of Israel. 9 The untowardness of them that should learn the word of God. 24 God doth all things in time and place.

WO to the crown of pride, the drunkards of Ephraim : for his glorious beauty shall be a fading flower, which is upon the head of the valley of them that be fat, and are overcome with wine.

2 Behold, the Lord hath a mighty and strong host, like a tempest of hail, and a whirlwind that overthroweth, like a tempest of mighty waters that overfloweth, which throw to the ground mightily.

3 They shall be trodden under foot, even the crown and the pride of the drunkards of Ephraim.

4 For his glorious beauty shall be a fading flower, which is upon the head of the valley of them that be fat, and as the hasty fruit afore sum-

^s Though I afflict and diminish my people for a time, yet shall the root spring again and bring forth in great abundance.

^t He sheweth that God punisheth his in mercy, and his enemies in justice.

^u That is, thou wilt destroy the root of thy church, though the branches thereof seem to perish by the sharp wind of affliction.

^v He sheweth, that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the thereof destroyed.

^w Notwithstanding his favour that he will shew them after, yet Jerusalem shall be destroyed, and grass for cattle shall grow in it.

^x God shall not have need of mighty enemies : for the shall do it their great shame.

^y He shall destroy all from Euphrates Nilus : for some toward Egypt, thinking to have escaped.

^z In the time of Cyrus, by whom they should be delivered : but this was chiefly accomplished under Christ.

^a Meaning, the proud kingdom of the Israelites : which were drunken with worldly prosperity.

^b Because the Israelites for the most part dwelt in most plentiful vallies, he meaneth hereby the valley of them that had abundance of worldly prosperity, and were, as it were, crowned therewith with garlands.

^c He seemeth to mean the Assyrians, by whom the ten tribes were carried away.

^d Which is not of long continuance, but is soon ripe, and first eaten.

28-30 summer, which when he that looketh upon it, seeth it, while it is in his hand he eateth it.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people :

6 And for a spirit of judgment to him that sitteth in judgment, and for strength unto them that turn away the battle to the gate.

7 But they have erred because of wine, and are out of the way by strong drink : the priest and prophet have erred by strong drink : they are swallowed up with wine : they have gone astray through strong drink : they fail in vision : they stumble in judgment.

8 For all their tables are full of filthy vomiting : no place is clean.

9 Whom shall he teach knowledge ? and whom shall he make to understand the things that he heareth ? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept, line unto line, line unto line, there a little, and there a little.

11 For with a stammering tongue, and with a strange language, shall he speak unto this people.

12 Unto whom he said, This is the rest : give rest to him that is weary : and this is the refreshing : but they would not hear.

13 Therefore shall the word of the Lord be unto them, precept upon precept, precept upon precept, line unto line, line unto line, there a little, and there a little, that they may go, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore hear the word of the Lord, ye scornful men, that rule this people which is at Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement : though a scourge run over, and pass through, it shall not come at us : for we have made falsehood our refuge, and under vanity are we hid :

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner-stone, a sure foundation. He that believeth shall not make haste.

17 Judgment also will I lay to the rule, and righteousness to the balance, and the hail shall

sweep away the vain confidence, and the waters shall overflow the secret place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand : when a scourge shall run over and pass through, then shall ye be trod down by it.

19 When it passeth over, it shall take you away : for it shall pass through every morning in the day, and in the night, and there shall be only fear to make you to understand the hearing.

20 For the bed is so straight that it cannot suffice, and the covering narrow that one cannot wrap himself.

21 For the Lord shall stand as in mount Perazim : he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work : and bring to pass his act, his strange act.

22 Now therefore be no mockers, lest your bonds increase : for I have heard of the Lord of hosts a consumption, even determined upon the whole earth.

23 Hearken ye, and hear my voice : hearken ye, and hear my speech :

24 Doth the ploughman plow all the day to sow ? doth he open and break the clots of his ground ?

25 When he hath made it plain, will he not then sow the fitches, and sow cummin, and cast in wheat by measure, and the appointed barley and rye in their place ?

26 For his God doth instruct him to have discretion, and doth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheel be turned about upon the cummin : but the fitches are beaten out with a staff, and cummin with a rod.

28 Bread corn when it is threshed, he doth not always thresh it, neither doth the wheel of his cart still make a noise, neither will he break it with the teeth thereof.

29 This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in works.

C H A P. XXIX.

1 A prophecy against Jerusalem. 13 The vengeance of God on them that follow the traditions of man.

A H

¹ Signifying, that the faithful, which put not their trust in any worldly prosperity, but made God their glory, shall be preserved.

² He will give counsel to the governor, and strength to the captain, to drive the enemies in at their own gates.

³ Meaning, the hypocrites which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenness and vomiting.

⁴ For there was none that was able to understand any good doctrine : but were foolish, and as unmeet as young babes.

⁵ They must have one thing oft-times told.

⁶ Let one teach what he can, yet they shall no more understand him, than if he spake in a strange language.

⁷ That is, the prophet, whom God should send.

⁸ This is the doctrine, whereupon ye ought to stay and rest.

⁹ Shew to them that are weary and have need of rest, what is the true rest.

¹⁰ Because they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be so hardened, that they care not for it, as before.

¹¹ They thought they had shifts to avoid God's judgments, and that they should escape though all other perished.

¹² Though the prophets condemned their idols, and van-

trust of falsehood and vanity, yet the wicked thought in themselves that they would trust in these things.

¹³ That is Christ, by whom all the building must be tried and upholden. Psalm 118. 22. Matt. 21. 42. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 6.

¹⁴ He shall be quiet and seek no other remedies, but be content with Christ.

¹⁵ In the restitution of his church, judgment and justice shall reign.

¹⁶ God's corrections and affliction.

¹⁷ Affliction shall discover their vain confidence, which they kept secret to themselves.

¹⁸ Terror and destruction shall make you to learn that which exhortations and gentleness could not bring you unto.

¹⁹ Your affliction shall be so sore, that you are not able to endure it.

²⁰ When David overcame the Philistines, 2 Sam. 5. 20. 1 Chron. 14. 11.

²¹ Where Joshua discomfited five kings of the Amorites, Josh. 10. 12.

²² As the ploughman hath his appointed time and divers instruments for his labour, so hath the Lord for his vengeance ; for he punisheth some at one time, and some at another, some after one sort, and some after another ; so that as chosen seed is beaten and tried, but not broken, as are the wicked.

bet. Chr.
712.

A H^r altar, altar of the city that David dwelt in : add year unto year : ² let them kill lambs.

² But I will bring the altar into distress, and there shall be heaviness and sorrow, and it shall be unto me like ¹ an altar.

³ And I will besiege thee ■ ■ circle, and fight against thee on a mount, and will cast up ramparts against thee.

⁴ So shalt thou be humbled, and shalt speak out of the ² ground, and thy speech shall be as out of the dust : thy voice also shall be out of the ground like him that hath a spirit of divination, and thy talking shall whisper out of the dust.

⁵ Moreover, the multitude of thy ² strangers shall be like small dust : and the multitude of strong men shall be ■ chaff that passeth away, and it shall be in a moment, *even* suddenly.

⁶ Thou shalt be visited of the Lord of hosts with thunder, and shaking, and a great noise, a whirlwind, and ■ tempest, and ■ flame of a devouring fire.

⁷ And the ² multitude of all the nations that fight against the altar, shall be as a dream or vision by night : even all they that make the war against it, and strong holds against it, and lay siege unto it.

■ And it shall be like ■ an hungry man dreameth, and behold, ² he eateth : and when he awaketh, his soul is empty : or like as a thirsty man dreameth, and lo, he is drinking : and when he awaketh, behold he is faint, and his soul longeth : so shall the multitude of all nations be that fight against mount Zion.

⁹ ² Stay yourselves, and wonder, they ■ ■ blind, and make *you* blind : they are drunken, but not with wine : they stagger, but not by strong drink.

¹⁰ For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes : the prophets and your chief seers hath he covered.

¹¹ And the vision of them all is become unto you as the words of ■ book that is sealed up, which they deliver to one that can read, saying, Read this, I pray thee. Then shall he say, I ² cannot : for it is sealed.

¹² And the book is given unto him that cannot read, saying, Read this, I pray thee. And he shall say, I cannot read.

¹³ Therefore the Lord said, Because this people ^b come near unto me with their mouth, and honour me with their lips, but have re-

¹ The Hebrew word Ariel signifieth, the lion of God, and signifieth the altar, because the altar seemeth to devour the sacrifice that was offered to God, ■ Ezek. 43. 16.

² Your vain confidence in your sacrifices shall not last long.

³ Your city shall be full of blood, ■ an altar whereon they sacrifice.

⁴ Thy speech shall be no ■ ■ so lofty, but abased and low, ■ the very charmers which ■ in low places : and whisper, so that their voice can scarce be heard.

⁵ Thine hired soldiers, in whom thou trustest, shall be destroyed as dust, or chaff in ■ whirlwind.

⁶ The enemies that I will bring to destroy thee, and that which thou makest thy vain trust, shall come ■ unawares, even as ■ dream in the night. Some read as if this were a comfort to the church for the destruction of their enemies.

⁷ That is, he thinketh that he eateth.

⁸ Muse hereon ■ long as ye list, yet shall ye find nothing but occasion to be astonished : for your prophets ■ ■ blind, and therefore cannot direct you.

⁹ Meaning, that is all alike, either to read, ■ not to read, except God open the heart to understand.

^b Because they are hypocrites, and not sincere in heart, as Matt. 15. 8.

moved their heart far from me, and their ^c fear toward me was taught by the precept of men, Bef. Chr. 712.

¹⁴ Therefore behold, I will again do ■ marvellous work in this people, *even* ■ marvellous work, and ■ wonder : for the wisdom of their wise men shall ⁴ perish, and the understanding of their prudent men shall be hid.

¹⁵ Wo unto them that ² seek deep to hide *their* counsel from the Lord : for their works are in darkness, and they say, Who seeth us ? and Who knoweth ■ ?

¹⁶ Your turning of *devices* shall it not be esteemed ¹ as the potter's clay ? for shall the work say of him that made it, He made me not ? or the thing formed say of him that fashioned it, He had no understanding ?

¹⁷ Is it not yet but ■ little while, and Lebanon shall be ² turned into Carmel ? and Carmel shall be counted as ■ forest ?

¹⁸ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

¹⁹ The meek in the Lord shall receive joy again, and the poor men shall rejoice in the holy One of Israel.

²⁰ For the cruel man shall cease, and the scornful shall be consumed : and all that hastened to iniquity shall be cut off :

²¹ Which made ■ man to sin in the ² word, and took him in a snare : which reproved *them* in the gate, and made the just to fall without cause.

²² Therefore thus saith the Lord unto the house of Jacob, *even* he that redeemed Abraham, Jacob shall not now be confounded, neither now shall his face be pale.

²³ But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel.

²⁴ Then they that erred in spirit ¹ shall have understanding, and they that murmured shall learn doctrine.

C H A P. XXX.

¹ He reproveth the Jews, which in their adversity used their ■ ■ counsels, ² and sought help of the Egyptians : ¹⁰ Despising the prophets. ¹⁶ Therefore he sheweth what destruction shall come upon them. ¹⁰ But offereth mercy to the repentant.

WO to the ^k rebellious children, saith the Lord, that take counsel, but not of me,

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and

^c That is, their religion ■ ■ learned by man's doctrine and not by my word.

^d Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers ■ ■ but fools, and without understanding.

^e This is spoken of them which in heart despised God's word, and mocked ■ the admonitions, but outwardly bare ■ good face.

^f For all your craft, saith the Lord, you cannot be able to escape mine hands, no more than the clay that is in the potter's hands hath power ■ deliver itself.

^g Shall there not be a change of all things ? and Carmel, that is, ■ plentiful place, in respect of that it shall be then, may be taken ■ ■ forest, ■ chap. 32. 15. and thus he speaketh to comfort the faithful.

^h They that went about to find fault with the prophet's words, and would not abide admonitions, but would entangle them, and bring them into danger.

ⁱ Signifying, that except God give understanding and knowledge, ■ ■ cannot but still err and murmur against him.

^j Who contrary ■ their promise take not ■ for their protector ; and contrary ■ my commandment, seek help at strangers.

713. **7** **13.** and cover with a covering, but not by my Spirit, that they may lay sin upon sin :

2 Which walk forth to go down into Egypt (and have not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his ² princes were at Zoan, and his ambassadors came unto Hanes.

5 They all shall be ashamed of the people that cannot profit them, nor help nor do them good, but shall be a shame, and also a reproach.

6 **¶** The ³ burden of the beasts of the south, in a land of trouble and anguish, from whence shall come the young and old lion, the viper, and fiery flying serpent *against them* that shall bear their riches upon the shoulders of the colts, and their treasures upon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanity, and they shall help in vain. Therefore have I cried unto ⁴ her, Their strength ⁵ is to sit still.

8 Now go *and* write ⁶ it before them in a table, and note it in a book, that it may be for the ⁷ last day for ever and ever :

9 That it is a rebellious people, lying children, *and* children that would not ⁸ hear the law of the Lord :

10 Which say unto the seers, See not, and to the prophets, Prophecy not unto us right things : *but* speak flattering things *unto* us : prophecy ⁹ errors.

11 Depart out of the way¹⁰ : go aside out of the path, cause the holy One of Israel to cease from us.

12 Therefore thus saith the holy One of Israel, Because you have cast off this word, and trust in ¹¹ violence, and wickedness, and stay thereupon,

13 Therefore this iniquity shall be unto you as a breach that falleth, *or* ¹² swelling in an high wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potter's pot, which is broken without pity, and in the breaking thereof is not found ¹³ a sherd to take fire out of the hearth, or to take water out of the pit.

15 For thus saith the ¹⁴ Lord God, the holy One of Israel, In rest and quietness shall ye be

¹ They seek shifts to cloak their doings, and not godly means.

² The chief of Israel went into Egypt in ambassy to seek help, and abode at these cities.

³ That is, a heavy sentence, or prophecy against the beasts that carried their treasures into Egypt, by the wilderness which was south from Judah : signifying, that if the beasts should not be spared, the men should be punished much more grievously.

⁴ To wit, to Jerusalem.

⁵ And not to come ¹⁵ and fro ¹⁶ seek help.

⁶ That is, this prophecy.

⁷ That it may be ¹⁷ witness against them for all posterity.

⁸ He sheweth, what was the cause of their destruction, and bringeth also all misery ¹⁸ man : ¹⁹ wit, because they would not hear the word of God, but delighted ²⁰ be flattered and led in error.

⁹ Threaten us not by the word of God, neither be so rigorous, nor talk unto us in the name of the Lord, ²¹ Jer. 12. 21.

¹⁰ Meaning, in their stubbornness against God, and the admonitions of his prophets.

¹¹ Signifying, that the destruction of the wicked shall be without recovery.

saved : in quietness and in confidence shall be **713.** your strength, but ye would not.

16 For ye have said, No, but we will flee away upon ²² horses. Therefore shall ye flee. We will ride upon the swiftest. Therefore shall your persecutors be swifter.

17 A thousand *ass* shall flee at the rebuke of one : at the rebuke *of* five shall ye flee, till ye be left as a ship mast upon the ²³ top of ²⁴ a mountain, and as ²⁵ a beacon upon an hill.

18 Yet therefore will the Lord wait, that he may have ²⁶ mercy upon you, and therefore will he be exalted, that he may have compassion upon you : for the Lord *is* the God of ²⁷ judgment. Blessed *are* all they that wait for him.

19 Surely ²⁸ a people shall dwell in Zion, *and* in Jerusalem : thou shalt weep no more : he will certainly have mercy upon thee at the voice of thy cry : when he heareth thee, he will answer thee.

20 And when the Lord hath given you the bread of adversity, and the water of affliction, thy rain shall be no more kept back, but thine eyes shall see thy ²⁹ rain.

21 And thine ears shall hear a word behind thee, saying, This is the way, ³⁰ walk ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall ³¹ pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say unto it, ³² Get thee hence.

23 Then shall he give rain unto thy seed, when thou shalt sow the ground, and bread of the increase of the earth, and it shall be fat, and ³³ oil : in that day shall thy cattle be fed in large pastures.

24 The oxen also and the young asses that till the ground, shall eat clean provender, which is winnowed with the shovel and with the fan.

25 And upon every high ³⁴ mountain, and upon every high hill, shall there be rivers *and* streams of water, in the day of the great slaughter, when the towers shall fall.

26 Moreover, the light of the moon shall be as the light of the ³⁵ sun, and the light of the sun shall be sevenfold, and like the light of seven days, in the day that the Lord shall bind up the breach of his people, and heal the stroke of their wound.

27 Behold,

²² Oft-times by his prophets he put you in remembrance of this, that you should only depend ³⁶ him.

²³ We will trust ³⁷ escape by ³⁸ horses.

²⁴ Whereon all the trees ³⁹ cut down save two or three to make masts.

²⁵ He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

²⁶ Not only in punishing, but in using moderation in the same, as Jer. 20. 24. and 30. 11.

²⁷ God shall direct all thy ways, and appoint thee how to go, either hither or thither.

²⁸ Ye shall cast away your idols, which you have made of gold and silver, with all that belongeth ⁴⁰ them, as ⁴¹ most filthy thing and polluted.

²⁹ Shewing, that there ⁴² be no true repentance, except both in heart and deed we shew ourselves enemies to idolatry.

³⁰ By this diverse manner of speech, he sheweth, that the felicity of the church shall be so great, that none is able sufficiently to express it.

³¹ When the church shall be restored, the glory thereof shall pass seven times the brightness of the sun : for by the sun and moon, which ⁴³ two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ.

Ref. Chr. 713. 27 Behold, ^h the name of the Lord cometh from far, his face is burning, and the burden thereof is heavy: his lips are full of indignation, and his tongue is as [■] devouring fire.

28 And his Spirit is as [■] river that overfloweth up to the neck: it divideth asunder, to fan the nations with the fan of ⁱ vanity: and there shall be a bridle to cause them to err, in the jaws of the people.

29 But there shall be [■] song unto you as in the ^k night, when a solemn feast is kept: and gladness of heart, as he that cometh with a pipe to go unto the mount of the Lord, to the mighty One of Israel.

30 And the Lord shall cause his glorious voice to be heard, and shall declare the lighting down of his arm with the anger of his countenance, and flame of [■] devouring fire, with scattering, and tempest, and hail-stones.

31 For with the voice of the Lord shall Asshur be destroyed, which smote with the ^l rod.

32 And in every place that the staff shall pass, it shall [■] cleave fast, which the Lord shall lay upon him [■] with tabrets and harps: and with battles, and lifting up of ^{bands} shall he fight against it.

33 For ^p Tophet is prepared of old: it is even prepared for the ^q king: he hath made it ^r deep and large: the burning thereof is fire and much wood: the breath of the Lord, like [■] river of brimstone, doth kindle it.

C H A P. XXXI.

1 He curseth them that forsake God, and seek for the help of men.

WO unto them that ^s go down into Egypt for help, and stay upon horses, and trust in chariots, because they are many: and in horsemen, because they [■] very strong: but they look not unto the holy One of Israel, nor ^t seek unto the Lord,

[■] But he yet is ^u wisest: therefore he will bring evil, and not turn back his word: but he will arise against the house of the wicked, and against the help of them that work vanity.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when

^h This threatening is against the Assyrians, the chief enemies of the people of God.

ⁱ To drive them [■] nothing: and thus God consumeth the wicked by that means whereby he cleanseth his.

[■] Ye shall rejoice at the destruction of your enemies, [■] they that sing for joy of the solemn feast, which began in the evening.

^l God's plague.

^m It shall destroy.

ⁿ With joy and assurance of the victory.

^o Against Babel: meaning the Assyrians and Babylonians.

^p Here it is taken for hell, where the wicked [■] tormented, read [■] Kings 23. 10.

^q [■] that their estate [■] degree [■] exempt the wicked.

^r By these figurative speeches he declareth the condition of the wicked after this life.

^s There [■] special causes why the Israelites should [■] join amity with the Egyptians: first, because the Lord had commanded them [■] return thither, Deut. 17. 16. and 28. 68. lest they should forget the benefit of their redemption: and secondly, lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, Jer. 2. 18.

^t Meaning, that they forsake the Lord that put their trust in worldly things: for they cannot trust in both.

^u And knoweth their crafty enterprises, and will bring all [■] nought.

the Lord shall stretch out his hand; the ^v helper shall fall, and he that is holpen shall fall, and they shall altogether fail.

4 For thus hath the Lord spoken unto me, As the lion or lion's whelp roareth upon his prey, against whom ^{if} [■] multitude of shepherds be called, he will not be afraid at their voice, neither will humble himself at their noise: so shall the Lord of hosts come [■] down to fight for mount Zion, and for the hill thereof.

5 As birds that flee, so shall the Lord of hosts defend Jerusalem by defending and delivering, by passing through and preserving it.

6 O ye children of Israel, turn again, inasmuch [■] ye are ^r funk deep in rebellion.

7 For in that day every man shall [■] cast out his idols of gold, which your hands have made you, ^{even} [■] sin.

8 ^s Then shall Asshur fall by the sword, not of man, neither shall the sword of man devour him, and he shall flee from the sword, and his young men shall faint.

9 And he shall go for fear to his ^t tower, and his princes shall be afraid of the standard, saith the Lord, whose ^u fire is in Zion, and his furnace in Jerusalem.

C H A P. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

BEhold, ^v a king shall reign in justice, and the princes shall rule ^w in judgment.

2 And ^x that man shall be as an hiding place from the wind, and as a refuge for the tempest: [■] rivers of waters in [■] dry place, and [■] the shadow of [■] great rock in [■] weary land.

3 The eyes of the ^y seeing shall not be shut, and the ears of them that hear shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shall be ready to speak distinctly.

5 A ^z niggard shall no more be called liberal, nor the churl rich.

6 But the niggard will speak of niggardness, and his heart will work iniquity, and do wickedly, and speak falsely against the Lord, to make empty

[■] Meaning, both the Egyptians and the Israelites.

^x He sheweth the Jews, that if they would put their trust in him, he is so able, that none [■] resist his power: and so careful over them, as a bird over her young, which ever flieth about them for their defence: which similitude the scripture useth in divers places, as Deut. 32. 11. Matt. 23. 37.

^y He toucheth their consciences, that they might earnestly feel their grievous sins, and so truly repent, forasmuch as now they are almost drowned and past recovery.

[■] By these fruits your repentance shall be known, [■] ch. 2. 18.

^z When your repentance appeareth.

^t This was accomplished soon after, when Sennacherib's army [■] discomfited, and he fled [■] his castle in Nineveh for succour.

[■] To destroy his enemies.

^v This prophecy is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

^w By judgment and justice, is meant [■] upright government both in policy and religion.

[■] Where [■] weary with travelling for lack of water.

[■] He promiseth to give them true light, which is the pure doctrine of God's word, and understanding and zeal of the same, contrary [■] the threatenings against the wicked, ch. 6. 9. and 29. 10.

[■] Vice shall no [■] be called virtue, nor virtue esteemed by power and riches.

empty the hungry soul, and to cause the drink of the thirsty to fail:

7 For the weapons of the churl are wicked: he deviseth wicked counsels to undo the poor with lying words, and to speak against the poor in judgment.

8 But the liberal man will devise of liberal things: and he will continue his liberality.

9 Rise up, ye women that are at ease: hear my voice, ye careless daughters: hearken to my words.

10 Ye women, that are careles, shall be in fear above a year in days: for the vintage shall fail, and the gathering shall come no more.

11 Ye women that are at ease, be astonished: fear, O ye careless women: put off the cloaths: make bare, and gird sackcloth upon the loins.

12 Men shall lament for the teats, even for the pleasant fields, and for the fruitful vine.

13 Upon the land of my people shall grow thorns and briars: yea, upon all the houses of joy in the city of rejoicing.

14 Because the palace shall be forsaken, and the noise of the city shall be left: the tower and fortress shall be dens for ever, and the delight of wild asses, and a pasture for flocks,

15 Until the Spirit be poured upon us from above, and the wilderness become fruitful field, and the plenteous field be counted as a forest.

16 And judgment shall dwell in the desert, and justice shall remain in the fruitful field.

17 And the work of justice shall be peace, even the work of justice, and quietness and assurance for ever.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting-places.

19 When it haileth, it shall fall on the forest, and the city shall be set in the low place.

20 Blessed are ye that sow upon all waters, and drive thither the feet of the ox and ass.

^a He prophesieth of such calamity to come, that they will not spare the women and children, and therefore willeth them to take heed and provide.

^b Meaning, that the affliction should continue long, and when one year were past, yet they should look for new plagues.

^c God will take from you the means and occasions which made you to contemn him: to wit, abundance of worldly goods.

^d By the teats he meaneth, the plentiful fields, whereby men are nourished as children with the teat: or, the mothers for sorrow and leanness shall lack milk.

^e That is, when the church shall be restored: thus the prophets, after they have denounced God's judgments against the wicked, use to comfort the godly, lest they should faint.

^f The field which is now fruitful, shall be but a barren forest in comparison of what it shall be then, as chap. 29. 17. which shall be fulfilled in Christ's time; for then they that were before the barren wilderness, being regenerate, shall be fruitful; and they that had some beginning of godliness, shall bring forth fruits in such abundance, that their former life shall seem but a wilderness where fruits are.

^g They shall not need to build it in high places for fear of the enemy: for God will defend it, and turn away the storms from hurting of their commodities.

^h That is, upon fat ground and well watered, which bringeth forth in abundance: or, in places which before were covered with waters, and now made dry for your uses.

ⁱ The fields shall be so rank, that they shall send out their cattle to eat up the first crop, which abundance shall be signs of God's favour and love towards them.

^j Meaning, the enemies of the church, as the Chaldeans and Assyrians: but chiefly of Sennacherib, but

C H A P. XXXIII.

The destruction of them by whom God hath punished his church.

W O to thee that spoilest, and wast not spoiled: and dost wickedly, and they did not wickedly against thee: when thou shalt cease to spoil, thou shalt be spoiled: when thou shalt make an end of doing wickedly, they shall do wickedly against thee.

2 O Lord, have mercy upon us, we have waited for thee, be thou, which wast their arm in the morning, our help also in time of trouble.

3 At the noise of the tumult the people fled: at thine exalting the nations were scattered.

4 And your spoil shall be gathered like the gathering of caterpillars: and he shall go against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgment and justice.

6 And there shall be stability of thy time, strength, salvation, wisdom and knowledge: for the fear of the Lord shall be his treasure.

7 Behold, their messengers shall cry without, and the ambassadors of peace shall weep bitterly.

8 The paths are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed and hewn down: Sharon is like a wilderness, and Bashan is shaken, and Carmel.

10 Now will I arise, saith the Lord: now will I be exalted, now will I lift up myself.

11 Ye shall conceive chaff, and bring forth stubble: the fire of your breath shall devour you.

12 And the people shall be as the burning of lime: and the thorns cut up, shall they be burnt in the fire.

13 Hear

not only.

^a When thine appointed time shall come, that God shall take away thy power: and that which thou hast wrongfully gotten shall be given to others, as Amos 5. 11.

^b The Chaldeans shall do like to the Assyrians, as the Assyrians did Israel: and the Medes and Persians shall do the same to the Chaldeans.

^c He declareth hereby what is the chief refuge of the faithful when troubles come, to pray and seek help of God.

^d Which helped their fathers so soon they called upon thee.

^e That is, the Assyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Persians.

^f When thou, O Lord, didst lift up thine arm to punish thine enemies.

^g Ye that caterpillars destroyed with your number the whole world, shall have no strength to resist your enemies the Chaldeans, but shall be gathered in heap and destroyed.

^h Meaning, the Medes and Persians against the Chaldeans.

ⁱ That is, in the days of Hezekiah.

^j Sent from Sennecherib.

^k Whom they of Jerusalem sent to treat of peace.

^l These the words of the ambassadors, when they returned from Sennacherib.

^m Which was plentiful country, meaning that Sennacherib would destroy all.

ⁿ To help and deliver my church.

^o This is spoken against the enemies, who thought all their own; but he sheweth, that their enterprise shall be in vain, and that the fire which they had kindled for others, should consume them.

Bef. Chr. 713. 13 Hear, ye that are ⁱ far off, what I have done, and ye that are near, know my power.

14 The ^k sinners in Zion are afraid: **■** fear is come upon the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?

15 He that walketh in justice, and speaketh righteous things, refusing gain of oppression, shaking his hands from taking of gifts, stopping his ears from hearing of blood, and shutting his eyes from seeing evil:

16 He shall dwell on ^l high: his defence *shall* be the munitions of rocks: bread shall be given him, and his waters shall be sure.

17 Thine eyes shall ^m see the King in his glory: they shall behold the land ⁿ far off.

18 Thine heart ^o shall meditate fear, Where is the scribe? Where is the receiver? Where is he that counted the towers?

19 Thou shalt not see a fierce people, **■** people of **■** dark speech that thou canst not perceive, and of **■** stammering tongue that thou canst not understand.

20 Look upon Zion, the city of our solemn feasts: thine eyes shall see Jerusalem **■** quiet habitation, **■** tabernacle that cannot be removed, and the stakes thereof can never be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mighty Lord will be unto us as a place of ^p floods, and broad rivers, whereby shall pass no ship with oars, neither shall great ships pass thereby.

22 For the Lord is our judge, the Lord is our law-giver: the Lord is our king, he will save us.

23 ^q Thy cords are loosed: they could not well strengthen their mast, neither could they spread the sail: then shall the ^r prey be divided for **■** great spoil: yea, the lame shall take away the prey.

24 And none inhabitant shall say, I am sick: the people that dwell therein shall have their iniquity forgiven.

C H A P. XXXIV.

2 He sheweth that God punisheth the wicked for the love that he beareth toward his church.

COME near, ye ^s nations, and hear, and hearken, ye people: let the earth hear and

^l His vengeance shall be so great, that all the world shall talk thereof.

^k Which do not believe the words of the prophet, and the assurance of their deliverance.

ⁱ Meaning, that God will be a sure defence to all them that live according to his word.

■ They shall see Hezekiah delivered from his enemies, and restored to honour and glory.

■ They shall be **■** more shut in as they were by Sennacherib, but go where it pleaseth them.

ⁿ Before that this liberty cometh, thou shalt think that thou art in great danger: for the enemy shall so sharply assail you, that one shall cry, Where is the clerk that writeth the names of them that **■** taxed? Another, Where is the receiver? Another shall cry for him that valueth the rich houses: but God will deliver you from this fear.

^p Let us be content with this small river of Shiloah, and not desire the great streams and rivers whereby the enemies may bring in ships, and destroy us.

^q He derideth the Assyrians and enemies of the church, declaring their destruction **■** they that perish by shipwreck.

^r He comforteth the church, and sheweth that they shall be enriched with all benefits both of body and soul.

^s He prophesieth of the destruction of the Edomites, and other nations which were enemies to the church.

all that is therein; the world and all that proceedeth thereof. Bef. Chr. 713.

2 For the indignation of the Lord is upon all nations, and his wrath upon all their armies: he hath destroyed them, and delivered them to the slaughter.

3 And their slain shall be cast out; and their stink shall come out of their bodies; and the mountains shall be melted with blood.

4 And all the host of heaven shall be ^u dissolved, and the heavens shall be folded like **■** book: and all their hosts shall fall as the leaf falleth from the vine, and as it falleth from the fig-tree.

5 For my sword shall be ^v drunken in the heaven: behold, it shall come down upon Edom, even upon the people of ^w my curse to judgment.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with the blood of the ^x lambs and the goats, with the fat of the kidnies of the rams: for the Lord hath **■** sacrifice in ^y Bozrah, and **■** great slaughter in the land of Edom.

7 And the ^z unicorn shall come down with them, and the heifers with the bulls, and their land shall be drunken with blood, and their dust made fat with fatness.

■ For it is the day of the Lord's vengeance, and the year of recompence for the judgment of Zion.

9 And the rivers thereof shall be turned into pitch, and the dust thereof into ^b brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoak thereof shall go up evermore, it shall be desolate from generation to generation: none shall pass through it for ever.

11 But the pelican ^c and the hedge-hog shall possess it, and the great owl and the raven shall dwell in it, and he shall stretch out upon it the line of ^d vanity, and the stones of emptiness.

12 ^e The nobles thereof shall call to the kingdom, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thorns in the palaces thereof, nettles and thistles in the strong holds thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall ^f meet also Zim and Jim, and the satyr shall cry to his fellow, and the shriek-

7 O

owl

^u God hath determined in his counsel, and hath given sentence for their destruction.

^v He speaketh this in respect of man's judgment, who in great fear and horrible troubles thinketh that heaven and earth perisheth.

^w I have determined in my secret counsel, and in the heavens, to destroy them till my sword be weary with shedding of blood.

^x They had an opinion of holiness, because they came of the patriarch Isaac, but in effect were accursed of God, and enemies unto the church, as the Papists are.

^y That is, both of young and old, poor and rich of his enemies.

^z That famous city shall be consumed as a sacrifice burnt **■** ashes.

^a The mighty and rich shall be as well destroyed as the inferiors.

^b He alludeth **■** the destruction of Sodom and Gomorrah, Gen. 19. 24.

^c Read chap. 13. 21. and Zeph. 1. 14.

^d In vain shall any man go about to build it again.

^e Meaning, there shall be neither order nor policy, **■** state of commonwealth.

^f Read chap. 13. 21.

owl shall rest there, and shall find for herself a quiet dwelling.

15 There shall the owl make her nest, and lay, and hatch, and gather them under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek in the book of the Lord, and read: none of these shall fail, none shall want her mate: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever; from generation to generation shall they dwell in it.

C H A P. XXXV.

1 The great joy of them that believe in Christ. 3 Their office which preach the Gospel. 8 The fruits that follow thereof.

THE desert and the wilderness shall rejoice, and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly rejoice also and joy: the glory of Lebanon shall be given unto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellency of our God.

3 Strengthen the weak hands, and comfort the feeble knees.

4 Say unto them that are fearful, Be you strong, fear not: Behold, your God cometh with vengeance, even God with a recompence, he will come and save you.

5 Then shall the eyes of the blind be lightened, and the ears of the deaf be opened.

6 Then shall the lame man leap as an hart, and the dumb man's tongue shall sing: for in the wilderness shall waters break out, and rivers in the desert.

7 And the dry ground shall be as a pool, and the thirsty as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not pass by it: for he shall be with them, and walk in the way, and the fools shall not err.

* Signifying, that Idumea should be an horrible desolation, and barren wilderness.

† That is, in the law where such curses are threatened against the wicked.

‡ To wit, beasts and fowls.

§ That is, the mouth of the Lord.

¶ He hath given the beasts and fowls, Idumea for inheritance.

‡ He prophesieth of the full restoration of the church, both of the Jews and Gentiles under Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

§ The church, which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautiful.

¶ He sheweth, that the presence of God is the cause that the church doth bring forth fruit and flourish.

‡ He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weak, that they may patiently abide the coming of God which is at hand.

§ To destroy your enemies.

¶ When the knowledge of Christ is revealed.

‡ They that were barren and destitute of the graces of God, shall have them given by Christ.

§ It shall be for the saints of God, and not for the wicked.

¶ God shall lead and guide them, alluding to the bringing forth of Egypt.

9 There shall be no lion, nor noisome beasts shall ascend by it, neither shall they be found there, that the redeemed may walk.

10 Therefore the redeemed of the Lord shall return and come to Zion with praise: and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

C H A P. XXXVI.

1 Sennacherib sendeth Rabshakeb to besiege Jerusalem. 15 His blasphemies against God.

NOW in the fourteenth year of king Hezekiah, Sennacherib king of Asshur came up against all the strong cities of Judah, and took them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Jerusalem unto king Hezekiah with a great host, and he stood by the conduit of the upper pool, in the path of the fuller's field.

3 Then came forth unto him Eliakim the son of Hilkiah the steward of the house, and Shebna the chancellor, and Joah the son of Asaph the recorder.

4 And Rabshakeh said unto them, Tell you Hezekiah, I pray you, Thus saith the great king, the king of Asshur, What confidence is this, wherein thou trustest?

5 I say, Surely I have eloquence, but counsel and strength are for the war: on whom then dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staff of reed, on Egypt, whereupon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, is not that he whose high places and whose altars Hezekiah took down, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give hostages to my lord the king of Asshur, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 For how canst thou despise any captain of the least of my lord's servants? and put thy trust on Egypt for chariots and for horsemen?

10 And

* As he threatened to the wicked to be destroyed hereby, chap. 30. 6.

† Whom the Lord shall deliver from the captivity of Babylon.

‡ This history is rehearsed, because it is a seal and confirmation of the doctrine afore, both for the threatenings and promises: to wit, that God would suffer his church to be afflicted, but at length would send deliverance.

§ When he had abolished superstition and idolatry, and restored religion, yet God would exercise his church, to try their faith and patience.

¶ For he was now restored to his office, as Isaiah had prophesied, chap. 22. 20.

‡ This declareth, that there were few godly to be found in the king's house, when he was driven to send this wicked man in such weighty matter.

§ Sennacherib's chief captain.

¶ He speaketh this in the person of Hezekiah, chiefly charging him that he put his trust in wit and eloquence, whereas his only confidence was in the Lord.

‡ Satan laboured to pull the godly king from one vain confidence to another: to wit, from trust in the Egyptians, whose power was weak and would deceive them, to yield himself to the Assyrians, and so not to hope for any help of God.

§ He reproacheth to Hezekiah his small power, which is not able to resist one of Sennacherib's least captains.

Be. Chr. 10 And am I now come up without the Lord
710. to this land to destroy it? The Lord said unto
me, ¹ Go up against this land, and destroy it.

11 ¶ Then said Eliakim, and Shebna, and
Joah unto Rabshakeh, ² Speak, I pray thee, to
thy servants in the Aramites language, (for we
understand it) and talk not with us in the Jews
tongue, in the audience of the people that are on
the wall.

12 Then said Rabshakeh, Hath my master
sent me to thy master and to thee, to speak these
words, and not to the men that sit on the wall?
that they may eat their own dung, and drink
their own [†] piss with you?

† Heb. the
water of
their feet.

13 So Rabshakeh stood and cried with a loud
voice in the Jews language, and said, Hear the
words of the great king, of the king of Asshur.

14 Thus saith the king, Let not Hezekiah
deceive you: for he shall not be able to deliver
you.

15 Neither let Hezekiah make you to trust
in the Lord, saying, The Lord will surely deli-
ver us: this city shall not be given over into the
hand of the king of Asshur.

16 Harken not to Hezekiah: for thus saith
the king of Asshur, Make ¹ appointment with
me, and come out to me, that every man may
eat of his own vine, and every man of his own
fig-tree, and drink every man the water of his
own well,

17 Till I come and bring you to a land like
your own land, *even* a land of wheat and wine; a
land of bread and vineyards,

18 Lest Hezekiah deceive you, saying, The
Lord will deliver us. Hath any of the gods of
the nations delivered his land out of the hand of
the king of Asshur?

19 Where is the god of ^k Hamath, and of
Arpad? where is the god of Sepharvaim? or
how have they delivered Samaria out of mine
hand?

20 Who is he among all the gods of these
lands that hath delivered their country out of
mine hand, that the Lord should deliver Jeru-
salem out of mine hand?

21 Then they ¹ kept silence, and answered him
not a word: for the king's commandment was,
saying, ² Answer him not.

22 Then came Eliakim the son of Hilkiah
the steward of the house, and Shebna the chan-
cellor, and Joah the son of Asaph the recorder,
unto Hezekiah with rent cloaths, and told him
the words of Rabshakeh.

¹ Thus the wicked, ² deceive us, will pretend the name
of the Lord: but we must try the spirits, whether they be of
God or no.

² They were afraid, lest by his words he should have stirred
the people against the king, and also pretended to grow to
some appointment with him.

¹ The Hebrew word signifieth blessing: whereby this
wicked captain would have persuaded the people that their
condition should be better under Sennacherib, than under
Hezekiah.

^k That is, of Antiochia in Syria, of the which these two
other cities also were: whereby ² see how every town had
his peculiar idol, and how the wicked make God an idol,
because they do not understand that God maketh them his
scourge, and punisheth cities for sin.

¹ Not that they did ² shew by evident signs, that they
did detest his blasphemy, for they had now rent their cloaths,
but they knew it was in vain to use long reasoning with this
infidel, whose rage they should have so much more provoked.

^m In sign of grief and repentance.

ⁿ To have comfort of him by the word of God, that his

C H A P. XXXVII.

2 Hezekiah asketh counsel of Isaiah, who promiseth
him the victory. 10 The blasphemy of Sennache-
rib. 16 Hezekiah's prayer. 36 The army of
Sennacherib is slain of the angel, 38 And he him-
self of his own sons.

AND ² when the king Hezekiah heard it, he ^m King 19.
ⁿ rent his cloaths, and put on sackcloth, ¹
and came into the house of the Lord.

2 And he sent Eliakim the steward of the
house, and Shebna the chancellor, with the el-
ders of the priests, clothed in sackcloth, unto ⁿ
Isaiah the prophet, the son of Amos.

3 And they said unto him, Thus saith Heze-
kiah, This day is a day of tribulation and of re-
buke and blasphemy: for the children are come
to the ⁿ birth, and there is no strength to bring
forth.

4 If so be the Lord thy God hath ⁿ heard the
words of Rabshakeh, whom the king of Asshur
his master hath sent to rail on the living God,
and to reproach him with words which the Lord
thy God hath heard, then ¹ lift up *thy* prayer for
the remnant that are left.

5 So the servants of the king Hezekiah came
to Isaiah.

6 And Isaiah said unto them, Thus say unto
your master, Thus saith the Lord, Be not afraid
of the words that thou hast heard, wherewith the
servants of the king of Asshur hath blasphemed
me.

7 Behold, I will send a blast upon him, and
he shall hear a ¹ noise, and return to his own land,
and I will cause him to fall by the sword in his
own land.

8 ¶ So Rabshakeh returned, and found the
king of Asshur fighting against ¹ Libnah: for
he had heard that he was departed from La-
chish.

9 He heard also men say of Tirhakah king of
Ethiopia, *Behold*, he is come out to fight against
thee: and when he heard it, he sent *other* mes-
sengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah kings of
Judah, saying, Let not thy God ¹ deceive thee,
in whom thou trustest, saying, Jerusalem shall
not be given into the hand of the king of As-
shur.

11 Behold, thou hast heard what the king of
Asshur have done to all lands in destroying them,
and shalt thou be delivered?

12 Have the gods of the nations delivered
them

faith might be confirmed, and so his prayer be more earnest:
teaching hereby that in all dangers these two ² the only
remedies, to seek unto God and his ministers.

¹ We are in ² great sorrow ³ a woman that travaileth of
child, and cannot be delivered.

² That is, will declare by effect that he hath heard it:
for when God deferreth to punish, it seemeth to the flesh
that he knoweth not the sin, or heareth not the cause.

³ Declaring that the minister's office doth not only stand
in comforting by the word, but also in praying for the peo-
ple.

¹ Of the Egyptians and Ethiopians, that shall come and
fight against him.

² Which was a city toward Egypt, thinking thereby to
have stayed the force of his enemies.

³ Thus God would have him to utter a most horrible blas-
phemy before his destruction: ⁴ to call the author of
all truth, ⁵ deceiver: some gather hereby, that Shebna had
disclosed unto Sennacherib the answer that Isaiah sent to the
king.

26. Chap. them which my fathers have destroyed? as
710. Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Joa?

14 ¶ So Hezekiah received the letter of the hand of the messengers and read it, and he went up into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hosts, God of Israel, which dwellest between the cherubims, thou art very God alone over all the kingdoms of the earth: thou hast made the heaven and the earth.

17 Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and see: and hear all the words of Sennacherib, who hath sent to blaspheme the living God.

18 Truth it is, O Lord, that the kings of Asshur have destroyed all lands, and their country,

19 And have cast their gods in the fire: for they were no gods, but the work of men's hands, even wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, save thou us out of his hand, that all the kingdoms of the earth may know that thou only art the Lord.

21 ¶ Then Isaiah the son of Amos sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed unto me, concerning Sennacherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel.

24 By thy servants hast thou railed on the Lord, and said, By the multitude of my chariots I am come up to the top of the mountains, to the sides of Lebanon, and will cut down the high cedars thereof, and the fair fir-trees thereof, and I will go up to the heights of his top, and to the forest of his fruitful places.

25 I have digged and drunk the waters, and with the plant of my feet have I dried all the rivers closed in.

Which was a city of the Medes.
Called also Chatre, a city in Mesopotamia, whence Abraham came after his father's death.
He groundeth his prayer in God's promise, who promised to hear them from between the cherubims.
Meaning, of the ten tribes.
He declareth for what cause he prayed, that they might be delivered: to wit, that God might be glorified thereby, through all the world.
Whom God hath chosen himself as a chaste virgin, and over whom he had care to preserve her from the lusts of the tyrant, as a father would have over his daughter.
Declaring hereby, that they that are enemies to God's church, fight against him, whose quarrel his church only maintaineth.
He boasteth of his policy, in that that he can find means to nourish his army: and of his power, in that that his army is so great, that it is able to dry up whole rivers, and to destroy the waters which the Jews had closed in.
Signifying, that God made not his church to destroy it, but to preserve it: and therefore he saith, that he formed it of old, even in his eternal counsel, which cannot be changed.
He sheweth, that the state and power of most flourishing cities endureth but a moment, in respect of the church,

26 Hast thou not heard how I have of old time made it, and have formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heaps, as cities defenced,

27 Whose inhabitants have small power, and are afraid and confounded? they are like the grafs of the field and green herb, or grafs on the house-tops, or corn blasted afore it be grown.

28 But I know thy dwelling, and thy going out, and thy coming in, and thy fury against me.

29 Because thou ragest against me, and thy tumult is come up unto mine ears, therefore will I put my hook in thy nostrils, and my bridle in thy lips, and will bring thee back again the same way thou camest.

30 And this shall be a sign unto thee, O Hezekiah, Thou shalt eat this year such as groweth of itself: and the second year, such things as grow without sowing: and in the third year, sow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.

32 For out of Jerusalem shall go a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

33 Therefore thus saith the Lord concerning the king of Asshur, He shall not enter into this city, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall return, and not come into this city, saith the Lord.

35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36 ¶ Then the angel of the Lord went out, and smote in the camp of Asshur an hundred fourscore and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Asshur departed and went away, and returned and dwelt at Nineveh.

38 And as he was in the temple worshipping of Nisroch his god, Adrammelech and Sharezer his sons slew him with the sword, and they escaped into the land of Arrat: and Esarhaddon his son reigned in his stead.

which shall remain for ever, because God is the maintainer thereof.
Meaning his counsel and enterprises.
Because Sennacherib shewed himself devouring fish and furious beast, he useth these similitudes to teach how he will take him and guide him.
Thou shalt lose thy labour.
God giveth signs after two sorts: some go before the thing, the signs that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice which they were commanded to make three days after their departure: and these latter are to keep the benefits of God in our remembrance, of the which sort this here is.
He promiseth that for two years the ground of itself should feed them.
They whom God hath delivered out of the hands of the Assyrians shall prosper: and this properly belongeth the church.
For my promise sake made to David.
Which was the chiefest city of the Assyrians.
Who was also called Sardanapalus, in whose days, ten years after Sennacherib's death, the Chaldeans overcame the Assyrians by Merodach the king.

CHAP.

Bef. Cir. 710.
H. 3. are part in Land.
2 Kings 19. 35.
2 Chron. 32.
Or, Armenia.

Bef. Chr.
713.

C H A P. XXXVIII.

1 Hezekiah is sick. 3 He is restored to health by the Lord, and liveth fifteen years after. 10 He giveth thanks for his benefits.

2 Kings
20. 1.
2 Chron. 32.
24.

ABOUT that ^a time was Hezekiah sick unto the death, and the prophet Isaiah, son of Amos, came unto him, and said unto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not live.

2 Then Hezekiah ^b turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept fore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Go, and say unto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee ^c out of the hand of the king of Asshur, and this city: for I will defend this city.

7 And ^d this sign shalt thou have of the Lord, and the Lord will do this thing that he hath spoken.

8 Behold I will bring again the shadow of the degrees (whereby it is gone down in the dial of Ahaz by the ^e sun) ten degrees backward: so the sun returned by ten degrees, by the which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness.

10 I said in the ^f cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, ^g I shall not see the Lord, even the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is re-

^a Soon after that the Assyrians were slain: so that God will have the exercise of his children continual: that they may learn only to depend upon God, and aspire to the heavens.

^b For his heart was touched with fear of God's judgment, seeing he had appointed him to die, so quickly after his deliverance from so great calamity, as one unworthy to remain in that estate, and also foreseeing the great change that should come in the church, forasmuch as he left no son to reign after him: for as yet Manasseh was not born: and when he reigned, we see what a tyrant he was.

^c He doth not only promise of prolong his life, but to give him rest and quietness from the Assyrians, who might have renewed their army to revenge their former discomfiture.

^d For Hezekiah had asked for the confirmation of his faith, ^e sign, as ver. 22. and ^f King 20. 8. whereunto he was moved by the singular motion of God's Spirit.

^e Read 2 Kings 20. 10.

^f He left this song of his lamentation and thanksgiving to all posterity, as a monument to his own infirmity and thankful heart for God's benefits, ^g David did, Psalm 51.

^g At what time it was told ^h that I should die.

^h I shall no more praise the Lord here in this temple among the faithful: thus God suffereth his dearest children to want his consolation for ⁱ time, that his grace afterward may the more appear when they feel their own weakness.

ⁱ By my sin I have provoked God to take my life from me.

^j That is, in one day, or shortly.

^k Over-night I thought that I should live till morning, but my pangs in the night persuaded ^l the contrary: he sheweth the horror that the faithful have when they apprehend God's judgments against their sin.

^l I was so oppressed with sorrow, that I was not able to ut-

ter my words, like a shepherd's tent: I ^m have cut off like a weaver my life: he will cut me off from the height: from day ⁿ to night thou wilt make an end of me.

13 I reckoned ^o to the morning: but he brake all my bones, like ^p lion: from day to night wilt thou make an end of me.

14 Like ^q crane, or ^r swallow, so did I ^s chatter: I did mourn as ^t dove: mine eyes were lift up on high: O Lord, ^u it hath oppressed me, comfort me.

15 What shall I say? ^v for he hath said it to me, and he hath done it, I shall walk ^w weakly all my years in the bitterness of my soul.

16 O Lord, ^x to them that overlive them, and to all ^y that are in them, the life of my spirit, shall be known, that thou causest me to ^z sleep, and hast given life to me.

17 Behold, for ^a felicity I had bitter grief, but it was thy pleasure to deliver my soul from the pit of corruption: for thou hast cast all my sins ^b behind thy back.

18 For ^c the grave cannot confess thee: death cannot praise thee: they that go down into the pit, cannot hope of thy truth.

19 But the living, the living, he shall confess thee, as I do this day: the father to the ^d children shall declare thy truth.

20 The Lord was ready to save me: therefore we will sing my song all the days of ^e our life in the house of the Lord.

21 Then said Isaiah, Take ^f lump of dry figs, and ^g lay it upon the boil, and he shall recover.

22 Also Hezekiah ^h had said, What is the sign, and I shall go up into the house of the Lord?

C H A P. XXXIX.

Hezekiah is reprov'd, because he sheweth his treasures unto the ambassadors of Babylon.

AT ^a the same time, ^b Merodach-baladan, ^c the son of Baladan, king of Babel, sent ^d letters, and ^e present to Hezekiah: for he had heard that he had been sick, and was recovered.

7 P ^f And

ter my words, but only to groan and sigh.

^b To wit, sorrow and grief both of body and mind.

^c God hath declared by his prophet that I shall die, and therefore I will yield unto him.

^d I shall have ^e release, but continual sorrows while I live.

^e They that shall overlive the men that are now alive, and all they that are in these years shall acknowledge this benefit.

^f That after that thou hadst condemned ^g to death, thou restoredst me to life.

^g Whereas I thought to have lived in rest and ease, being delivered from mine enemy, I had grief upon grief.

^h He esteemeth more the remission of his sins, and God's favour, than ⁱ thousand lives.

ⁱ Forasmuch ^j God hath placed man in this world to glorify him, the godly take it as a sign of his wrath when their days were shortened, either because that they seemed unworthy for their sins to live longer in his service: or for their zeal to God's glory, seeing that there are so few in earth that do regard it, Psalm 6. 5. and 115. 17.

^k All posterity shall acknowledge, and the fathers, according to their duty toward the children, shall instruct them in thy graces and mercies toward me.

^l He sheweth what is the use of the congregation and church, to wit, to give the Lord thanks for his benefits.

^m Read 2 Kings 20. 7.

ⁿ As ver. 9.

^o This was the first king of Babylon, which overcame the Assyrians in the tenth year of his reign.

^p Partly moved with the greatness of the miracle, partly because he shewed himself enemy of his enemies; but chiefly, because he would join with them whom God favoured, and have their help if occasion served.

Bef. Chr.
713.

712. **Bef. Chr.** 2 And Hezekiah was ³ glad of them, and shewed them the house of the treasures, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a far country unto me, from Babel.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 And Isaiah said to Hezekiah, Hear the word of the Lord of hosts:

6 Behold, the days come, that all that is in thine house, and which thy fathers have laid up in store until this day, shall be ⁷ carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sons, that shall proceed out of thee, *and* which thou shalt beget, shall they take away, and they shall be ⁸ eunuchs in the palace of the king of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace and truth in my days.

C H A P. XL.

2 *Remission of sins by Christ.* 3 *The coming of John Baptist.* 18 *The prophet reprovethe the idolaters and them that trust not in the Lord.*

Comfort ¹ ye, comfort ye my people, will your God say:

2 Speak comfortably to Jerusalem, and cry unto her, that her ² warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand ³ double for all her sins.

3 A ⁴ voice crieth in the ⁵ wilderness, ⁶ Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every ⁷ mountain and hill shall be made low: and the crooked shall be straight, and the rough places plain.

¹ Read 2 Kings 20. 13. and 2 Chron. 32. 25. 31.

² He asketh him of the particulars, to make him understand the craft of the wicked, which he before, being overcome with their flattery, and blinded with ambition, could not see.

³ By the grievousness of the punishment is declared how greatly God detesteth ambition and vain glory.

⁴ That is, officers and servants.

⁵ Read 2 Kings 20. 19.

⁶ That is, a consolation for the church, assuring them that they shall be never destitute of prophets; whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poor afflicted, and to assure them of their deliverance both of body and soul.

⁷ The time of the affliction.

⁸ Meaning, sufficient, as chap. 61. 7. and full correction, or double grace, whereas she deserved double punishment.

⁹ To wit, of the prophets.

¹⁰ That is, in Babylon, and other places, where they were kept in captivity and misery.

¹¹ Meaning, Cyrus and Darius, which should deliver God's people out of captivity, and make them a ready way ¹² Jerusalem: and this was fully accomplished when John the Baptist brought tidings of Jesus Christ's coming, who was the true deliverer of his church from sin and Satan. Matt.

3. 3.

¹³ Whatsoever may let or hinder this deliverance, shall be removed.

5 And the glory of the Lord shall be revealed, **Bef. Chr.** and all ⁶ flesh shall see it together: for the mouth ⁷ of the Lord hath spoken it. 712.

6 A ⁸ voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the ⁹ grace thereof is as the flower of the field:

7 The grass withereth, the flower fadeth, because ¹⁰ the Spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the ¹¹ word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high ¹² mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold ¹³ your God.

10 Behold, the Lord God will come with power; and ¹⁴ his arm shall rule for him, behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, *and* shall guide them with ¹⁵ young.

12 Who hath measured the waters in his ¹⁶ fist? and counted heaven with a span, and comprehended the dust of the earth in a measure? and weighed the mountains in ¹⁷ weight, and the hills in a balance?

13 Who hath instructed the Spirit of the Lord? or was ¹⁸ his counsellor, or taught him?

14 Of whom took he counsel, and *who* instructed him, and taught him in the way of judgment? or taught him knowledge, and shewed unto him the way of understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the isles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as ¹⁹ nothing, and they are counted to him less than nothing, and vanity.

18 To whom then ²⁰ will ye liken God? or what similitude will ye set unto him?

19 The workman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith *maketh* silver plates.

20 Doth not the ²¹ poor chuse out a tree that will

¹ This miracle shall be so great, that it shall be known through all the world.

² The voice of God which spake to the prophet Isaiah.

³ Meaning, all man's wisdom and natural powers, James 1. 10. 1 Pet. 1. 24.

⁴ The Spirit of God shall discover the vanity in all that seem to have any excellency of themselves.

⁵ Though considering the frailty of man's nature, many of the Jews should perish, and so not be partakers of this deliverance, yet God's promise should be fulfilled: and they that remained should feel the fruit thereof.

⁶ To publish this benefit through all the world.

⁷ He sheweth ⁸ the word the perfection of all man's felicity, which is ⁹ have God's presence.

¹⁰ His power shall be sufficient without help of any other, and shall have all means in himself to bring his will to pass.

¹¹ He shall shew his care and favour over them that are weak and tender.

¹² Declaring, that as God only hath all power, so doth he use the same for the defence and maintenance of his church.

¹³ He sheweth God's infinite wisdom for the same end and purpose.

¹⁴ He speaketh all this to the intent that they should neither fear man, nor put their trust in any, save only in God.

¹⁵ Hereby he armeth them against the idolatry wherewith they should be tempted in Babylon.

¹⁶ He sheweth the rage of the idolaters, seeing that the poor that have not to suffice their own necessities, will defraud themselves to serve their idols.

712. **Bef. Chr.** will not rot for an oblation? he seeketh also unto him a cunning workman, to prepare an image that shall not be moved.

21 Know ye nothing? have ye not heard^a it? hath it not been told you from the beginning? have ye not understood it by the^b foundation of the earth?

22 He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: he stretcheth out the heavens as a curtain, and spreadeth them as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the judges of the earth as vanity,

24 As though they were not planted, as though they were not sown, as though their stock took no root in the earth: for he did even^c blow upon them, and they withered, and the whirlwind will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, saith the holy One?

26 Lift up your eyes on high, and behold, who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatness of his power and mighty strength nothing faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over of my God?

28 Knowest thou not, or hast thou not heard, that the everlasting God, the Lord, hath created the^d ends of the earth? he neither fainteth, nor is weary: there is no searching of his^e understanding.

29 But he giveth strength unto him that fainteth, and unto him that hath no strength, he increaseth power.

30 Even the young men shall faint and be weary, and the young men shall stumble and fall.

31 But they that wait upon the Lord, shall renew their strength: they shall lift up their wings as the eagles: they shall run, and not be weary, and they shall walk, and not faint.

C H A P. XLI.

2 God's mercy in chusing his people. 6 Their idolatry. 27 Deliverance promised to Zion.

KEEP^a silence before me, O islands, and let the people^b renew their strength: let them come near, and let them speak: let us come together into judgment.

2 Who raised up^c justice from the East, and

^a Have ye not the word of God, which plainly condemneth idolatry?

^b Can you not learn by the visible creatures whom God hath made to serve your use, that you should not serve them, nor worship them?

^c So that his power appeareth in every place wherefoever we turn our eyes.

^d Who hath set in order the infinite number of the stars?

^e He rebuketh the Jews, because they did not rest on the providence of God, but thought that he had forsaken them in their troubles.

^f And therefore all power is in his hand, deliver when his time cometh.

^g Shewing, that men must patiently abide, and not curiously seek out the cause of God's delay in our afflictions.

^h They that trust in their own virtue, and do not acknowledge that all cometh of God.

ⁱ God, though he pleaded his cause with all nations, requireth silence, that he may be heard in his right.

^j That is, gather all their power and supports.

^k Who called Abraham (who was the pattern of God's justice in delivering his church) from the idolatry of the Chaldeans, to go to and fro at his commandment, and

called him to his foot? and gave the nations before him, and subdued the kings? he gave them dust to the sword, and as scattered stubble unto his bow.

3 He pursued them, and passed safely by the way that he had not gone with his feet.

4 Who hath wrought and done it? he that calleth the^l generations from the beginning. I the Lord am the^m first, and with the last I am the same.

5 The isles saw it, and didⁿ fear, and the ends of the earth were abashed, drew near, and^o came.

6 Every man helped his neighbour, and said to his brother, Be strong.

7 So the workmen comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the soldering, and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art my^p servant, and thou Jacob, whom I have chosen, the seed of Abraham my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chief thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away.

10 Fear thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and help thee, and will sustain thee with the^q right hand of my justice.

11 Behold, all they that provoke thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee, shall perish.

12 Thou shalt seek them, and shalt not^r find them: to wit, the men of strife, for they shall be as nothing, and the men that war against thee a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou^s worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer the holy One of Israel.

15 Behold, I will make thee^t a roller, and a new threshing instrument having teeth: thou shalt thresh^u the mountains, and bring them to powder, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel.

17 When^v the poor and the needy seek water, and there is none (their tongue faileth for thirst:

I the

placed him in the land of Canaan?

^a Who hath created man, and maintained his succession?

^b Though the world set up never so many gods, yet they diminish nothing of my glory: for I am all one, unchangeable, which have ever been, and shall be for ever.

^c Considering mine excellent works among my people.

^d They assembled themselves, and conspired against me to maintain their idolatry.

^e He noteth the obstacle of the idolaters to maintain their superstition.

^f And therefore oughtest not to pollute thyself with the superstition of the Gentiles.

^g That is, by the force of my promise, in the performance whereof I will shew myself faithful and just.

^h Because they shall be destroyed.

ⁱ Thus he calleth them, because they were contemned of all the world; and that they, considering their own poor estate, should seek unto him for help.

^j I will make thee able to destroy all thine enemies, be they never so mighty: and this chiefly is referred^k the kingdom of Christ.

^k That is, they that shall be afflicted in the captivity of Babylon.

Ed. Cap. I the Lord will hear them: I the God of Israel will not forsake them.)

18 I will open rivers in the tops of the hills, and fountains in the midst of the vallies. I will make the wilderness as a pool of water, and the waste land as springs of water.

19 I will set in the wilderness the cedar, the Shittah-tree, and the myrrh-tree, and the pine-tree, and I will set in the wilderness the fir-tree, the elm, and the box-tree together.

20 Therefore let them see and know, and let them consider and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and let them tell us what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good or do evil, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath chosen an abomination by them.

25 I have raised up from the North, and he shall come: from the East sun shall he call upon my name, and shall come upon princes as upon clay, and as the potter treadeth mire under the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first that saith to Zion, Behold, behold them: and I will give to Jerusalem one that shall bring good tidings.

28 But when I beheld, there was none: and when I enquired of them, there was no counsellor: and when I demanded of them, they answered not a word.

29 Behold, they are all vanity: their work is

God will rather change the order of nature, than they should want any thing that cry to him by true faith in their miseries: declaring to them hereby, that they shall lack nothing by the way, when they return from Babylon.

That is, hath appointed and determined that it shall so come to pass.

He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can do all things: which if they cannot do, he concludeth that they are no gods, but vile idols.

So that man cannot make an idol, but he must do that which God detesteth and abhorreth: for he chuseth his own devices, and forsaketh the Lord's.

Meaning, the Chaldeans.

That is, Cyrus, who shall do all things in my name, and by my direction: whereby he meaneth, that both their captivity and deliverance shall be ordered by God's providence and appointment.

Both of the Chaldeans and others.

Meaning, that none of the Gentile gods can work any of these things.

That is, the Israelites: which return from the captivity.

To wit, a continual succession of prophets and ministers.

When I looked whether the idols could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth, that all are wicked that trust in such vanity.

That is, Christ, who in respect of his manhood is called here, servant. The prophets use to make mention of Christ after they have declared any great promise, because he is the foundation whereupon all the promises are made

of nothing, their images are wind and confusion.

CHAPTER XLII.

The obedience and humility of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

BEHOLD, my servant: I will stay upon him: mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgments in truth.

4 He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God the Lord (he that created the heavens, and spread them abroad: he that stretched forth the earth, and the buds thereof: he that giveth breath unto the people upon it, and spirit to them that walk therein)

6 I the Lord have called thee in righteousness, and will hold thine hand, and I will keep thee, and give thee for a covenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkness out of the prison house.

8 I am the Lord, this is my name, and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they come forth, I tell you of them.

10 Sing unto the Lord a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein: the isles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the towns that Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountains.

12 Let

and ratified.

For I have committed all my power to him, as to most faithful steward. Some read, I will establish him: to wit, in his office, by giving him the fulness of my Spirit.

He only is acceptable unto me, and they that come unto me by him: for there is no other means of reconciliation, Matt. 12. 18. Ephes. 1. 4.

He shall declare himself governor over the Gentiles, and call them by his word, and rule them by his Spirit.

His coming shall not be with pomp and noise, as earthly princes.

He will not hurt the weak and feeble, but support and comfort them.

Meaning, the wick of a lamp or candle, which is almost out: but he will cherish it, and snuff it, that it may shine brighter.

Although he favour the weak, yet will he not spare the wicked, but will judge them according to truth and equity.

Till he have set all things in good order.

The Gentiles shall be desirous to receive his doctrine.

Meaning, unto lawful and just vocation.

To assist and guide thee.

As him, by whom the promise made to all nations in Abraham shall be fulfilled.

I will not suffer my glory to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extol their idols above me.

As in time past I have been true in my promises, so will I be in time to come.

Meaning, the Arabians, under whom he comprehendeth all the people of the east.

12 Let them give glory unto the Lord, and declare his praise in the islands.

13 The Lord shall go forth as a giant: he shall stir up his courage like a man of war: he shall shout and cry, and shall prevail against his enemies.

14 I have a long time holden my peace: I have been still, and refrained myself: now will I cry like a travailing woman: I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all the herbs, and I will make the floods islands, and I will dry up the pools.

16 ¶ And I will bring the blind by a way that they knew not, and lead them by paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 They shall be turned back: they shall be greatly ashamed that trust in graven images, and say to the molten images, Ye are our gods.

18 ¶ Hear, ye deaf: and ye blind, regard, that ye may see.

19 Who is blind but my servant? or deaf but my messenger, that I sent? Who is blind as the perfect, and blind as the Lord's servant?

20 Seeing many things, but thou keepest them not? opening the ears, but he heareth not.

21 The Lord is willing for his righteousness sake, that he may magnify the law, and exalt it.

22 But this people is robbed and spoiled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a prey, and none shall deliver: a spoil, and none shall say, Retore.

23 Who among you shall hearken to this, and take heed, and hear for afterwards?

24 Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, because we have sinned against him? for they would not walk in his ways, neither be obedient unto his law.

25 Therefore he hath poured upon him his fierce wrath, and the strength of battle: and it set him on fire round about, and he knew not: and it burned him up, yet he considered not.

^a He sheweth the zeal of the Lord, and his power in the conservation of his church.

^u I will haste to execute my vengeance which I have so long deferred, as a woman that desireth to be delivered when she is in travail.

^w That is, my poor people, which are in perplexity and care.

^x To wit, Israel, which should have most light because of my law.

^y The priest to whom my word is committed, which should not only hear it himself, but cause others to hear it.

^z As the priests and prophets that should be lights to others.

^a Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their faults and incredulity.

^b There shall be none to succour them, or will the enemy restore that which he hath spoiled.

^c Meaning God's wrath.

^d After these threatenings he promiseth deliverance to his church, because he hath regenerated them, adopted them, and called them.

^e When thou seest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall

C H A P. XLIII.

■ The Lord comforteth his people. He promiseth deliverance to the Jews. 11 There is no God but one alone.

BUT now thus saith the Lord^d that created thee, O Jacob: and he that formed thee, O Israel, fear not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou passest through the waters, I will be with thee; and through the floods, that they do not overflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee.

3 For I am the Lord thy God, the holy One of Israel, thy Saviour: I gave^e Egypt for thy ransom, Ethiopia and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I give^h man for thee, and people for thy sake.

5 Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West.

6 I will say to the north, Give: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

7 Every one shall be called by my name: for I created him for my glory, formed him, and made him.

8 I will bring forth the blind people, and they shall have eyes: and the deaf, and they shall have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth witnesses, that they may be justified: but let them hear, and say, It is truth.

10 You are my witnesses, saith^o the Lord, and my servant, whom I have chosen: therefore ye shall know and believe me, and ye shall understand that I am: before me there was no God formed, neither shall there be after me.

11 I, even I am the Lord, and beside me there is no Saviour.

12 I have declared, and I have saved, and I have shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

7 Q

13 Yea,

encourage thee.

^f By water and fire, he meaneth all kind of troubles and perils.

^g I turned Sennacherib's power against these countries, and made them to suffer that affliction which thou shouldest have done, and so were as the payment of thy ransom, chap. 37. 9.

^h I will not spare any man, rather than thou shouldest perish: for God more esteemeth one of his faithful, than all the wicked in the world.

ⁱ He prophesieth of their deliverance from the captivity of Babylon, and so of the calling of the universal church, alluding to that which is written, Deut. 30. 3.

^k Meaning, that he could not be unmindful of them, except he would neglect his own name and glory.

^l Signifying, that no power can resist him in doing this miraculous work, nor all their idols are able to do the like, as chap. 41. 22.

^m To prove that the things which are spoken of them are true.

ⁿ Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not hear when God speaketh by his word.

^o The prophets and people to whom I have given my law.

^p Meaning, specially Christ, and by him all the faithful.

13 Yea, before the day was, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lord your Redeemer, the holy One of Israel, For your sake I have sent to Babylon, and brought it down: they are all fugitives, and the Chaldeans cry in the ships.

15 I am the Lord, your holy One: the creator of Israel, your king.

16 Thus saith the Lord which maketh a way in the sea, and a path in the mighty waters,

17 When he bringeth out the chariot and horse, the army and the power lie together, and shall not rise, they are extinct, and quenched as tow.

18 Remember ye not the former things, neither regard ye the things of old.

19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will even make a way in the desert, and floods in the wilderness.

20 The wild beasts shall honour me, the dragons and the ostriches, because I gave water in the desert, and floods in the wilderness, to give drink to my people, even to mine elect.

21 This people have I formed for myself: they shall shew forth my praise.

22 And thou hast not called upon me, O Jacob, but thou hast wearied me, O Israel.

23 Thou hast not brought me the sheep of thy burnt-offerings, neither hast thou honoured me with thy sacrifice. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou boughtest me no sweet savour with money, neither hast thou made me drunk with the fat of thy sacrifices, but thou hast made me to serve with thy sins, and wearied me with thine iniquities.

25 I, even I am he, that putteth away thine iniquities for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us be judged together: count thou, that thou mayest be justified.

^f By Darius and Cyrus.

^g They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemy.

^h When he delivered thee from Pharaoh, Exod. 14. 22.

ⁱ When the Israelites passed through Jordan, Josh. 3. 17.

^j When he delivered his people out of Egypt.

^k Pharaoh and his mighty army.

^l Meaning, that their deliverance out of Babylon should be more famous than that from Egypt was, Jer. 23. 7. Hag. 2. 10. 2 Cor. 5. 17. Rev. 21. 5.

^m They shall have such abundance of all things as they return home, even in the dry and barren places, that the very beasts shall feel my benefits, and shall acknowledge them: much men ought be thankful for the same.

ⁿ Thou hast not worshipped thou oughtest to have done.

^o Because thou hast not willingly received that which I commanded thee, thou didst grieve me. Whereby he sheweth, that his mercies were the only cause of their deliverance, forasmuch they had deserved the contrary.

^p Meaning, in true faith and obedience.

^q Either for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30. 7.

^r Thou hast made me to bear heavy burden by thy sins.

^s If I forget any thing that may make for thy justification, put me in remembrance, and speak for thyself.

^t Thine ancestors

^u Thy priests and thy prophets.

27 Thy first father hath sinned, and thy teachers have transgressed against me. Bet. Cl. 712.

28 Therefore I have profaned the rulers of the sanctuary, and have made Jacob a curse, and Israel reproach.

C H A P. XLIV.

5 The Lord promiseth comfort, and that he will assemble his church of divers nations. 9 The vanity of idols. 17 The beastliness of idolaters.

YET now hear, O Jacob my servant, and Israel whom I have chosen.

2 Thus saith the Lord that made thee, and formed thee from the womb: he will help thee. Fear not, O Jacob my servant, and thou righteous, whom I have chosen.

3 For I will pour water upon the thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon the buds.

4 And they shall grow among the grass, and as the willows by the rivers of waters.

5 One shall say, I am the Lord's: another shall be called by the name of Jacob: and another shall subscribe with his hand unto the Lord, and name himself by the name of Israel.

6 Thus saith the Lord the king of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and without me is there no God.

7 And who is like me that shall call and shall declare it, and set it in order before me, since I appointed the ancient people? and what is at hand, and what things are to come? let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee of old, and have declared it? you are even my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image are vanity, and their delectable things shall nothing profit: and they are their own witnesses, that they see not nor know: therefore they shall be confounded.

10 When

^a That is, rejected, abhorred, and destroyed them in the wilderness, and at other times.

^b He created and chose thee from the beginning, of his own mercy, and before thou couldst merit any thing.

^c Whom God accepteth righteous: or, which hadst occasion thereunto because of the law, and of thine holy vocation.

^d Because of himself is the dry and barren land, he promiseth to moisten him with the waters of his holy Spirit, Joel 2. 28. John 7. 38. Acts 2. 17.

^e That is, thy children and posterity shall increase wonderfully after their deliverance from Babylon.

^f By this diversity of speech he meaneth one thing: that is, that the people shall be holy, and receive the true religion of God, as Psalm 87. 5:

^g I am always like myself, that is, merciful towards my church, and most able to maintain it, as chap. 41. 4. and 48. 12. Rev. 1. 17. and 22. 13.

^h And appoint them that shall deliver the church.

ⁱ That is, declare unto how I ought proceed therein.

^j God calleth the Israelites ancient, because he preferred them to all others in his eternal election.

^k Meaning, their idols.

^l Read chap. 43. 10.

^m Whatsoever they bestow upon their idols, to make them to seem glorious.

ⁿ That is, the idolaters, seeing their idols blind, must needs be witnesses of their blindness, and feeling that they are not able to help them, must confess that they have no power.

712. *Bef. Chr.* 10 Who hath made ^a a god, or molten an image, that is ^v profitable for nothing?

11 Behold; all that are of the ^x fellowship thereof shall be confounded: for the workmen themselves are men: let them all be gathered together, and ^y stand up, yet they shall fear and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is an ^z hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thread, he planeth it, and he portrayeth it with the compass, and maketh it after the fashion of a man, and according to the beauty of a man, that it may remain in ^z an house.

14 He will hew him down cedars, and take the pine-tree and the oak, and taketh courage among the trees of the forest: he planteth a fir-tree, and the rain doth nourish it.

15 And man burneth thereof: for he will take thereof, and ^b warm himself: he also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: he maketh it an idol, and boweth unto it.

16 He burneth the half thereof even in the fire, and upon the half thereof he ^c eateth flesh, he roasteth the roast and is satisfied: also he warmeth himself, and saith, Aha, I am warm, I have been at the fire.

17 And the residue thereof he maketh a god, even his idol: he boweth unto it, and worshippeth and prayeth unto it, and saith, Deliver me: for thou art my god.

18 They have not known nor understood: ^d for God hath shut their eyes that they cannot see: and their hearts, that they cannot understand.

† *Heb. turn-
eth.* 19 And none [†] considereth in his heart, neither is there knowledge nor understanding to say, I have burnt half of it, even in the fire, and have baked bread also upon the coals thereof: I have roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stock of a tree?

20 He feedeth ^e of ashes: a seduced heart hath deceived him, that he cannot deliver his

^a Meaning, that whatsoever is made by the hand of man, if it be esteemed as God, is most detestable.

^v Whereby appeareth their blasphemy, which call images the books of the laity, seeing that they are not only here called unprofitable, but chap. 41. 24. abominable: and Jeremiah calleth them the work of errors, Jer. 10. 15. Habakkuk, ^z lying teacher, Hab. 2. 18.

^x That is, which by any way consent either to the making or worshipping.

^y Signifying, that the multitude should not then save the idolaters, when God will take vengeance, although they excuse themselves thereby among men.

^z He describeth the raging affection of the idolaters, which forget their own necessities to set forth their devotion toward their idols.

^c To place it in some temple.

^b He setteth forth the obduracy and malice of the idolaters, which, though they see by daily experience that their idols are no better than the rest of the matter whereof they are made, yet they refuse the one part, and make ^z god of the other, as the papists make their cake-god, and the rest of their idols.

^z That is, he either maketh ^z table or trenchers.

^d The prophet giveth here an answer to all them that wonder how it is possible that any should be so blind ^z commit such abomination, saying, that that God blinded their eyes, and hardened their hearts.

^e He is abused as ^z that would eat ashes, thinking to

soul, nor say, Is there not a lye in my right hand? *Bef. Chr.* 712.

21 ^f Remember these (O Jacob and Israel) for thou art my servant: I have formed thee: thou art my servant: O Israel, forget me not.

22 I have put away thy transgressions like a cloud, and thy sins as a mist: turn unto me, for I have redeemed thee.

23 ^g Rejoice, ye heavens: for the Lord hath done it: shout, ye lower parts of the earth: burst forth into praises, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and will be glorified in Israel.

24 Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that made all things, that spread out the heavens alone, and stretched out the earth by myself.

25 I destroy the ^h tokens of the soothsayers, and make them that conjecture, fools: and turn the wise men backward, and make their knowledge foolishness.

26 [¶] He confirmeth the word of his ⁱ servant, and performeth the counsel of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Judah, Ye shall be built up, and I will repair the decayed places thereof.

27 He saith to the ^k deep, Be dry, and I will dry up thy floods.

28 He saith to ^l Cyrus, *Thou art my shepherd,* and he shall perform all my desire: saying also to Jerusalem, Thou shalt be built: and to the temple, Thy foundation shall be surely laid.

C H A P. XLV.

[¶] *The deliverance of the people by Cyrus.* 9 God is just in all his works. 20 *The calling of the Gentiles.*

THUS saith the Lord unto ^m Cyrus his ⁿ anointed, Whose right hand I have holden to ^o subdue nations before him: therefore will I weaken the loins of kings, and open the doors before him, and the gates shall not be shut.

2 I will go before thee, and make the ^p crooked streight: I will break the brazen doors, and burst the iron bars.

3 And I will give thee the treasures of darkness,

satisfy his hunger.

^f Shewing, that man's heart is inclined to idolatry, and therefore he warneth his people by these examples, that they should not cleave to any, but to the living God, when they should be among the idolaters.

^g He sheweth, that the work of the Lord towards his people shall be so great, that the insensible creatures shall be moved therewith.

^h He armeth them against the soothsayers of Babylon, which would have borne them in hand, that they knew by the stars that God would not deliver them, and that Babylon should stand.

ⁱ Of Isaiah, and the rest of his prophets, which did assure the church of God's favour and deliverance.

^k He sheweth, that God's work should be no less notable in this their deliverance, than when he brought them out of Egypt through the sea.

^l To assure them of their deliverance, he nameth the person by whom it should be, more than ^z hundred years before he was born.

^m To assure the Jews of their deliverance against the great temptations that they should abide, he named the person and the means.

ⁿ Because Cyrus should execute the office of ^z deliverer, God called him his anointed for a time, but after another sort than he called David.

^o To guide him in the deliverance of my people.

^p I will take away all impediments and lets.

Bef. Chr. 712. 2 They are bowed down, and fallen together: for they could not rid them of the burden, and their soul is gone into captivity.

3 Hear ye me, O house of Jacob, and all that remain of the house of Israel, which are borne of me from the womb, and brought up of me from the birth.

4 Therefore unto old age, I the same, even I will bear you until the hoary hairs: I have made you: I will also bear you, and I will carry you, and I will deliver you.

5 ¶ To whom will you make me like, or make me equal, or compare me, that I should be like him?

6 They draw gold out of the bag, and weigh silver in the balance, and hire goldsmith to make god of it, and they bow down and worship it.

7 They bear it upon the shoulders: they carry him and set him in his place: so doth he stand, and cannot remove from his place. Though one cry unto him, yet can he not answer nor deliver him out of his tribulation.

Remember this, and be ashamed: bring it again to mind, O you transgressors.

9 Remember the former things of old: for I am God, and there is none other god, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsel shall stand, and I will do whatsoever I will.

11 I call a bird from the East, and the man of my counsel from far: as I have spoken, so will I bring it to pass: I have purposed it, and I will do it.

12 Hear me, ye stubborn-hearted, that are far from justice.

13 I bring near my justice, it shall not be far off: and my salvation shall not tarry: for I will give salvation in Zion, and my glory unto Israel.

C H A P. XLVII.

The destruction of Babylon, and the causes wherefore.

COME down and sit in the dust: O virgin, daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the mill-stones, and grind meal: loose thy locks: make bare thy feet, uncover the leg, and pass through the floods.

¶ The beasts that carried the idols fell down under their burden.

¶ He derideth the idols, which had neither soul nor sense.

¶ He sheweth the difference between the idols and the true God: for they must be carried of others, but God himself carrieth his, as Deut. 32. 11.

¶ Seeing I have begotten you, I will nourish and preserve you for ever.

¶ The people of God, seeing their own calamity, and the flourishing estate of the Babylonians, should be tempted to think that their God was so mighty as the idols of their enemies: therefore he describeth the original of all the idols, to make them be abhorred of all men: shewing, that the most that can be spoken in their commendation, is but to prove them vile, Baruch 6. 25.

¶ Become wise, meaning, that all idolaters are without wit or sense, like madmen.

¶ That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.

¶ Him, by whom I have appointed to execute that which I have determined.

¶ Which by your incredulity would let the performance of my promise.

¶ He sheweth that man's incredulity cannot abolish the promise of God, Rom. 3. 3.

3 Thy filthiness shall be discovered, and thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 Our Redeemer, the Lord of hosts is his name, the holy One of Israel.

5 Sit still, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy, but thou didst lay thy very heavy yoke upon the ancient.

7 And thou saidst, I shall be a lady for ever, so that thou didst not set thy mind to these things, neither didst thou remember the latter end thereof.

8 Therefore now hear, thou that art given to pleasures, and dwellest careless, She saith in her heart, I am, and none else: I shall not sit as a widow, neither shall know the loss of children.

9 But these two things shall come to thee suddenly on one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy divinations, and for the great abundance of thine incantations.

10 For thou hast trusted in thy wickedness, thou hast said, None seeth me. Thy wisdom and thy knowledge, they have caused thee to rebel, and thou hast said in thine heart, I am, and none else.

11 Therefore shall evil come upon thee, and thou shalt not know the morning thereof: destruction shall fall upon thee, which thou shalt not be able to put away: destruction shall come upon thee suddenly, ere thou be ware.

12 Stand now among thine incantations, and in the multitude of thy soothsayers (with whom thou hast wearied thyself from thy youth) if so be thou mayest have profit, or if so be thou mayest have strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, and prognosticators stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver their own lives from the power of the flame: there shall be no coals to warm at, nor light to sit by.

15 Thus shall they serve thee, with whom

7 R

thou

¶ Which hast lived in wealth and wantonness, and hast yet been overcome by any enemy.

¶ Thy government shall be taken from thee.

¶ Thou shalt be brought to most vile servitude: for to turn the mill was the office of slaves.

¶ The things wherein she setteth her greatest pride, shall be made vile, even from the head to the foot.

¶ I will use no humanity nor pity toward thee.

¶ The Israelites shall confess, that the Lord doth this for his church's sake.

¶ For very shame, and hide thyself.

¶ They abused God's judgments, thinking that he punished the Israelites, because he would utterly cast them off, and therefore instead of pitying their misery, thou didst increase it.

¶ So that thy punishment shall be so great, as it is possible to be imagined.

¶ Thou didst think that thine own wisdom and policy would have saved thee.

¶ He derideth their vain confidence, that put their trust in any thing but in God, condemning also such vain sciences, which serve to no use, but to delude the people, and bring them from depending only on God.

¶ They shall utterly perish, and no part of them remain.

Def. Can. they had wearied thee, even thy merchants from thy youth: every one shall wander to his own quarter, none shall save thee.

C H A P. XLVIII.

1 The hypocrisy of the Jews is reproved. 11 The Lord alone will be worshipped. 20 Of their deliverance out of Babylon.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come out of the waters of Judah: which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they are called of the holy city, and stay themselves upon the God of Israel, whose name is the Lord of hosts.

3 I have declared the former things of old, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to pass.

4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.

5 Therefore I have declared it to thee of old: before it came to pass, I shewed it thee, lest thou shouldest say, Mine idol hath done them, and my carved image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and wilt not ye declare it? I have shewed thee new things, even now, and hid things which thou knewest not.

7 They are created now, and not of old, and even before this thou heardest them not, lest thou shouldest say, Behold, I knew them.

8 Yet thou heardest them not, neither didst know them, neither yet was thine ear opened of old: for I knew that thou wouldest grievously transgress: therefore have I called thee a transgressor from the womb.

9 For my name's sake will I defer my wrath, and for my praise will I refrain it from thee, that I cut thee not off.

10 Behold, I have fined thee, but not as silver: I have chosen thee in the furnace of affliction.

11 For mine own sake, for mine own sake will I do it: for how should my name be polluted? surely, I will not give my glory unto another.

7 They shall see every one to that place, which he thought by his speculation to be most sure: but that shall deceive them.

8 He detecteth their hypocrisy, which vaunted themselves to be Israelites, and were not so in deed.

9 Meaning, the fountain and flock.

10 They make shew as though they would have none other God.

11 He sheweth, that they could not accuse him in any thing, forasmuch as he had performed whatsoever he had promised.

12 I have done for them more than I promised, that thy stubbornness and impudency might have been overcome.

13 How thou shouldest be delivered out of Babylon.

14 Will ye not acknowledge this my benefit, and declare it unto others?

15 Shewing, that man's arrogancy is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their own wisdom.

16 From the time that I brought thee out of Egypt: for that deliverance was at the birth of the church.

17 As it was: my free mercy that I did chuse thee, so it is my free mercy that must save thee.

18 For I had respect to thy weakness and infirmity: for in silver there is some pureness, but in us there is nothing

12 Hear me, O Jacob and Israel, my called, I am, I am the first, and I am the last. Bef. Chr. 712.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand up together.

14 All you assemble yourselves, and hear: which among them hath declared these things? the Lord hath loved him: he will do his will in Babylon, and his arm shall be against the Chaldeans.

15 I, even I have spoken it, and I have called him: I have brought him, and his way shall prosper.

16 Come near unto me: hear ye this: I have not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

17 Thus saith the Lord thy Redeemer, the holy One of Israel, I am the Lord thy God, which teach thee to profit, and lead thee by the way that thou shouldest go.

18 Oh that thou hadst hearkened to my commandments! then had thy prosperity been as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also had been as the sand, and the fruit of thy body like the gravel thereof: his name should not have been cut off nor destroyed before me.

20 Go ye out of Babylon: flee ye from the Chaldeans, with a voice of joy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his servant Jacob.

21 And they were not thirsty: he led them through the wilderness: he caused the waters to flow out of the rock for them: for he clave the rock, and the waters gushed out.

22 There is no peace, saith the Lord, unto the wicked.

C H A P. XLIX.

1 The Lord exhorteth all nations to believe his promises. 6 Christ is the salvation of all that believe, and will deliver them from the tyranny of their enemies.

HEAR ye me, O isles, and hearken, ye people from far. The Lord hath called me,

but dross

1 I took thee out of the furnace, where thou shouldest have been consumed.

2 God joineth the salvation of his with his own honour: so that they cannot perish, lest his glory should be diminished, as Deut. 32. 27.

3 Read chap. 42. 8.

4 Read chap. 41. 4.

5 To obey me, and to do whatsoever I command them.

6 Meaning, Cyrus, whom he had chosen to destroy Babylon.

7 Since the time that I declared myself to your fathers.

8 Thus the prophet speaketh for himself, and to assure them of these things.

9 What things shall do thee good.

10 That is, the prosperous estate of Israel.

11 After that he had forewarned them of their captivity, and of the cause thereof, he sheweth them the great joy that shall come of their deliverance.

12 He sheweth that it shall be as easy to deliver them, as he did their fathers out of Egypt.

13 Thus he speaketh, that the wicked hypocrites should not abuse God's promise, in whom was neither faith nor repentance, as chap. 57. 21.

712. ¹ me from ^r the womb, and made mention of my name from my mother's belly.

2 And he hath made my mouth like a sharp sword: under the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver,

3 And said unto me, Thou art my servant ^u Israel, for I will be glorious in thee.

4 And I said, I have ^v laboured in vain: I have spent my strength in vain, and for nothing: but my judgment is with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring Jacob again to him (though Israel be not gathered, ^x yet shall I be glorious in the sight of the Lord: and my God shall be my strength.)

6 And he said, It is [■] small thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the desolations of Israel: I will also give ^y thee for a light of the Gentiles, that thou mayest be my salvation unto the end of the world.

7 Thus saith the Lord the Redeemer of Israel, and his holy One, to him that is despised in soul, to a nation that is abhorred, to [■] servant of rulers, Kings shall see, and ^z arise, and princes shall worship, because of the Lord, that is faithful: and the holy One of Israel which hath chosen thee.

8 Thus saith the Lord, ^b In an acceptable time I have heard thee: and in a day of salvation have I helped thee: and I will preserve thee, and will ^c give thee for a covenant of the people, that thou mayest raise up the ^d earth, and obtain the inheritance of the desolate heritages:

9 That thou mayest say to the ^e prisoners, Go forth: and to them that are in darkness, Shew yourselves: they shall feed in the ways, and their ^f pastures shall be in all the tops of the hills.

10 They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the sun: for he that hath compassion ^g on them, shall lead them: even to the springs of waters shall he drive them.

11 And I will make all my mountains as a way, and my paths shall be exalted.

12 Behold, these shall come from far: and

[■] This is spoken in the person of Christ, to assure the faithful, that these promises should come to pass, for they were all made in him, and in him should be performed.

[■] This is meant of the time that Christ should be manifested to the world, as Psalm 2. 7.

[■] By the sword and shaft, he signifieth the virtue and efficacy of Christ's doctrine.

[■] God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

[■] By Israel is meant Christ, and all the body of the faithful, as the members and their head.

[■] Thus Christ in his members complaineth that his labour and preaching take no effect, yet he is content that his doings are approved of God.

[■] Though the Jews refuse my doctrine, yet God will approve my ministry.

[■] To declare my gospel to the Gentiles, chap. 42. 6. Acts 13. 47. Luke 2. 32.

[■] Meaning, the Jews, whom tyrants keep in bondage.

[■] The benefit of their deliverance shall be so great, that great and small shall acknowledge it, and reverence God for it.

[■] Thus he speaketh of his church, when he would shew his mercy toward it, [■] Cor. 6. 2.

[■] Meaning, Christ alone.

[■] Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

[■] To them that [■] in the prison of sin and death.

lo, these from the North and from the West, [■] Bef. Chr. 712. and these from the land of ^h Sinim.

13 Rejoice, O ⁱ heavens, and be joyful, O earth: break forth into praise, O mountains: for God hath comforted his people, and will have mercy on his afflicted.

14 But Zion said, The Lord [■] hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not have compassion on the son of her womb? though they should forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palm of ^{mine} hands: thy ^m walls are ever in my sight.

17 Thy builders make ⁿ haste: thy destroyers, and they that made thee waste are departed from thee.

18 Lift up thine eyes round about; and behold: all these gather themselves together, and come to thee: as I live, saith the Lord, thou shalt surely ^o put them all upon thee as a garment, and gird thyself with them like [■] bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it: and they that did devour thee, shall be far away.

20 The children of thy barrenness shall say again in thine ears, The place is strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captive and a wanderer to and fro? and who hath nourished them? behold; I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the ^p Gentiles, and set up my standard to the people: and they shall bring thy sons *in their arms*: and thy daughters shall be carried upon *their* shoulders.

23 And kings ^q shall be thy nursing fathers, and queens shall be thy nurses: they shall worship thee with *their* faces toward the earth, and lick up the ^r dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

24 Shall the prey be ^s taken from the mighty? or the just captivity delivered?

25 But thus saith the Lord, ^t Even the captivity of the mighty shall be taken away, and the

[■] Being in Christ's protection, they shall be safe against all dangers, and free from the fear of their enemies.

[■] Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

[■] Meaning, the South country, so that Christ shall deliver his from all the parts of the world.

[■] Read chap. 44. 23.

[■] He objecteth what the faithful might say in their long affliction, and answereth thereunto to comfort them with a most proper similitude and full of consolation.

[■] Because I would not forget thee.

[■] Meaning, the good order of policy and discipline.

[■] I have [■] continual care to build thee up again, and to destroy thine enemies.

[■] He sheweth, what are the ornaments of the church: [■] have many children, which are assembled by the word of God, and governed by his Spirit.

[■] He sheweth, that Christ will not only gather this great number of the Jews, but also of the Gentiles.

[■] Meaning, the kings shall be converted to the gospel, and bestow their power and authority for the preservation of the church.

[■] Being joined with the church, they shall humble themselves to Christ their head, and give him all honour.

[■] He maketh this as an objection, as though the Chaldeans were strong, and had them in just possession.

[■] This is the answer to their objection, that none is stronger than the Lord, neither hath a [■] just title unto them.

11. Ch. the prey of the tyrant shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children:

20 And will feed them that spoil thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

C H A P. L.

1 The Jews forsaken for a time. 2 Yet the power of God is not diminished. 5 Christ's obedience and death.

THUS saith the Lord, Where is that bill of your mother's divorcement, whom I have cast off? or who is the creditor to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand shortened, that it cannot help? or have I no power to deliver? Behold, at my rebuke I dry up the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I cloath the heavens with darkness, and make black their covering.

4 The Lord God hath given me a tongue of the learned, that I should know to minister a word in time to him that is weary: he will raise me up in the morning: in the morning he will waken mine ear to hear, as the learner.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned I back.

6 I gave my back unto the smiters, and my cheeks to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is near that justifieth me: who will contend with me? Let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord God will help me: who is he that can condemn me? lo, they shall wax old as a garment: the moth shall eat them up.

10 Who is among you that feareth the Lord? let him hear the voice of his servant: he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God.

I will cause them to destroy one another, as Judg. 7. 22. 2 Chron. 20. 22. chap. 19. 2.

^a Meaning, that he had not forsaken her, but through her own occasion, as Hof. 2. 2.

^b Which should declare that I have cut her off: meaning, that they could shew none.

^c Signifying, that he sold them not for any debt of poverty, but that they sold themselves to sins, to buy their own lusts and pleasures.

^d He came by his prophets and ministers, but they would not believe their doctrine and convert.

^e Am I not as able to help you as I have holpen your fathers of old, when I dried up the red Sea and killed the fish in the rivers, and also afterward in Jordan?

^f As I did in Egypt in token of my displeasure, Exod. 10. 21.

^g The prophet doth represent here the person and charge of them that are justly called to the ministry of God's word. To him that is oppressed by affliction and misery.

^h As they that are taught and made meet by him.

ⁱ I did not shrink from God for any persecution or calamity: whereby he sheweth, that the true ministers of God can look for no other recompence of the wicked, but after this sort, and also what is their comfort.

11 Behold, all you kindle fire, and are compassed about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow.

C H A P. LI.

1 To trust in God alone by Abraham's example. 7 Not to fear men. 17 The great affliction of Jerusalem, 22 and her deliverance.

HEAR me, ye that follow after righteousness, and ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit from whence ye are digged.

Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: joy and gladness shall be found therein: praise, and the voice of singing.

4 Harken ye unto me, my people: give ear unto me, O my people: for a law shall proceed from me, and I will bring forth my judgment for the light of the people.

5 My righteousness is near: my salvation goeth forth, and mine arms shall judge the people: the isles shall wait for me, and shall trust unto mine arm.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smok, and the earth shall wax old like garment, and they that dwell therein shall perish in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Harken unto me, ye that know righteousness, the people in whose heart is my law. Fear ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 Rise up, rise up, and put on strength, O arm of the Lord: rise up as in the old time, in the generations of the world. Art not thou the same that hath cut Rahab, and wounded the dragon?

10 Art not thou the same which hath dried the sea, even the waters of the great deep, making

^a Shewing, that it is a rare thing, that any should obey aright God's true ministers, though they labour to bring them from hell to heaven.

^b You have sought consolation by your own devices, and have refused the light and consolation which God hath offered: therefore ye shall remain in sorrow, and not be comforted.

^c He comforteth the church, that they should not be discouraged for their small number.

^d That is, to Abraham, of whom ye were begotten; and to Sarah, of whom ye were born.

^e As plentiful as Paradise, Gen. 2. 3.

^f I will rule and govern my church by my word and doctrine.

^g The time that I will accomplish my promise.

^h My power and strength.

ⁱ He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his church in the midst of all these dangers.

^j He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to trust in him constantly.

^k Meaning Egypt, Psalm 87. 4.

^l To wit, Pharaoh, Ezek. 29. 3.

ing the depth of the sea a way for the redeemed
to pass over?

11 Therefore the redeemed of the Lord shall
return, and come with joy unto Zion, and ever-
lasting joy shall be upon their head: they shall
obtain joy and gladness *and* sorrow and mourn-
ing shall flee away.

12 I, *even* I am he, that comfort you. Who
art thou, that thou shouldest fear a mortal man,
and the son of man, which shall be made as grass.

13 And forgettest the Lord thy maker, that
hath spread out the heavens, and laid the founda-
tions of the earth? and hast feared continually
all the day, because of the rage of the oppressor,
which is ready to destroy? Where is now the
rage of the oppressor?

14 The captive ^u hasteneth to be loosed, and
that he should not die in the pit, nor that his
bread should fail.

15 And I am the Lord thy God that divided
the sea, when his waves roared: the Lord of
hosts *is* his name.

16 And I have put my words in thy ^w mouth,
and have defended thee in the shadow of mine
hand, that I may plant the ^x heavens, and lay
the foundation of the earth, and say unto Zion,
Thou art my people.

17 Awake, awake, and stand up, O Jerusa-
lem, which hast drunk at the hand of the Lord
the ^y cup of his wrath: thou hast drunken the
dregs of the cup of trembling, and wrung them out.

18 There is none to guide her, among all the
sons whom she hath brought forth: there *is*
none that taketh her by the hand, of all the sons
that she hath brought up.

19 These two ^z things are come unto thee:
who will lament thee? desolation, and destruc-
tion, and famine, and the sword: by whom shall
I comfort thee?

20 Thy sons have fainted, and lie at the head
of all the streets as a wild bull in a net, and are
full of the wrath of the Lord, *and* rebuke of
thy God.

21 Therefore hear now this, thou miserable
and drunken, but ^a not with wine:

22 Thus saith the Lord thy God, even God
that pleadeth the cause of his people, Behold, I
have taken out of thine hand the cup of trem-
bling, *even* the dregs of the cup of my wrath:
thou shalt drink it no more.

23 But I will put it into their hand that spoil
thee: which have said to thy soul, Bow down,
that we may go over, and thou hast laid thy bo-

¹ From Babylon.

^u He comforteth them by the short time of their banish-
ment: for in seventy years they were restored, and the great-
est empire of the world destroyed.

^w Meaning, of Isaiah, and of all true ministers, who are
defended by his protection.

^x That all things may be restored in heaven and earth,
Eph. 1. 10.

^y Thou hast been justly punished, and sufficiently, **ch.**
40. 2. and this punishment in the elect is by measure, and
according as God giveth grace to bear it: but in the repro-
bate it is the just vengeance of God, to drive them to **in-**
sensibleness and madness, Jer. 25. 15, 16.

^z Whereof the one is outward, **■** of the things that come
to the body: **■** war and famine: and the other is inward,
and appertaineth to the mind; that is, to be without com-
fort, therefore he saith, How shalt thou be comforted?

^a But with trouble and fear.

^b No wicked tyrant, which shall subvert God's true reli-
gion, and oppress the conscience.

^c Put off the garments of sorrow and heaviness, and put
on the apparel of joy and gladness.

^d The Babylonians paid nothing to me for you: there-
fore I will take you again without ransom.

^e When Jacob went thither in the time of famine.

dy **■** the ground, and as the street to them that
went over.

C H A P. lii.

■ A consolation to the people of God. 7 Of the
messengers thereof.

ARISE, arise: put on thy strength, O Zion:
put on the garments of thy beauty, O Jeru-
salem, the holy city: for henceforth there
shall no ^b more come into thee the uncircum-
cised and the unclean.

■ Shake thyself from the ^c dust: arise, and
sit down, O Jerusalem: loose the bands of thy
neck, O thou captive daughter, Zion.

3 For thus saith the Lord, Ye were sold for
^d nought: therefore shall ye be redeemed with-
out money.

4 For thus saith the Lord God, My people
went ^e down aforetime into Egypt to sojourn
there, and Asshur^f oppressed them without cause.

5 Now therefore what have I here, saith the
Lord, that my people is taken away for nought,
and they that rule over them make them to
howl, saith the Lord? and my name all the day
continually is ^g blasphemed?

6 Therefore my people shall know my name:
therefore *they shall know* in that day, that I am he
that doth speak: behold, it is I.

7 How ^h beautiful upon the mountains are
the feet of him that declareth *and* publisheth
peace! that declareth good tidings! *and* pub-
lisheth salvation, saying unto Zion, Thy God
reigneth.

8 ⁱ The voice of thy watchmen *shall be heard*:
they shall lift up their voice, and shout toge-
ther: for they shall see eye to eye, when the
Lord shall bring again Zion.

9 O ye desolate places of Jerusalem, be glad
and rejoice together: the Lord hath comforted
his people: he hath redeemed Jerusalem.

10 The Lord hath made ^k bare his holy arm
in the sight of all the Gentiles, and all the ends
of the earth shall see the salvation of our God.

11 ^l Depart, depart ye: go out from thence
and touch no unclean thing: go out of the midst
of her: be ye clean, that ^m bear the vessels of
the Lord.

12 For ye shall not go out ⁿ with haste, nor
depart by fleeing away: but the Lord will go
before you, and the God of Israel will gather
you together.

13 Behold, my ^o servant shall prosper: he
shall be exalted and extolled, and be very high.

7 S

14 As

^f The Egyptians might pretend some cause to oppress
my people, because they went thither, and remained among
them, but the Assyrians have **■** title to excuse their ty-
ranny by: and therefore will I punish them more than I
did the Egyptians.

^g To wit, by the wicked, which think that I have no
power to deliver them.

^h Signifying, that the joy and good tidings of their de-
liverance should make their affliction in the mean time more
easy: but this is chiefly meant of the spiritual joy, **■** Na-
hum 1. 15. Rom. 10. 15.

ⁱ The prophets which are thy watchmen, shall publish
this thy deliverance: this was begun under Zerubbabel,
Ezra and Nehemiah, but was accomplished under Christ.

^k As ready to smite his enemies, **■** and to deliver his people.

^l He warneth the faithful not to pollute themselves with
the superstitions of the Babylonians, **■** chap. 48. 20. 2 Cor.
6. 17.

^m For the time is at hand that the priests and Levites
chiefly (and so by them all the people, which shall be as
the Levites in this office) shall carry home the vessels of
the temple which Nebuchadnezzar had taken away.

ⁿ As your fathers did out of Egypt.

^o Meaning Christ, by whom our spiritual deliverance
should be wrought, whereof this was **■** figure.

Let. Chr. 712. 10 As many were astonished at thee (his visage was so^e deformed of men) so^e shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them, shall they see: and that which they had not heard, shall they understand.

C H A P. LIII.

1 Of Christ and his kingdom, whose word few will believe. 6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our sins.

WH O^e will believe our report? and to whom is the^e arm of the Lord revealed?

2 But he shall grow up before him as a branch, and as a^e root out of a dry^e ground: he hath neither form nor beauty: when we shall see him, there shall be no form that we should desire him.

3 He is despised and rejected of men: he is a man full of sorrows, and hath experience of^e infirmities: we hid, as it were, our faces from him: he was despised, and we esteemed him not.

4 Surely he hath borne our infirmities, and carried^e our sorrows: yet we did judge him as^e plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the^e chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid upon him the^e iniquity of us all.

7 He was oppressed and he was afflicted, yet did not^e open his mouth: he is brought as a sheep to the slaughter, and as a sheep before his shearer is dumb, so he opened not his mouth.

8 He was taken out from^e prison, and from judgment: and who shall declare his age? for he was cut out of the land of the living: for the transgression of my people was he plagued.

9 And he made his grave with the wicked, and with the rich in his death, though he had done no wickedness, neither was any deceit in his mouth.

10 Yet the Lord would break him, and make him subject to infirmities: when^e he

shall make his soul an offering for sin, he shall see his seed, and shall prolong his days, and the will of the Lord shall prosper in his hand. Bef. Chr. 712.

11 He shall see of the^e travail of his soul, and shall be satisfied: by his knowledge shall my^e righteous servant justify many: for he shall bear their iniquities.

12 Therefore will I give him a portion with the great: and he shall divide the spoil with the strong, because he^e hath poured out his soul unto death: and he was counted with the transgressors, and he bare the sin^e of many, and prayed for the trespassers.

C H A P. LIV.

1 More of the Gentiles shall believe the Gospel than of the Jews. 7 God leaveth his for a time, to whom afterward he sheweth mercy.

REJOICE, O^e barren, that dost not bear: break forth into joy and rejoice, thou that didst not travail with child: for the^e desolate hath more children than the married wife, saith the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtains of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possess the Gentiles, and dwell in the desolate places.

4 Fear not, for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy^e youth, and shalt not remember the reproach of thy^e widowhood any more.

5 For he that^e made thee, is thine husband, (whose name is the Lord of hosts) and thy Redeemer the holy One of Israel, shall be called the God of the whole^e world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For

¹ In the corrupt judgment of man in Christ, his person was not esteemed.

² He shall spread his word through many nations.

³ In sign of reverence, as being astonished at his excellency.

⁴ By the preaching of the gospel.

⁵ The prophet sheweth that very few shall receive this their preaching of Christ, and of their deliverance by him, John 12. 38. Rom. 10. 16.

⁶ Meaning, that none can believe but whose hearts God toucheth with the virtue of his holy Spirit.

⁷ The beginning of Christ's kingdom shall be small and contemptible in the sight of men, but it shall grow wonderfully and flourish before God.

⁸ Read chap. 11. 1.

⁹ Which was of God's singular providence for the comfort of sinners, Heb. 4. 15.

¹⁰ That is, the punishment due to our sins: for the which he hath both suffered and made satisfaction, Matt. 8. 17. 1 Pet. 2. 24.

¹¹ We judged evil, thinking that he was punished for his own sins, and not for ours.

¹² He was chastised for our reconciliation, 1 Cor. 15. 3.

¹³ Meaning, the punishment of our iniquity, and not the fault itself.

¹⁴ But willingly and patiently obeyed his father's appointment, Matt. 26. 63. Acts 8. 32.

¹⁵ From the cross and grave, after that he was condemned.

¹⁶ Though he died for sin, yet after his resurrection he shall live for ever: and this his death is to restore life to his members, Rom. 6. 9.

¹⁷ God the Father delivered him into the hands of the

wicked, and to the power of the world, to do with him what they would.

¹⁸ Christ by offering up himself shall give life to the church, and so cause them to live with him for ever.

¹⁹ That is, the fruit and effect of his labour, which is the salvation of his church.

²⁰ Christ shall justify by faith, through his word, whereas Moses could not justify by the law.

²¹ Because he humbled himself, therefore he shall be exalted to glory, Phil. 2. 7, 8.

²² That is, of all that believe in him.

²³ After that he hath declared the death of Christ, he speaketh to the church, because it should feel the fruit of the same; and calleth her barren, because that in the captivity she was a widow without hope to have any children.

²⁴ The church in this her affliction and captivity shall bring forth many children than when she was at liberty: or this may be spoken by admiration, considering the great number that should come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was under the gospel.

²⁵ Signifying, that for the great number of children that God should give her, she should seem to want room to lodge them.

²⁶ The afflictions which thou sufferedst at the beginning.

²⁷ When as thou wast refused for thy sins, chap. 50. 1.

²⁸ That did regenerate thee by his Holy Spirit.

²⁹ His glory shall shine through the whole world, which seemed before to be shut up in Judea.

³⁰ As a wife which wast forsaken in thy youth.

Def. Chr. 712. ■ For a moment in mine anger, I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee, saith the Lord thy Redeemer.

9 For this is unto me as the^m waters of Noah: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be angry with thee, nor rebuke thee.

10 For the mountains shall remove, and the hills shall fall down: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with^m the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windows of † emeralds, and thy gates shining stones, and all thy border of pleasant stones.

13 And all thy children shall be^v taught of the Lord, and much peace shall be to thy children.

14 In^z righteousness shalt thou be established, and be far from oppression, for thou shalt not fear it: and from fear, for it shall not come near thee.

15 Behold, the enemy shall gather himself, but without^a me: whosoever shall gather himself in thee, ^b against thee, shall fall.

16 Behold, I have created the^c smith that bloweth the coals in the fire, and him that bringeth forth an instrument for his work, and I have created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the Lord's servants, and their righteousness is of me, saith the Lord.

C H A P. LV.

1 An exhortation to come to Christ. ■ God's counsels are not as man's. 12 The joy of the faithful.

HO, every one that ^a thirsteth, come ye to the waters, and ye that have^c no silver, come, buy and eat: come, I say, buy^f wine and milk without silver and without money.

2 Wherefore do ye lay out silver, and not for bread? ^z and your labour, without being satisfi-

^a As sure ■ the promise that I made to Noah, that the waters should no more overflow the earth.

^b Hereby he declareth the excellent estate of the church under Christ.

^v By the hearing of his word and inward moving of his Spirit.

^z In stability and sureness, so that it shall stand for ever.

^a And therefore shall not prevail.

^b Meaning, the domestical enemies of the church, as are the hypocrites.

^c Signifying hereby, that ■ can do nothing but so far as God giveth power: for seeing that all are his creatures, he must needs govern and guide them.

^f Christ by proposing his graces and gifts ■ his church, exempteth the hypocrites which ■ full with their imagined works, and the Epicures which ■ full with their worldly lusts, and so thirst not after these waters.

^c Signifying, that God's benefits cannot be bought for money.

^f By waters, wine, milk and bread, he meaneth all things necessary to the spiritual life, as these are necessary to this corporal life.

^a He reproveth their ingratitude, which refuse those things that God offereth willingly, and in the mean time spare neither cost nor labour to obtain those which are nothing profitable.

^b You shall be fed abundantly.

Def. Chr. 712. ■ hearken diligently unto me, and eat that which is good, and let your soul delight in^a fatness.

3 Incline your ears, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even theⁱ sure mercies of David.

4 Behold, I gave^k him for ■ witness to the people, for ■ prince and a master unto the people.

5 Behold, thou shalt call a nation that thou knowest not, ⁱ and ■ nation that knew not thee shall run unto thee, because of the Lord thy God, and the holy One of Israel: for he hath glorified thee.

6 Seek ye the Lord while he may^m be found: call ye upon him while he is near.

7 Let the wickedⁿ forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

■ For my^o thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For ■ the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts above your thoughts.

10 Surely ■ the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread unto him that eateth,

11 So shall my^p word be, that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with joy, and be led forth with peace: the ■ mountains and the hills shall break forth before you into joy, and all the trees of the field shall clap their hands:

13 For thorns there shall grow fir-trees: for nettles shall grow the myrrh-tree, and it shall be to the Lord^r for a name, and for an everlasting^s sign that shall not be taken away.

C H A P. LVI.

■ An exhortation to judgment and justice. 10 Against shepherds that devour their flock.

THUS saith the Lord, ^t Keep judgment and do justice: for my salvation is at hand to come, and my^u righteousness to be revealed. 2 Blessed

ⁱ The same covenant, which through my mercy I ratified and confirmed to David, that it should be eternal.

^k Sam. 7. 13. Acts 13. 34.

^m Meaning, Christ, of whom David was ■ figure.

ⁿ To wit, the Gentiles, which before thou didst not receive to be thy people.

^o When he offereth himself by the preaching of his word.

^p Hereby he sheweth that repentance must be joined with faith; and how we cannot call upon God aright, except the fruits of our faith appear.

^q Although you ■ not soon reconciled one ■ another, and judge ■ by yourselves, yet I ■ most easy ■ be reconciled, yea, I offer my mercies to you.

^r If these small things have their effect, ■ daily experience sheweth, much more shall my promise, which I have made and confirmed, bring ■ pass the things which I have spoken for your deliverance.

^s Read chap. 44. 23. and 49. 13.

^t To set forth his glory.

^u Of God's deliverance, and that he will never forsake his church.

^v God sheweth what he requireth of them after that he hath delivered them: to wit, the works of charity, whereby true faith is declared.

^w Which I will declare toward you, and pour into your hearts by my Spirit.

Ben. Chr. 712. 2 Blessed is the man that doeth this, and the son of man which layeth hold on it: he that keepeth the sabbath, and polluteth it not, and keepeth his hand from doing any evil.

3 And let not the son of the stranger, which is joined to the Lord, speak and say, The Lord hath surely separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord unto the eunuchs, that keep my sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

5 Even unto them will I give in mine house, and within my walls, a place and a name better than of the sons and of the daughters: I will give them an everlasting name that shall not be put out.

6 Also the strangers that cleave unto the Lord, to serve him, and to love the name of the Lord, and to be his servants: every one that keepeth the sabbath, and polluteth it not, and embraceth my covenant,

7 Them will I bring also to mine holy mountain, and make them joyful in mine house of prayer: their burnt offerings, and their sacrifices, shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye beasts of the field, come to devour, *etc.* all the beasts of the forest.

10 Their watchmen are all blind: they have no knowledge: they are all dumb dogs: they cannot bark: they lie and sleep, and delight in sleeping.

11 And these greedy dogs can never have enough: and these shepherds cannot understand: for they all look to their own way, every one for his advantage, and for his own purpose.

12 Come, I will bring wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant.

^a Under the sabbath he comprehendeth the whole service of God and true religion.

^b Let none think himself unmeet to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keep his true religion, and believe in him.

^c Meaning, in his church.

^d They shall be called after my people, and be of the same religion: yea, under Christ the dignity of the faithful shall be greater than the Jews were at that time.

^e Hereby he meaneth the spiritual service of God, to whom the faithful offer continual thanksgiving, yea themselves, and all that they have, as a lively and acceptable service.

^f Not only for the Jews, but for all others, Matt. 21. 13.

^g Meaning, the enemies of the church, as the Babylonians, Assyrians, &c. thus he speaketh to fear the hypocrites, and to assure the faithful, that when this cometh, they may know it was told them before.

^h He sheweth that this affliction shall come through the fault of the governors, prophets and pastors, whose ignorance, negligence, avarice and obstinacy, provoked God's wrath against them.

ⁱ We are well yet, and to-morrow shall be better: therefore let us not fear the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the name of God.

^j From the plague that is at hand, and also because God will punish the wicked.

^k The soul of the righteous shall be in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

^l He threatneth the wicked hypocrites, who under the

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vain confidence.

THE righteous perisheth, and no man considereth it in heart: and merciful men are taken away, and no man understandeth that the righteous is taken away from the evil to come.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you, wretches children, come hither, the seed of the adulterer and of the whore.

4 On whom have ye jested? upon whom have ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed?

5 Inflamed with idols under every green tree? and sacrificing the children in the vallies under the tops of the rocks?

6 Thy portion is in the smooth stones of the river: they, they are thy lot: even to them hast thou poured a drink-offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy bed upon a very high mountain: thou wentest up thither, even thither wentest thou to offer sacrifice.

8 Behind the doors also and posts hast thou set up thy remembrance, for thou hast discovered thyself to another than me, and wentest up, and didst enlarge thy bed, and make a covenant between thee and them, and lovedst their bed in every place where thou sawest it.

9 Thou wentest to the kings with oil, and didst increase thine ointments, and send thy messengers far off, and didst humble thyself unto hell.

10 Thou weariedst thyself in thy manifold journies, yet saidst thou not, There is no hope: thou hast found life by thine hand, therefore thou wast not grieved.

11 And whom didst thou reverence or fear, seeing thou hast lied on me, and hast not remembered me, neither set thy mind thereon? is it not because I hold my peace: and that of long time? therefore thou fearest not me.

12 I will declare thy righteousness, and thy works, and they shall not profit thee.

13 When

pretence of the name of God's people, derided God's word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsook God, and fled to wicked means for succour.

^a Read Levit. 18. 21. 2 Kings 23. 10.

^b Meaning, every place was polluted with their idolatry: or every fair stone that they found, they made an idol of it.

^c In the sacrifices which you, offering before these idols, thought you did serve God by.

^d To wit, thine altars in an open place, like an impudent harlot, that careth not for the sight of her husband.

^e Instead of setting up the word of God in the open places on the posts and doors to have it in remembrance, Deut. 6. 9. and 27. 1. thou hast set up signs and marks of thine idolatry in every place.

^f That is, didst increase thine idolatry more and more.

^g Thou didst seek the favour of the Assyrians by gifts and presents, to help thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more didst torment thyself.

^h Although thou sawest all thy labours to be in vain, yet wouldest thou never acknowledge thy fault, and leave off.

ⁱ He derideth their unprofitable diligence, which thought to have made all sure, and yet were deceived.

^j Broken promise with me.

^k Meaning, that the wicked abuse God's lenity, and grow to further wickedness.

^l That is, thy naughtiness, idolatries and impieties, which the wicked call God's service: thus he derideth their obli-

Def. Chr. 13 When thou criest, let them that thou hast gathered together deliver thee: but the wind shall take them all away: vanity shall pull them away: but he that trusteth in me shall inherit the land, and shall possess mine holy mountain.

14 * And he shall say, Cast up, cast up: prepare the way: take up the stumbling-blocks out of the way of my people.

15 For thus saith he that is high and excellent, he that inhabiteth the eternity, whose name is the holy One, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to renew the spirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever, neither will I be always wroth, for the spirit should fail before me: and I have made the breach.

17 For his wicked covetousness, I am angry with him, and have smitten him: I hid me, and was angry, yet he went away, and turned after the way of his own heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comfort unto him, and to those that lament him.

19 I create the fruit of the lips, to be peace: peace unto them that are far off, and to them that are near, saith the Lord: for I will heal him.

20 But the wicked are like the raging sea, that cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

C H A P. LVIII.

1 The office of God's ministers. 2 The works of the hypocrites. 6 The feast of the faithful. 13 Of the true sabbath.

CRY aloud, spare not: lift up thy voice like a trumpet, and shew my people their transgression, and to the house of Jacob their sins.

2 Yet they seek me daily, and will know my ways, even as a nation that did righteously, and had not forsaken the statutes of their God: they ask of me the ordinances of justice: they will draw near unto God, saying,

3 Wherefore have we fasted, and thou seest it not? we have punished ourselves, and thou regardest it not. Behold, in the day of your fast you will seek your will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickedness: ye shall

not not fast as ye do to-day, to make your voice to be heard above. Def. Chr. 698.

5 Is it such a fast that I have chosen, that a man should afflict his soul for a day, and to bow down his head as a bulrush, and lie down in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I have chosen, to loose the bands of wickedness, to take off the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that wander, unto thine house? when thou seest the naked, that thou cover him, and hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall grow speedily: thy righteousness shall go before thee, and the glory of the Lord shall embrace thee.

9 Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the midst of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou pour out thy soul to the hungry, and refresh the troubled soul: then shall thy light spring out in the darkness, and thy darkness shall be as the noon day.

11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they shall be of thee, that shall build the old waste places: thou shalt raise up the foundations for many generations, and thou shalt be called the repairer of the breach, and the restorer of the paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy will on mine holy day, and call the sabbath delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine own ways, nor seeking thine own will, nor speaking vain word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

C H A P. LIX.

2 The wicked perish through their own iniquities. 12 The confession of sins. 16 God alone will preserve his church, though all men fail.

7 T BEHOLD,

* Meaning, the Assyrians and other, whose help they looked for.

* God shall say to Darius and Cyrus.

† I will not use my power against frail man, whose life is but a blast.

‡ That is, for the vices and faults of the people, which is meant here by covetousness.

§ Though they were obstinate, yet I did not withdraw my mercy from them.

¶ That is, I frame the speech and words of my messengers which shall bring peace.

‡ As well to him that is in captivity, as him that remaineth at home.

‡ Their evil conscience doth ever torment them, and therefore they can never have rest, read chap. 48. 22.

‡ The Lord thus speaketh to the prophet, willing him to use all diligence and severity to rebuke the hypocrites.

‡ They will seem to worship me, and have outward holiness.

‡ He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their works be

accepted.

‡ Thus he convinceth the hypocrites by the second table, and by their duty toward their neighbour, that they have neither faith nor religion.

‡ So long as you use contention and oppression, your fasting and prayer shall not be heard.

‡ That you leave off all your extortions.

‡ For in him thou seest thyself as in a glass.

‡ That is, the prosperous estate wherewith God will bless thee.

‡ The testimony of thy goodness shall appear before God and man.

‡ Whereby is meant all manner of injury.

‡ That is, have compassion on their miseries.

‡ Thine adversity shall be turned into prosperity.

‡ Signifying, that of the Jews should come such should build again the ruins of Jerusalem and Judea: but chiefly this is meant of the spiritual Jerusalem, whose builders were the apostles.

‡ If thou refrain thyself from thy wicked works.

Ecc. Chr.

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BEHOOLD, * the Lord's hand is not shortened, that it cannot save: neither is his ear heavy, that it cannot hear.

2 But * your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with * blood, and your fingers with iniquity: your lips have spoken lies, *and* your tongue hath murmured iniquity.

4 No man calleth for justice: no man * contendeth for truth: they trust in vanity, and speak vain things: they conceive mischief, and * bring forth iniquity.

5 They hatch cockatrice * eggs, and weave the spider's * web: he that eateth of their eggs dieth, and that which is trod upon breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they cover themselves with their labours: *for* their works *are* works of iniquity, and the work of cruelty *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their paths.

8 The way of peace they know not, and there *is* none equity in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore *is* * judgment far from us, neither doth * justice come near unto us: we wait for light, but lo it *is* darkness: for brightness, *but* we walk in darkness.

10 We grope for the wall like the * blind, and we grope as one without eyes: we stumble at the noon-day as in the twilight: *we are* in solitary places, as dead men.

11 We roar all like * bears, and mourn like doves: we look for equity, but there *is* none: for health, *but* it is far from us.

12 For our trespasses are many before thee, and our * sins testify against us: for our trespasses *are* with us, and we know our iniquities.

13 In trespassing and lying against the Lord, and we have departed away from our God, *and* have spoken of cruelty and rebellion, conceiving and uttering out of the heart false * matters.

14 Therefore * judgment is turned backward, and justice standeth far off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he that refraineth from evil, maketh himself * a prey: and when the

* Read chap. 1. 15.

* All men wink at the injuries and oppressions, and *do* go about to remedy them.

* According to their wicked devices, they hurt their neighbours.

* Whosoever cometh from them is poison, and bringeth death.

* They are profitable to no purpose.

* That is, God's vengeance to punish our enemies.

* God's protection to defend us.

* We are altogether destitute of counsel, and can find no end of our miseries.

* We express our sorrows by outward signs, some more, some less.

* This confession is general to the church, to obtain remission of sins, and the prophets did not exempt themselves from the same.

* To wit, against our neighbours.

* There is neither justice nor uprightness among men.

* The wicked will destroy him.

* Meaning, to do justice, and to remedy the things that were so far out of order.

* That is, his church, or his arm did help itself, and did not seek aid of any other.

* Signifying, that God hath all means at hand to deliver

Lord saw it, it displeased him, that there *was* no judgment.

16 And when he saw that there *was* no man, he wondered that none would offer himself. *h* Therefore his arm did * save it, and his righteousness itself did sustain it.

17 For he put on righteousness ■ an habergeon, and an * helmet of salvation upon his head, and he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak.

18 As to *make* recompence, as to requite the fury of the adversaries *with* ■ recompence to his enemies: he will fully repay the * islands.

19 So shall they fear the name of the Lord from the West, and his glory from the rising of the sun: for the enemy shall * come like ■ flood, *but* the Spirit of the Lord shall chase him away:

20 And the Redeemer shall come unto Zion, and unto * them that turn from iniquity in Jacob, saith the Lord.

21 And I will *make* this my covenant with them, saith the Lord, My Spirit that is upon thee, and my words, which I have put in thy mouth, * shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth even for ever.

C H A P. LX.

3 The Gentiles shall come to the knowledge of the gospel. 8 They shall come to the church in abundance.

16 They shall have abundance, though they suffer for a time.

ARISE, O Jerusalem: be bright, for thy * light is come, and the glory of the Lord is risen upon thee.

2 For behold, darkness shall cover the * earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in * thy light, and kings at the brightness of thy rising up.

4 Lift up thine eyes round about, and behold: all * these are gathered, *and* come to thee, thy sons shall come from far, and thy daughters shall be nourished at *thy* side.

5 Then thou shalt see and shine: thine heart shall be astonished * and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

6 The * multitude of camels shall cover thee: and

his church. and to punish their enemies.

* To wit, your enemies which dwell in divers places, and beyond the sea.

* He sheweth that there shall be great affliction in the church, but God will ever deliver his.

* Whereby he declareth that the true deliverance from sin and Satan belongeth to none but to the children of God, whom he sustaineth.

* Because the doctrine is made profitable by the virtue of the Spirit, he joineth the one with the other, and promiseth to give them both ■ his church for ever.

* The time of thy prosperity and felicity: whereas speaking of Babylon, he commanded her to go down, ch. 47. 1.

* Signifying, that all men ■ in darkness, till God give them the light of his Spirit, and that this light shineth to none but ■ those that are in his church.

* Meaning, that Judea should be ■ the morning star, and that the Gentiles should receive light of her.

* An infinite number from all countries, as ch. 49. 18.

* For joy: as the heart is drawn in for sorrow.

* Meaning, that every ■ shall honour the Lord with that wherewith he is able. Signifying, that it is no true serving of God, except we offer ourselves to serve his glory, and all that we have.

Bef. Chr. and the dromedaries of Midian and of Ephah :
698. all they of Sheba shall come : they shall bring
gold and incense, and shew forth the praises of
the Lord.

7 All the sheep of * Kedar shall be gathered
unto thee : the rams of Nebaioth shall serve
thee : they shall come to be accepted upon mine
* altar : and I will beautify the house of my
glory.

■ Who are these ^y that flee like ■ cloud, and
as the doves to their windows ?

9 Surely the isles shall wait for me, and the
ships ^z of Tarshish, as at the beginning, that they
may bring thy sons from far, and their silver and
their gold with them, unto the name of the Lord
thy God, and to the holy One of Israel, because
he hath glorified thee.

10 And the sons of strangers shall build up
the walls, and their ^a kings shall minister unto
thee : for in my wrath I smote thee, but in my
mercy I had compassion on thee.

11 Therefore thy gates shall be open conti-
nually : neither day nor night shall they be shut,
that men may bring unto thee the riches of the
Gentiles, and that their kings may be brought.

12 For the nation and the ^b kingdom, that
will not serve thee, shall perish : and those na-
tions shall be utterly destroyed.

13 The ^c glory of Lebanon shall come unto
thee, the fir-tree, the elm and the box-tree to-
gether, to beautify the place of my sanctuary : for
I will glorify the place of my ^d feet.

14 The sons also of them that afflicted thee,
shall come and bow unto thee : and all they
that despised thee, shall ^e fall down at the soles
of thy feet : and they shall call thee, The city
of the Lord, Zion of the holy One of Israel.

15 Whereas thou hast been forsaken and ha-
ted, so that no man went *by thee*, I will make
thee an eternal glory, and a joy from generation
to generation.

16 Thou shalt also suck the milk of the Gen-
tiles, and shalt suck the ^f breasts of kings : and
thou shalt know, that I the Lord am thy Saviour,
and thy Redeemer, the mighty One of Jacob.

17 For brass will I bring gold, and for iron
will I bring silver, and for wood brass, and for
stones iron. I will also make thy government
■ peace, and thine exactors righteousness.

18 Violence shall no more be heard of in thy
land, neither desolation, nor destruction within

thy borders : but thou shalt ^h call salvation thy
walls, and praise thy gates. Def. Chr. 698.

19 Thou shalt have no more sun to shine by
day, neither shall the brightness of the ⁱ moon
shine unto thee : for the Lord shall be thine
everlasting light, and thy God thy glory.

20 Thy sun shall never go down, neither shall
thy moon be hid : for the Lord shall be thine
everlasting light, and the days of thy sorrow shall
be ended.

21 Thy people also shall be all righteous :
they shall possess the land for ever, the ^k graff
of my planting shall be the work of mine hands,
that I may be glorified.

22 A little one shall become as a ^l thousand,
and a small one as a strong nation : I the Lord
will hasten it in due time.

C H A P. LXI.

■ He prophesieth that Christ shall be anointed, and
sent to preach. 10 The joy of the faithful.

THE * Spirit of the Lord God is ^m upon ^{* Luke 4. 18.}
me, therefore hath the Lord anointed me :
he hath sent me to preach good tidings unto the
poor, to bind up the ⁿ broken hearted, to preach
liberty to the ^o captives, and to them that are
bound, the opening of the prison,

2 To preach the ^p acceptable year of the Lord,
and the day of ^q vengeance of our God, to com-
fort all that mourn,

3 To appoint unto them that mourn in Zi-
on, and to give unto them beauty for ^r ashes, the
oil of joy for mourning, the garment of gladness
for the spirit of heaviness, that they might be
called ^s trees of righteousness, the planting of
the Lord, that he might be glorified.

4 And they shall build the old waste places,
and raise up the former desolations, and they shall
repair the cities that were desolate and waste
through many ^t generations.

5 And the stranger shall ^u stand and feed
your sheep, and the sons of the strangers shall
be your plowmen, and dressers of your vines.

6 But ye shall be named ^v the priests of the
Lord, and men shall say unto you, The ministers
of our God : Ye shall eat the ^x riches of the
Gentiles, and shall be exalted with their glory.

7 For your shame *you shall receive* ^y double,
and for confusion ^z they shall rejoice in ^a their
portion

* That is, the Arabians, that have great abundance of
cattle.

■ Because the altar was a figure of Christ, Heb. 13. 10.
he sheweth that nothing can be acceptable to him, which is
not offered to him by this altar, who was both the offering
and the altar itself.

^y Shewing what great number shall **■■■■** to the church,
and with what great diligence and zeal.

^z The Gentiles that are now enemies, shall become friends
and setters-forth of the church.

■ Meaning, Cyrus and his successors, but chiefly this is
accomplished in them that serve Christ, being converted by
his gospel.

^b He sheweth that God hath given all power and autho-
rity here in earth for the use of his church, and that they
which will not serve and profit the same, shall be destroyed.

■ There is nothing so excellent which shall **■■■** serve the
necessity of the church.

■ Signifying, that God's majesty is not included in the
temple, which is but the place for his feet, that we may learn
to rise up to the heavens.

^c To worship their head Christ, by obeying his doctrine.

^f Both high and low shall be ready to help and succour
thee.

^z Thy governors shall love thee and seek thy wealth and
prosperity.

^b Meaning, not ■ temporal felicity, but ■ spiritual, which

is fulfilled in Christ's kingdom.

ⁱ Signifying, that all worldly means shall cease, and that
Christ shall be all in all, ■ Rev. 21. 22. and 22. 5.

■ The children of the church.

^l Meaning, that the church should be miraculously mul-
tplied.

^m This appertaineth to all the prophets and ministers of
God, but chiefly to Christ, of whose abundant graces every
■■■ receiveth according as it pleaseth him to distribute.

ⁿ To them that are lively touched with the feeling of their
sins.

■ Which are in the bondage of sin.

■ The time when it pleased God to shew his good favour
to man, which St. Paul calleth the fulness of time, Gal. 4. 4.

■ For when God delivereth his church, he punisheth his
enemies.

^r Which was the sign of mourning.

■ Trees that bring forth good fruits, as Matt. 3. 8.

^t That is, for ■ long time.

^u They shall be ready to serve you in all your necessities.

■ This is accomplished in the time of Christ, by whom
all the faithful are made priests and kings, 1 Pet. 2. 9. Rev.
1. 6. and 5. 10.

^z Read chap. 60. 11, 16.

^y Abundant recompence, ■ this word is used, ch. 40. 2.

^z That is, the Jews.

^a To wit, of the Gentiles.

portion: for in their land they shall possess the
 698. ⁵ double: everlasting joy shall be unto them.

8 For I the Lord love judgment, and hate robbery for burnt-offering, and I will direct their work in truth, and will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their buds among the people. All that see them shall know them, that they are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, and covered me with the robe of righteousness: he hath decked me like a bridegroom, and as a bride tireth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

CHAPTER LXII.

1 The great desire that the prophets have had for Christ's coming. 6 The diligence of the pastors to preach.

FOR Zion's sake I will not hold my tongue, and for Jerusalem's sake I will not rest, until the righteousness thereof break forth as the light, and salvation thereof as a burning lamp.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 It shall no more be said unto thee, Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called \ddagger Hephzi-bah, and thy land \ddagger Beulah: for the Lord delighteth in thee, and thy land shall have an husband.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as a bridegroom is glad of the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which all the day and all the night

¹ Whereas the Gentiles had dominion over the Jews in times past, now they shall have double authority over them, and possess twice so much.

² I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

³ That is, of thy church.

⁴ He sheweth what shall be the affection, when they feel this their deliverance.

⁵ The prophet saith, that he will never cease to declare unto the people the good tidings of their deliverance.

⁶ Till they have full deliverance: and this the prophet speaketh to encourage all other ministers to the setting forth of God's mercies towards his church.

⁷ Thou shalt have a more excellent fame than thou hast had hitherto.

⁸ He shall esteem thee as dear and precious, as a king doth his crown.

⁹ Thou shalt no more be contemned as a woman forsaken of her husband.

¹⁰ That it may be replenished with children.

¹¹ Forasmuch as they confess faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the church, inasmuch as Christ maketh her plentiful to bring forth children unto him.

¹² Prophets, pastors, and ministers.

¹³ He exhorteth the ministers never to cease to call upon God by prayer for the deliverance of his church, and to teach others to do the same.

¹⁴ For the restoration whereof all the world shall praise him.

continually shall not cease: ye that are mindful of the Lord, keep not silence.

7 And give him no rest, till he repair, and until he set up Jerusalem the praise of the world.

8 The Lord hath sworn by his right hand, and by his strong arm, Surely I will no more give thy corn to be meat for thine enemies: and surely the sons of the strangers shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the Lord, and the gatherers thereof shall drink it in the courts of my sanctuary.

10 Go through, go through the gates: prepare you the way for the people: cast up, cast up the way, and gather out the stones, and set up a standard for the people.

11 Behold, the Lord hath proclaimed unto the ends of the world: tell the daughter Zion, Behold thy Saviour cometh: behold, his wages is with him, and his work is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A city sought out, and not forsaken.

CHAPTER LXIII.

1 God shall destroy his enemies for his church's sake.

7 God's benefit towards his church.

WHÖ is this that cometh from Edom, with red garments from Bozrah? he is glorious in his apparel, and walketh in his great strength. I speak in righteousness, and am mighty to save.

2 Wherefore is thine apparel red, and thy garments like him that treadeth in the wine-press?

3 I have trodden the wine-press alone, and of all people there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

5 And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm helped me, and my wrath itself sustained me.

6 There-

¹ Signifying the great number that should come to the church, and what means he would prepare for the restitution of the same, chap. 57. 14.

² Ye prophets and ministers, shew the people of this their deliverance: which was chiefly meant of our salvation by Christ, Zech. 9. 9. Matt. 21. 5.

³ He shall have all power to bring his purpose to pass, as chap. 40. 10.

⁴ That is, one, over whom God hath had singular care to recover her, when she was lost.

⁵ This prophecy is against the Idumeans, and enemies which persecuted the church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chief city of the Idumeans: for these were the greatest enemies, and under the title of circumcision, and the kindred of Abraham, claimed to themselves the chief religion, and hated the true worshippers, Psalm 137. 7.

⁶ God answereth them that asked this question, Who is this? &c. and saith, Ye see now performed indeed the vengeance which my prophets threatened.

⁷ Another question to the which the Lord answereth.

⁸ Shewing, that when God punisheth his enemies, it is for the profit and deliverance of his church.

⁹ God sheweth, that he hath no need of man's help for the deliverance of his, and though men refuse to do their duty through negligence and ingratitude, yet he himself will deliver his church, and punish the enemies, read chap. 59. 16.

6 Therefore I will tread down the people in my wrath, and make them ^a drunken in mine indignation, and will bring down their strength to the earth.

7 ^a I will remember the mercies of the Lord, and the praises of the Lord, according unto all that the Lord hath given us, and for the great goodness toward the house of Israel, which he hath given them according to his tender love, and according to his great mercies.

8 For he said, Surely they are my ^c people, children that will not lye: so he was their Saviour.

9 In all their troubles he was ^d troubled, and the angel ^e of his presence saved them: in his love and in his mercy he redeemed them, and he bare them, and carried them always continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought against them:

11 Then he ^f remembered the old time of Moses and his people, saying, Where is he that brought them up out of the sea, with the ^g shepherd of his sheep? Where is he that put his holy Spirit within ^h him?

12 He led *them* by the right hand of Moses: with his own glorious arm, dividing the water before them, to make himself an everlasting name.

13 He led them through the deep, as an ⁱ horse in the wilderness, that they should not stumble.

14 As the beast goeth down into the valley, the Spirit of the Lord gave them rest: so didst thou lead thy people, to make thyself a glorious name.

15 ^a Look down from heaven, and behold from the dwelling place of thine holiness, and of thy glory. Where is thy ^b zeal and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from ^m me.

16 Doubtless thou art our Father: though ⁿ Abraham be ignorant of us, and Israel know us not, yet thou, O Lord, art our Father, and our Redeemer: thy name *is* for ever.

17 O Lord, why hast ^o thou made us to err

^a I will so astonish them, and make them so giddy, that they shall not know which way to go.

^b The prophet speaketh this ^m move the people to remember God's benefits in times past, that they may be confirmed in their troubles.

^c For I did chuse them ⁿ be mine, that they should be holy, and not deceive mine expectation.

^d He bare their afflictions and griefs, ⁿ though they had been his own.

^e Which was a witness of God's presence: and this may be referred to Christ, to whom belongeth the office of salvation.

^f That is, the people of Israel, being afflicted, called to remembrance God's benefits, which he had bestowed upon their fathers in times past.

^g Meaning, Moses.

^h That is, in Moses, that he might well govern the people: some refer this giving of the Spirit ⁿ the people.

ⁱ Peaceably, and gently, as ⁿ horse is led to his pasture.

^k Having declared God's benefits shewed ⁿ their forefathers, he turneth himself to God by prayer, desiring him to continue the same graces toward them.

^l Thy great affection which thou barest toward us.

^m Meaning, from the whole body of the church.

ⁿ Though Abraham would refuse ⁿ to be his children, yet thou wilt not refuse ⁿ be our Father.

^o By taking away thy holy Spirit from us, by whom we were governed, and so for our ingratitude didst deliver us up to our own concupiscence, and didst punish sin by sin, according to thy just judgment.

^p Meaning, for the covenant's sake made ⁿ Abraham,

from thy ways? and hardened our heart from thy fear? return, for thy ^p servants sake, and for the tribes of thine inheritance.

18 The people of thine holiness have possessed it but ⁿ little ⁿ while: for our adversaries have trodden down thy sanctuary.

19 We have been *as they* over whom thou never barest rule, and upon whom thy name ⁿ not called.

C H A P. LXIV.

1 The prophet prayeth for the sins of the people. 6
Man's righteousness is like ⁿ filthy cloth.

OH that thou wouldst ^a break the heavens, and come down, and that the mountains might melt at thy presence!

2 As the melting fire burned, *as* the fire caused ^a the waters to boil (that thou mightest declare thy name to thy adversaries); the people did tremble at thy presence.

3 When thou didst terrible things, which we looked not for, thou camest down, and the mountains melted at thy presence.

4 For since the beginning of the world they have not ^a heard, nor understand with the ear, neither hath the eye seen *another* God beside thee, which doth *so* to him that waiteth for him.

5 Thou didst meet him ^a that rejoiced in *thee*, and did justly: they remembered thee in thy ^v ways: behold, thou art angry, for we have sinned: yet in ^x them *is* continuance, and we ^y shall be saved.

6 But we have all been as an unclean thing, and all our ^a righteousness *is* as filthy clouts, and we all do fade like a leaf, and our iniquities like the wind have taken us away.

7 And there *is* none that calleth upon thy name, neither that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hath consumed us because of our iniquities.

8 But now, O Lord, thou art our Father: we are the ^a clay, and thou art our potter, and we all are the work of thine hands.

9 Be not angry, O Lord, ^a above measure,
7 U neither

Isaac, and Jacob his servants.

^a That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan ⁿ thousand and four hundred years: and thus they lament, ⁿ move God rather to remember his covenant, than to punish their sins.

^b The prophet continueth his prayer, desiring God to declare his love towards his church, by miracles and mighty power, ⁿ he did in mount Sinai.

^c Meaning, the rain, hail, fire, thunder, and lightnings.

^d St. Paul useth the same kind of admiration, 1 Cor. 2. 9. marvelling at God's great benefits shewed to his church by the preaching of the gospel.

^e Thou shewedst favour toward our fathers when they trusted in thee, and walked after thy commandments.

^f They considered thy great mercies.

^g That is, in thy mercies, which he calleth the ways of the Lord.

^h Thou wilt have pity upon us.

ⁱ We are justly punished and brought into captivity; because we have provoked thee to anger, and though we would excuse ourselves, yet our righteousness and best virtues are before thee ⁿ vile clouts, or (as some read) like the menstruous cloths of ⁿ woman.

^k Albeit, O Lord, by thy just judgment thou mayest utterly destroy us as the potter may his pot, yet we appeal to thy mercies, whereby it hath pleased thee to adopt us to be thy children.

^l For so the flesh judgeth when God doth not immediately send succour.

neither remember iniquity for ever: lo, we be-
 sech thee, behold, we are all thy people.

10 Thine holy cities be waste: Zion is a
 wilderness, and Jerusalem a desert.

11 The house of our sanctuary and of our
 glory, where our fathers praised thee, is burn-
 up with fire, and all our pleasant things are
 wasted.

12 Wilt thou hold thyself still at these
 things, O Lord? wilt thou hold thy peace and
 afflict us above measure?

C H A P. LXV.

1 The vocation of the Gentiles, and the rejection of
 the Jews. 13 The joy of the elect, and the punish-
 ment of the wicked.

I Have been sought of them that asked not:
 I was found of them that sought me not:
 I said, Behold me, behold me, unto a nation
 that called not upon my name.

2 I have spread out mine hands all the day
 unto a rebellious people, which walked in a way
 that was not good, even after their own imagi-
 nations.

3 A people that provoked me ever unto my
 face: that sacrificeth in gardens, and burneth
 incense upon bricks:

4 Which remain among the graves, and
 lodge in the deserts: which eat swines flesh,
 and the broth of things polluted are in their ves-
 sels:

5 Which say, Stand apart, come not near
 to me: for I am holier than thou: these are a
 smoke in my wrath, and a fire that burneth
 all the day.

6 Behold, it is written before me: I will
 not keep silence, but will render it and recom-
 pense it unto their bosom.

7 Your iniquities, and the iniquities of your
 fathers, shall be together (saith the Lord) which
 have burnt incense upon the mountains, and
 blasphemed me upon the hills: therefore will I
 measure their old work into their bosom.

8 Thus saith the Lord, As the wine is found
 in the cluster, and one saith, Destroy it not, for
 a blessing is in it, so will I do for my servants
 sakes, that I may not destroy them whole.

* Which were dedicated to thy service, and to call upon
 thy name.

† Wherein we rejoiced and worshipped thee.

‡ That is, at the contempt of thine own glory? though
 our sins have deserved this, yet thou wilt not suffer thy glory
 to be diminished.

§ Meaning, the Gentiles which knew not God, should
 seek after him when he had moved their hearts with his
 Holy Spirit, Rom. 10. 20.

¶ He sheweth the cause of the rejection of the Jews, be-
 cause they would not obey him for any admonition of his
 prophets, by whom he called them continually, and stretched
 out his hands to draw them.

‡ He sheweth that delight in our own fancies, is the
 declining from God, and the beginning of all superstition
 and idolatry.

§ Which were dedicate to idols.

¶ Meaning their altars, which he thus nameth by contempt.

† To consult with spirits and to conjure devils, which
 was forbidden, Deut. 18. 11.

‡ Which was contrary to God's commandment, Levit.
 11. 7. Deut. 14. 8.

§ He sheweth that hypocrisy is ever joined with pride
 and contempt of others.

¶ Their punishment shall never have an end.

‡ So that the remembrance thereof cannot be forgotten.

§ Shall be both punished together: and this declareth
 how the children are punished for their fathers faults, to
 wit, when the same faults or like are found in them.

¶ That is, it is profitable: meaning, that God will not
 destroy the faithful branches of his vineyard, when he de-

9 But I will bring seed out of Jacob, and
 out of Judah, that shall inherit my mountain:
 and mine elect shall inherit it, and my servants
 shall dwell there.

10 And Sharon shall be sheepfold, and
 the valley of Achor shall be resting place
 for the cattle of thy people, that have sought me.

11 But ye are they that have forsaken the
 Lord, and forgotten mine holy mountain, and
 have prepared table for the multitude, and
 furnished the drink-offerings unto the number.

12 Therefore will I number you to the
 sword, and all you shall bow down to the slaugh-
 ter, because I called, and ye did not answer: I
 spake, and ye heard not, but did evil in my
 sight, and did chuse the thing which I would not.

13 Therefore thus saith the Lord God, Be-
 hold, my servants shall eat, and ye shall be
 hungry: behold, my servants shall drink, and
 ye shall be thirsty: behold, my servants shall
 rejoice, and ye shall be ashamed:

14 Behold, my servants shall sing for joy of
 heart, and ye shall cry for sorrow of heart, and
 shall howl for vexation of mind.

15 And ye shall leave your name as a curse
 unto my chosen: for the Lord God shall slay
 you, and call his servants by another name.

16 He that shall bless me in the earth, shall
 bless himself in the true God: and he that swear-
 eth in earth, shall swear by the true God: for
 the former troubles are forgotten, and shall
 surely hide themselves from mine eyes.

17 For lo, I will create new heavens and
 a new earth: and the former shall not be re-
 membered nor come into mind.

18 But be you glad and rejoice for ever in
 the things that I shall create: for behold, I will
 create Jerusalem as a rejoicing, and her people
 as a joy.

19 And I will rejoice in Jerusalem, and joy
 in my people, and the voice of weeping shall be
 no more heard in her, nor the voice of crying.

20 There shall be no more there a child of
 years, nor an old man that hath not filled his
 days: for he that shall be hundred years old,
 shall die as a young man: but the sinner being
 an hundred years old, shall be accursed.

21 And

stroyeth the rotten stocks, that is, the hypocrites.

* Which was plentiful place in Judea to feed sheep, as
 Achor was for cattle.

† By the multitude and number, he meaneth their innum-
 erable idols, of whom they thought they could never have
 enough.

‡ Seeing you cannot number your gods, I will number
 you with the sword.

§ By my prophets, whom ye would not obey.

¶ By these words, eat and drink, he meaneth the blessed
 life of the faithful, which have always consolation and full
 contentment of all things in their God, though sometimes
 they lack these corporal things.

‡ Meaning, that he would call the Gentiles, who should
 abhor even the very name of the Jews, for their infidelity's
 sake.

§ Than by the name of the Jews.

¶ By blessing and by swearing, is meant the praising of
 God for his benefits, and the true worshipping of him, which
 shall not be only in Judea, but through all the world.

‡ I will no more suffer my church to be desolate in
 times past.

§ I will so alter and change the state of my church, that
 it shall seem to dwell in a new world.

¶ Meaning, in this wonderful restoration of the church,
 there should be no weakness of youth, nor infirmities of age,
 but all should be fresh and flourishing: and this is accom-
 plished in the heavenly Jerusalem, when all sins shall cease,
 and the tears shall be wiped away.

‡ Whereby he sheweth that the infidels and unrepentent
 sinners have no part of this benediction.

21 And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of the tree are the days of my people, and mine elect shall enjoy in old age the work of their hands.

23 They shall not labour in vain, nor bring forth in fear: for they are the seed of the blessed of the Lord, and their buds with them.

24 Yea, before they call, I will answer, and while they speak, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and to the serpent dust shall be his meat. They shall no more hurt nor destroy in all mine holy mountain, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercy and faith. 4 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetual sabbath. 24 The punishment of the wicked is everlasting.

THUS saith the Lord, * The heaven is my throne, and the earth is my footstool: where is that house that ye will build unto me? and where is that place of my rest?

2 For all these things hath mine hand made, and all these things have been, saith the Lord: and to him will I look, even to him that is poor, and of a contrite spirit, and trembleth at my words.

3 He that killeth a bullock, is as if he slew a man: he that sacrificeth a sheep, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 Therefore will I chuse out their delusions, and I will bring their fear upon them: because I called them, and none would answer: I spake, and they would not hear: but they did evil in my sight, and chose the things which I would not.

5 Hear the word of the Lord, all ye that

^f He proposeth to the faithful the blessings which contained in the law, and so under temporal things comprehendeth the spiritual promises.

^g Read chap. 11. 6.

^h My majesty is so great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol; condemning hereby their vain confidence, which trusted in the temple and sacrifices.

ⁱ Seeing that both the temple, and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath need thereof, and that he can be without them, Psalm 50. 10.

^k To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear.

^l Because the Jews thought themselves holy by offering of their sacrifices, and in the mean season had neither faith nor repentance, God sheweth that he doth less detest these ceremonies, than he doth the sacrifices of the heathen, who offered men, dogs and swine, to their idols, which things were expressly forbidden in the law.

^m I will discover their wickedness and hypocrisy, where-with they think blind mine eyes, all the world.

ⁿ He encourageth the faithful, by promising destroy their enemies, which pretended be brethren, but hypocrites, and hated them that feared God.

^o The enemies shall shortly hear more terrible voice, fire and slaughter, seeing they would hear the gen-

tremble at his word, Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice soundeth from the city, even a voice from the temple, the voice of the Lord, that recompenseth his enemies fully.

7 Before she travailed, she brought forth, and before her pain came, she was delivered of a man child.

Who hath heard such thing? who hath seen such things? shall the earth be brought forth in one day? or shall a nation be born once? for as soon as Zion travailed, she brought forth her children.

9 Shall I cause to travail, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God?

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.

11 That ye may suck and be satisfied with the breasts of her consolation: that ye may milk out, and be delighted with the brightness of her glory.

12 For thus saith the Lord, Behold, I will extend peace over her like a flood, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be joyful upon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

14 And when ye see this, your hearts shall rejoice, and your bones shall flourish like herb: and the hand of the Lord shall be known among his servants, and his indignation against his enemies:

15 For behold, the Lord will come with fire, and his chariots like whirlwind, that he may recompense his anger with wrath, and his indignation with the flame of fire:

16 For the Lord will judge with fire and with his sword all flesh, and the slain of the Lord shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swines flesh, and such abomination, even the mouse, shall be consumed together, saith the Lord.

18 For

the voice of the prophets, which called them to repentance.

^p Meaning, that the restoration of the church should be so sudden and contrary to all men's opinion: as when a woman is delivered before she look for it, and that without pain in travail.

^q This shall pass the capacity of man, to see such a multitude that shall rise up once: meaning, under the preaching of the gospel, whereof they that were of Babylon were a figure.

^r Declaring hereby, that he by his power and providence woman travaileth and is delivered: so hath he power to bring forth his church at his appointed time.

^s That ye may rejoice for all the benefits that God bestoweth upon his church.

^t I will give her felicity and prosperity in great abundance.

^u Read chap. 60. 16.

^v Ye shall be cherished her dearly beloved children.

^w Ye shall have strength and new beauty.

^x This vengeance God began to execute the destruction of Babylon, and hath ever continued it against the enemies of his church, and will do till the last day, which shall be the accomplishment thereof.

^y Meaning, the hypocrites.

^z Whereby meant them that did maliciously transgress the law, by eating beasts forbidden, even the mouse, which they abhorreth.

Act 7. 48, 49.

Bef. Chr. 698.

18 For I will visit their works, and their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come and see my glory.

19 And I will set a sign among them, and will send those that escape of them unto the nations of Tarshish, Pul, and Lud, and to them that draw the bow, to Tubal, and Javan, isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in horse-litters, and upon mules, and swift beasts, to Jerusalem, mine holy mountain, saith the Lord, as

■ The Gentiles shall be partakers of that glory, which before I shewed to the Jews.

° I will mark these that I chuse, that they perish not with the infidels: whereby he alludeth to the marking of the posts of his people, whom he preserved, Exod. 12. 7.

° I will scatter the rest of the Jews, which escape destruction, into divers nations.

° That is, Cilicia.

° Meaning, Africa.

° To wit, Lydia, or Asia Minor.

° Signifying, the Parthians.

° Italy.

° Grecia.

° Meaning, the apostles, disciples, and others, which he did first chuse of the Jews to preach unto the Gentiles.

° That is, the Gentiles, which by faith shall be made the children of Abraham, as you are.

° Whereby he meaneth that no necessary means shall want when God shall call the Gentiles to the knowledge of

the children of Israel offer in a clean vessel in the house of the Lord. Def. Chr. 698.

21 And I will take of them for priests, and for Levites, saith the Lord.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name continue.

23 And from month to month, and from sabbath to sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall the fire be quenched, and they shall be an abhorring unto all flesh.

the gospel.

° To wit, of the Gentiles, as he did Luke, Timothy and Titus first, and others after to preach his word.

■ Hereby he signifieth the kingdom of Christ, wherein his church shall be renewed: and whereas before there were appointed seasons to sacrifice, in this there shall be one continual sabbath, so that all times and seasons shall be meet.

° As he hath declared the felicity that shall be within the church for the comfort of the godly, so doth he shew what horrible calamity shall come to the wicked, that are out of the church.

° Meaning, continual torment of conscience, which shall ever gnaw them, and never suffer them to be at rest. Mark 9. 44.

° This is the just recompence for the wicked, who, contemning God and his word, shall be by God's just judgment abhorred of all his creatures.

J E R E M I A H.

T H E A R G U M E N T.

The prophet Jeremiab, born in the city of Anathoth in the country of Benjamin, was the son of Hilkiab, whom some think to be he that found out the book of the law, and gave it to Josiah. This prophet had excellent gifts of God, and most evident revelations of prophecy, so that by the commandment of the Lord he began very young to prophesy, that is, in the thirteenth year of Josiah, and continued eighteen years under the said king, and three months under Jehoabaz, and under Jehoiakim eleven years, and three months under Jehoiachin, and under Zedekiah eleven years, unto the time that they were carried away into Babylon. So that this time amounteth to above forty years, besides the time that he prophesied after the captivity. In this book he declareth with tears and lamentation, the destruction of Jerusalem, and the captivity of the people for their idolatry, covetousness, subtilty, cruelty, excess, rebellion, and contempt of God's word; and for the consolation of the church, revealeth the just time of their deliverance. And here chiefly are to be considered three things: First, the rebellion of the wicked, which wax more stubborn and obstinate, when the prophets do admonish them most plainly of their destruction. Next, how the prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for God's cause. And thirdly, though God shew his just judgment against the wicked, yet he will ever shew himself preserver of his church; and when all means seem to man's judgment to be abolished, then will he declare himself victorious in preserving his.

C H A P. I.

1 In what time Jeremiab prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Jerusalem. 17 He commandeth him to preach his word without fear.

THE words of Jeremiah the son of Hilkiab, one of the priests that were at Anathoth in the land of Benjamin:

° That is, the sermons and prophecies.

° Which is thought to be he that found the book of the law under king Josiah, 2 Kings 22. 8.

° This a city about three miles distant from Jerusalem, and belonged to the priests the sons of Aaron, Josh. 21. 18.

° This is spoken to confirm his vocation and office: forasmuch as he did presume of himself to preach and pro-

2 To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign:

3 And also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, even unto the carrying away of Jerusalem captive, in the fifth month.

4 Then the word of the Lord came unto me, saying,

5 Before

phesy, but called thereunto by God.

° Meaning, the nephew of Josiah: for Jehoabaz was his father, who reigned but three months, and therefore is not mentioned, no more is Jehoiachin that reigned no longer.

° Of the eleventh year of Zedekiah, who was also called Mattaniah, and this time the Jews were carried away into Babylon by Nebuchadnezzar.

5. Before I^s formed thee in the womb, I knew thee, and before thou camest out of the womb I sanctified thee, and ordained thee to be a prophet unto the^h nations.

6 Then said I, Oh, Lord God, behold, I cannot speak, for I am a child.

7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, shalt thou speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9 Then the Lord stretched out his hand, and^k touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.

10 Behold, this day have I set thee over the^l nations, and over the kingdoms, to pluck up, and to root out, and to destroy and throw down, to build and to plant.

11 After this, the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an^m almond-tree.

12 Then the Lord said unto me, Thou hast seen aright: for I will hasten my word to perform it.

13 Again, the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see aⁿ seething-pot look out of the North.

14 Then said the Lord unto me, Out of theⁿ North shall a plague be spread upon all the inhabitants of the land.

15 For lo, I will call all the families of the kingdoms of the North, saith the Lord, and they shall come, and every one shall set his throne in the entering in of the gates of Jerusalem, and on the walls thereof round about, and in all the cities of Judah.

16 And I will declare unto them my^p judgments touching all the wickedness of them that have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore truss up thy loins, and arise and speak unto them all that I command thee: be not afraid of their faces, lest I^q destroy thee before them.

^s The scripture useth this manner of speech, to declare that God hath appointed his ministers to their offices before they were born, *Isa. 49. 1. Gal. 1. 15.*

^h For Jeremiah did not only prophesy against the Jews, but also against the Egyptians, Babylonians, Moabites, and other nations.

^l Considering the great judgments of God, which according to his threatenings should come upon the world, he was moved with a certain compassion *the* side to pity them that should thus perish, and on the other side by the infirmity of man's nature, knowing how hard a thing it was an enterprise such a charge, *Isa. 6. 11. Exod. 3. 11. and 4. 1.*

^k Which declareth, that God maketh them meet, and assureth them, whom he calleth *set forth his glory, giving them all necessary for the same, Exod. 4. 12. Isa. 6. 7.*

^l He sheweth, what is the authority of God's true ministers, which by his word have power *beat down whatsoever listeth itself up against God: and plant and assure the humble, and such as give themselves the obedience of God's word, 1 Cor. 10. 4. Heb. 4. 12. and these the keys which Christ hath left loose and bind, Matt. 18. 18.*

^m He joineth the sign with the word for a *ample confirmation: signifying by the rod of the almond-tree, which first buddeth, the hasty coming of the Babylonians against the Jews.*

ⁿ Signifying, that the Chaldeans, and Assyrians, should be as a pot to seethe the Jews, which boiled in their pleasures and lusts.

^o Syria and Assyria were northward, in respect of Jerusalem, which were the Chaldeans dominion.

18 For I, behold, I this day have made thee a fenced city, and an^r iron pillar and walls of brass against the whole land, against the kings of Judah, and against the princes thereof, against the priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not prevail against thee: for I am with thee to deliver thee, saith the Lord.

C H A P. II:

2 *God rehearseth his benefits done unto the Jews. 8 Against the priests and false prophets. 12 The Jews are destroyed because they forsake God.*

Moreover, the word of the Lord came unto me, saying,

2 Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee with the^r kindness of thy youth, and the love of thy marriage, when thou wentest after me to the wilderness, in a land that was not sown.

3 Israel was as a thing^s hallowed unto the Lord, and his first-fruits: all they^v that eat it, shall offend: evil shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquity have your fathers found in me, that they are gone^x far from me, and have walked after vanity, and are become^y vain?

6 For they said not, Where is the Lord that brought us up out of the land of Egypt? that led us through the wilderness, through a desert, and waste land, through a dry land, and^z by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the commodities of the same: but when ye entered, ye defiled^a my land, and made mine heritage an abomination.

8 The priests said not, Where is the Lord? and they that should minister the^c law, knew me not: the^d pastors also offended against me, and

7 X

the

^p I will give them charge and power to execute my vengeance against the idolaters, which have forsaken *for their idols.*

^q Which declareth that God's vengeance is prepared against them which dare not execute their duty faithfully, either for fear of man, or for any other cause, *1 Cor. 9. 16.*

^r Signifying, *the* part, that the more that Satan and the world rage against God's ministers, the more present will he be *help them, Josh. 1. 5. Heb. 13. 5. and on the other part, that they are utterly unmeet to serve God and his church, which afraid and do not resist wickedness, whatsoever danger depend thereon, Isa. 50. 7. Ezek. 3. 8.*

^s According to that grace and favour which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to myself, *Ezek. 16. 8.*

^t When I had delivered thee out of Egypt.

^u Chosen above all other to serve the Lord only, and the first that offered to the Lord of all other nations.

^v Whosoever did challenge this people, or else did annoy them, was punished.

^w That is, fallen to most vile idolatry.

^x Altogether given to vanity, and *become blind and insensible the idols that they serve.*

^y Where for lack of all things necessary for life, ye could look for nothing every hour but present death.

^z By your idolatry and wicked manners, *Psalms 78. 58. and 106. 58.*

^a They taught not the people to seek after God.

^b As the Scribes which should have expounded the law *the people.*

^c Meaning, the princes and ministers: signifying, that all estates were corrupt.

629. the prophets prophesied in ^c Baal, and went after things that did not profit.

9 Wherefore I will yet ^f plead with you, saith the Lord, and I will plead with your children's children.

10 For go ye to the isles of ^e Chittim, and behold, and send unto ^b Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people have changed their ^g glory for that which doth not ^k profit.

12 O ye ^h heavens, be astonished at this: be afraid and utterly confounded, saith the Lord.

13 For my people have committed two evils: they have forsaken me, the fountain ^m of living waters, to dig them pits, even broken pits that can hold no water.

14 Is Israel ⁿ servant, or is he born in the house? why then is he spoiled?

15 The ^o lions roared upon him, and yelled, and they have made his land waste: his cities are burnt ^p without an inhabitant.

16 Also the children of ^q Noph and Tahapanes have ^r broken thine head.

17 Hast thou not procured this unto thyself, because thou hast forsaken the Lord thy God, when he ^s led thee by the way?

18 And what hast thou now to do in the way of ^t Egypt? to drink the water of Nilus? or what makest thou in the way of Asshur? to drink the water of the ^u river?

19 Thine own wickedness shall ^v correct thee, and thy turnings-back shall reprove thee: know therefore and behold, that it is an evil thing, and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

20 For of old time I have broken thy yoke, and burst thy bonds, and thou saidst, ^w I will no more transgress, but like an harlot thou runnest about upon all high hills, and under all green trees.

^c That is, spake vain things, and brought the people from the true worship of God ⁿ serve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.

^f Signifying, that he would not, as he might, straightway condemn them, but sheweth them by evident examples their great ingratitude, that they might be ashamed and repent.

^e Meaning, the Grecians and Italians.

^b Unto Arabia.

^g That is, God which is their glory, and who maketh them glorious above all other people: reproving the Jews, that they were less diligent ^m serve the true God, than were the idolaters to honour their vanities.

^m Meaning, the idols, which ⁿ their destruction, Psalm 106. 36.

^h He sheweth, that the insensible creatures abhor this vile ingratitude, and ⁿ it were tremble for fear of God's great judgments against the same.

^v Signifying, that when ⁿ forsake God's word, which is the fountain of life, they reject God himself, and so fall to their own inventions and vain confidence, and procure themselves destruction, Jonah 2. 8. Zech. 10. 2.

^w Have I ordered them like servants, and not like dearly beloved children? Exod. 4. 22. therefore it is their fault only, if the enemy spoil them.

^q The Babylonians, Chaldeans, and Assyrians.

^p Not ⁿ shall be left to dwell there.

^r That is, the Egyptians: for these were two great cities in Egypt.

^s Have grievously vexed thee ⁿ sundry times.

^t Shewing, that God would have steered them aright, if they would have followed him.

To seek the help of man, as though God ⁿ able enough to defend thee, which is ^u drink of the puddles, and leave the fountain, read Isa. 31. 1.

^u To wit, Euphrates.

^v Meaning, that the wicked ⁿ insensible, till the punishment of their sins waken them, as ver. 26. Isa. 3. 9.

21 Yet I had planted thee, a noble vine, whose [†] plants were all natural: how then art thou turned unto me into the plants of a strange vine?

22 Though thou wash thee with ^y nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither have I ^z followed Baalim? behold thy ways in the valley, and know what thou hast done: *thou art like* a swift ^a dromedary, that runneth by his ways:

24 *And as* a wild ^b ass, used to the wilderness, that snuffeth up the wind by occasion at her pleasure: who can turn her back? all they that seek her, will not weary themselves, but will find her in her ^c month.

25 Keep thou thy feet from ^d barrenness, and thy throat from thirst: but thou saidst desperately, No, for I have loved strangers, and them will I follow.

26 As the ^e thief is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Saying to ^f tree, Thou art my ^g father, and to ^h stone, Thou hast begotten me: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and help us.

28 But where are thy gods that thou hast made thee? let them arise, if they can help thee in the time of thy trouble: for according ⁱ to the number of thy cities, are thy gods, O Judah.

29 Wherefore will ye ^j plead with me: ye all have rebelled against me, saith the Lord.

30 I have smitten your children in vain, they received no correction: your ^k own sword hath devoured your prophets like ^l destroying lion.

31 O generation, take heed to the word of the Lord: have I been ^m wilderness unto Israel?

ⁿ When I delivered thee out of Egypt, Exod. 19. 8. Deut. 5. 27. Josh. 24. 16. Ezra 10. 12. Nehem. 8. 6.

[†] Though thou use all the purifications and ceremonies of the law, thou canst ⁿ escape punishment, except thou turn to me by faith and repentance.

^z Meaning, that hypocrites deny that they worship the idols: but ⁿ they honour God in them, and therefore they call their doings God's service.

^a He compareth the idolaters to these beasts, because they never cease running to and fro: for both vallies and hills are full of their idolatry.

^b He compareth the idolaters ⁿ a wild ass: for she can never be tamed, nor yet wearied: for as she turneth, she can take her wind at every occasion.

^c That is, when she is with foal: and therefore the hunters wait their time: so though thou canst not be turned back now from thine idolatry, yet when thine iniquity shall be at the full, God will meet with thee.

^d Hereby he warneth them, that they should not go into strange countries to seek help: for they should but spend their labour and hurt themselves, which is here meant by the bare foot and thirst, Isa. 57. 10.

^e As a thief will not acknowledge his fault, till he be taken with the deed, and ready ⁿ be punished: so they will not confess their idolatry, till the plagues due to the same light upon them.

^f Meaning, that idolaters spoil God of his honour: and whereas he hath taught ⁿ call him the father of all flesh, they attribute this title to their idols.

^g Thou thoughtest that thy gods of blocks and stones could have holpen thee, because they were many in number, and present in every place: but now let me see whether either the multitude, or their presence can deliver thee from my plague, chap. 11. 13.

^h As though I did you injury in punishing you, seeing that your faults ⁿ so evident.

ⁱ That is, you have killed your prophets, that exhorted you to repentance, ⁿ Zechariah, Isaiah, &c.

^j Have I ⁿ given them abundance of all things?

Bef. Chr.

629.

† Heb. ed.

and all

122.

629. **Ref. Chr.** Israel? or a land of darkness? wherefore saith my people *then*, We are lords, ¹ we will come no more unto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people have forgotten me, days without number.

33 Why dost thou prepare thy way; to ^m seek amity? even therefore will I teach *thee*, that thy ways *are* wickedness.

34 Also in thy ⁿ wings is found the blood of the souls of the poor innocents: I have not found it in holes, but upon all these *places*:

35 Yet thou sayest, Because I ^m am guiltless; surely his wrath shall turn from me: behold, I will enter with thee into judgment; because thou sayest, I have not sinned.

36 Why runnest thou about so much to change thy ways? for thou shalt be confounded of Egypt, ^o as thou art confounded of Asshur:

37 For thou shalt go forth from thence, and thine hands upon ^p thine head, because the Lord hath rejected thy confidence, and thou shalt not prosper thereby.

CHAP. III.

God calleth his people unto repentance. 14 He promiseth the restitution of his church. 20 He reproveth Judah and Israel, comparing them to a woman disobedient to her husband.

THEY ^m say, If a man put away his wife, and she go from him, and become another man's, shall he return again unto her? shall not this land ^r be polluted? but thou hast played the harlot with many ^r lovers: yet ^t turn again to me, saith the Lord.

2 Lift up thine eyes unto the high places, and behold, where thou hast not played the harlot: thou hast sit *waiting* for them in the ways, as the ^u Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

Therefore the showers have been restrained, and the ^v latter rain came not, and thou hadst ^w whore's forehead: thou wouldest not be ashamed.

4 Didst thou not still cry ^x unto me, Thou art my father, and the guide of my youth?

5 Will he keep *his anger* for ever? will he reserve it to the end? Thus hast thou spoken, but thou dost evil, even ^y and more.

6 The Lord also said unto me, in the days of Josiah the king, Hast thou seen what this ^z

¹ But will trust in ^m own power and policy.
ⁿ With strangers.
^o The prophets and the faithful are slain in every corner of your country.
^p For the Assyrians had taken away the ten tribes out of Israel and destroyed Judah, even unto Jerusalem: and the Egyptians slew Josiah, and vexed the Jews in sundry sorts.
^q In sign of lamentation, ^m 2 Sam. 13. 19.
^r According as it is written, Deut. 24. 4.
^s If he take such ^m wife again.
^t That is, with idols, and with them whom thou hast put thy confidence in.
^u And I will ^m cast thee off, but receive thee according ^m my mercy.
^v Which dwelleth in tents, and waiteth for them that pass by, to spoil them.
^w As God threatened by his law, Deut. 28. 24.
^x Thou wouldest never be ashamed of thine acts and repent: and this impudence is common ^m idolaters, which will not give off, though they be ^m so manifestly convicted.
^y ^m sheweth that the wicked in their miseries will cry unto God and use outward prayer ^m the godly do, but be-

rebel Israel hath done? *for* she hath gone up **Ref. Chr.** upon every high mountain; and under every **629.** green tree, and there played the harlot.

7 And I said, when she had done ^{all} this; Turn thou unto me: but she turned not, as her rebellious sister Judah saw.

When I saw, how that by all occasions rebellious Israel had played the harlot, I cast ^{her} away; and gave her a bill of divorcement: yet her rebellious sister Judah was not afraid; but she went also and played the harlot.

9 So that for the ^b lightness of her whoredom, she hath even defiled the land: for she hath committed fornication with stones and stocks.

10 Nevertheless for all this, her rebellious sister Judah hath not returned unto me with ^{her} whole heart, but feignedly, saith the Lord.

11 And the Lord said unto me, The rebellious Israel hath ^d justified herself more than the rebellious Judah.

12 Go and cry these words toward ^e the north, and say, Thou disobedient Israel, return; saith the Lord; and I will not let my wrath fall upon you: for I am merciful, saith the Lord; and I will not alway keep *mine anger*.

13 But know thine iniquity: for thou hast rebelled against the Lord thy God, and hast ^f scattered thy ways to the strange *gods* under every green tree, but ye would not obey my voice; saith the Lord.

14 O ye disobedient children, turn again; saith the Lord, for I am your Lord; and I will take you one of ^g city, and two of ^h tribe, and will bring you to Zion,

15 And I will give you pastors according to mine heart; which shall feed you with knowledge and understanding.

16 Moreover, when ye be increased and multiplied in the land; in those days, saith the Lord, they shall say no more, The ⁱ ark of the covenant of the Lord: for it shall come no more to mind, neither shall they remember it, neither shall they visit it; for that shall be no more done.

17 At that time they shall call Jerusalem; ^j The throne of the Lord; and all the nations shall be gathered unto it, *even* to the name of the Lord in Jerusalem: and thenceforth they shall follow no more the hardness of their wicked heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall ^k come together out of the land of the ^l North,

into ^l cause they turn not from their evil, they ^m not heard, Isa. 58. 3, 4.

^m Meaning, the ^m tribes.
ⁿ And gave her unto the hands of the Assyrians.
^o The Hebrew word may either signify lightness and wantonness, ^m noise and bruit.
^p Judah feigned for ^m time that she did return, as under Josiah and other good kings, but she was never truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.
^q Israel hath ^m declared herself so wicked as Judah, which yet hath had ^m admonitions and examples ^m call her to repentance.
^r Whereas ^m the Israelites were kept in captivity by the Assyrians, ^m whom he promiseth mercy, if they will repent,
^s There ^m no way, which thou didst not hatnt ^m seek after the idols, and ^m trot a pilgrimage:
^t This is ^m be understood of the coming of Christ: for then they shall ^m seek the Lord by ceremonies, and all figures shall cease.
^u Meaning, the church, where the Lord will be present to the world's end, Matt. 28. 20.
^v Where they are now in captivity

612. into the land that I have given for an inheritance unto your fathers.

19 But I said, How did I take thee for children, and give thee a pleasant land, *even* the glorious heritage of the armies of the heathen, and said, Thou shalt call me, *saying*, My father, and shalt not turn from me?

20 But *as* a woman rebelleth against her husband: so have ye rebelled against me, O house of Israel, saith the Lord.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and forgotten the Lord their God.

22 O ye disobedient children, return and I will heal your rebellions. Behold, we come unto thee, for thou art the Lord our God.

23 Truly, *the hope* of the hills is but vain, *nor* the multitude of mountains: but in the Lord our God is the health of Israel.

24 For confusion hath devoured our fathers labour from our youth, their sheep and their bullocks, their sons and their daughters.

25 We lie down in our confusion, and our shame covereth us: for we have sinned against the Lord our God, we and our fathers from our youth, even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. IV.

1 True repentance. 4 He exhorteth to the circumcision of the hearts. 6 The destruction of Judah is prophesied, for the malice of their hearts. 19 The prophet lamenteth it.

O Israel, if thou return, return unto me, saith the Lord: if thou put away thine abominations out of my sight, then shalt thou not remove,

2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness, and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Judah, and to Jerusalem:

4 Break up your fallow ground, and sow not among the thorns: be circumcised to the Lord, and take away the fore-skins of your hearts, ye men of Judah, and inhabitants of Jerusalem, lest my wrath come forth like fire, and

¹ The Hebrew word signifieth friend or companion, and here may be taken for a husband, it is used also, Hosea 3. 1.

² Signifying, that God whom they had forsaken, would bring their enemies upon them, who should lead them captive, and make them to cry and lament.

³ This is spoken in the person of Israel to the shame of Judah, which stayed so long turn unto God.

⁴ For their idolatry, God's vengeance hath light upon them and theirs.

⁵ They justify not themselves, or say that they would follow their fathers, but condemn their wicked doings, and desire forgiveness of the same, Ezra 9. 7. Psalm 106. 6. Isa. 64. 6.

⁶ That is, wholly and without hypocrisy, Joel 2. 12. dissembling to turn and serve God, they do which serve him by halves, Hof. 7. 16.

⁷ Thou shalt detest the name of idols, Psalm 16. 4. and shalt with reverence swear by the living God, when thine oath may advance God's glory, and profit others: and here by swearing, he meaneth the true religion of God.

⁸ He willeth them to pluck up the impiety and wicked affection, and worldly respects out of their heart, that the true seed of God's word may be sown therein, Hosea 10. 12. and this is the true circumcision of the heart, Deut. 10. 16. Rom. 2. 29. Col. 2. 11.

⁹ He warneth them of the great dangers that shall come

burn, that none can quench it, because of the wickedness of your inventions. Bet. Chr. 612.

5 Declare in Judah, and shew forth in Jerusalem, and say, Blow the trumpet in the land, cry and gather together, and say, Assemble yourselves, and let us go into strong cities.

6 Set up the standard in Zion: prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The lion is come up from his den, and the destroyer of the Gentiles is departed, and gone forth of his place to lay the land waste, and thy cities shall be destroyed without an inhabitant.

8 Wherefore gird you with sackcloth: lament and howl, for the fierce wrath of the Lord is turned back from us.

9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast deceived this people, and Jerusalem, saying, Ye shall have peace, and the sword pierceth unto the heart.

11 At that time shall it be said to this people, and to Jerusalem, A dry wind in the high places of the wilderness cometh toward the daughter of my people, but neither to fan nor to cleanse.

12 A mighty wind shall come unto me from those places, and now will I also give sentence upon them.

13 Behold, he shall come up as the clouds, and his chariots shall be as a tempest: his horses are lighter than eagles: Wo unto us, for we are destroyed.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy wicked thoughts remain within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention of the heathen, and publish in Jerusalem, Behold, the scouts come from far country, and cry out against the cities of Judah.

17 They have compassed her about as the watchmen of the field, because it hath provoked me unto wrath, saith the Lord.

18 Thy ways and thy inventions have procured thee these things, such is thy wickedness: there-

upon them by the Chaldeans, except they repent and turn to the Lord.

¹ He speaketh this to admonish them of the great danger when every man shall prepare to save himself, but it shall be too late, Kings 25. 4.

² Meaning, Nebuchadnezzar king of Babylon, Kings 24. 1.

³ That is, the false prophets, which still prophesied peace and security.

⁴ By the false prophets, which promised peace and tranquillity: and thus thou hast punished their rebellious stubbornness by causing them to hearken unto lies, which would not believe thy truth, 1 Kings 2. 23. Ezek. 4. 9. 2 Thess. 2. 11.

⁵ The north wind, whereby he meaneth Nebuchadnezzar.

⁶ But to carry away both corn and chaff.

⁷ Meaning, that Nebuchadnezzar should come as suddenly as a cloud that is carried with the wind.

⁸ This is spoken in the person of all the people, who in their affliction should cry thus.

⁹ Which was a city in the utmost border of Israel northward toward Babylon.

¹⁰ Which was in the midway between Dan and Jerusalem.

¹¹ Which keep the fruits so straitly, that nothing can come in nor out: so should the Babylonians compass Judah.

C H A P. V.

In Judah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Judah is destroyed of the Chaldeans.

RUN to and fro by the streets of Jerusalem, and behold now, and know, and inquire in the open places thereof, if ye can find a man, or if there be any that executeth judgment, and seeketh the truth, and I will spare it.

2 For though they say, The Lord liveth, yet do they swear falsely.

3 O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than stone, and have refused to return.

4 Therefore I said, Surely they are poor, they are foolish, for they know not the way of the Lord, nor the judgment of their God.

5 I will get me unto the great men, and will speak unto them: for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a lion out of the forest shall slay them, and a wolf of the wilderness shall destroy them: a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children have forsaken me, and sworn by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houses.

They rose up in the morning like fed horses: for every man neighed after his neighbour's wife. Ezek. 22: 11.

9 Shall I not visit for these things? saith the Lord: Shall not my soul be avenged on such a nation as this?

10 Climb up upon their walls and destroy them, but make not a full end: take away their battlements, for they are not the Lord's.

11 For the house of Israel, and the house of Judah, have grievously trespassed against me, saith the Lord.

12 They have denied the Lord, and said, It is not he, neither shall the plague come upon us, neither shall we see sword nor famine.

13 And the prophets shall be as wind, and the

7 Y

the

30 And when thou shalt be destroyed, what wilt thou do? Though thou clovest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trim thyself in vain: for thy lovers will abhor thee, and seek thy life.

31 For I have heard a noise as of a woman travailling, or one labouring of her first child, even the voice of the daughter Zion that sigheth and stretcheth out her hands: wo is me now: for my soul fainteth because of the murderers.

° He sheweth that the true ministers are lively touched with the calamities of the church, that all the parts of their body feel the grief of their heart, albeit with zeal in God's glory, pronounce his judgments against the people.

† Meaning, the cities, which were as easily cast down as a tent.

‡ Their wisdom and policy tend to their destruction, and pulleth them from God.

§ By these manner of speeches, he sheweth the horrible destruction that should come upon the land, and also condemneth the obstinacy of the people, who repent not at the fear of these terrible tidings, seeing that the insensible creatures are moved therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. Ezek. 32. 7. Joel 2. 31. and 3. 15.

¶ But for his mercy's sake, he will reserve himself a residue to be his church, and to praise him in earth, Isa. 2. 9.

‡ Neither thy ceremonies nor rich gifts shall deliver thee.

¹ As the prophets were moved to pity the destruction of their people, so they declared it to the people, and moved them

to repentance, Isa. 4. chap. 9. 1.

° That is, the city.

† Though they pretend religion and holiness, yet all is but hypocrisy: for under this kind of swearing is contained the true religion.

‡ Dost thou love uprightnes and faithful dealing?

§ Thou hast oft-times punished them, but all is in vain, Isa. 9. 13.

¶ He speaketh this to the reproach of them which should govern and teach others, and yet are farther out of the way than the simple people.

‡ Meaning, Nebuchadnezzar and his army.

§ He sheweth, that they swear by any thing, than by God, and forsake him.

¹ He commandeth the Babylonians and enemies to destroy them.

¶ Read chap. 4. 27.

‡ Because they gave no credit to the words of his prophets, as Isa. 28. 15.

¹ Their words shall be of no effect, but vain.

Bef. Chr. the word is not in them: thus shall it un-
612 to them.

14 Wherefore thus saith the Lord God of hosts, Because ye speak such words, behold, I will put my words into thy mouth, like a fire, and this people shall be as wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Whose quiver is an open sepulchre, they are all very strong.

17 And they shall eat thine harvest and thy bread, they shall devour thy sons and thy daughters, they shall eat up thy sheep and thy bullocks, they shall eat thy vines and thy fig-trees, they shall destroy with the sword thy fenced cities, wherein thou didst trust.

18 Nevertheless, at those days, saith the Lord, I will not make full end of you.

19 And when ye shall say, Wherefore doth the Lord our God do these things unto us? then shalt thou answer them, Like ye have forsaken me and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not.

22 Fear ye not me? saith the Lord: or will ye not be afraid at my presence, which have placed the sand for the bounds of the sea by the perpetual decree that it cannot pass it: and though the waves thereof rage, yet can they not prevail: though they roar, yet can they not pass over it?

23 But this people hath an unfaithful and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let us now fear the Lord our God, that giveth rain both early and late in due season: he reserveth unto us the appointed weeks of the harvest.

25 Yet your iniquities have turned away these things, and your sins have hindered good things from you.

26 For among my people are found wicked persons, that lay wait as he that setteth snares: they have made a pit to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great, and waxen rich.

28 They are waxen fat and shining: they do overpass the deeds of the wicked: they ex-

• Isa. 1. 23.
Zech. 9.

They are not sent of the Lord, and therefore that which they threaten to us, shall upon them.

Meaning, Jeremiah.
To wit, the Babylonians and Chaldeans.
Who shall many with their arrows.
Here the Lord declareth his unspeakable favour toward his church, as chap. 4. 27.
Meaning, the prophet Jeremiah.
If there be any stay, that we receive God's blessings in abundance, we must consider that it is for our own iniquities, Isa. 59. 1, 2.

They feel not the plague of God for it.
Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
He speaketh them chiefly, because they should take heed by the example of their brethren, the other half of their tribe which were now carried away prisoners.

Which was a city in Judah, six miles from Bethlechem,
Chron. 11. 6.
Read Nehem. 3. 14.

cute judgment, no not the judgment of the fatherless: yet they prosper, though they execute no judgment for the poor.

29 Shall I not visit for these things? saith the Lord: or shall not my soul be avenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The prophets prophesy lies, and the priests receive gifts in their hands, and my people delight therein. What will ye then do in the end thereof?

Bef. Chr. 612.

Or, bear rule.

C H A P. VI.

The coming of the Assyrians and Chaldeans. 16 He exhorteth the Jews to repentance.

YE children of Benjamin, prepare to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa: set up a standard upon Beth-haccerem: for a plague appeareth out of the North, and great destruction.

2 I have compared the daughter of Zion to a beautiful and dainty woman.

3 The pastors with their flocks shall come unto her: they shall pitch their tents round about by her, and every one shall feed in his place.

4 Prepare war against her: arise, and let us go toward the South: unto us, for the day declineth, and the shadows of the evening are stretched out.

5 Arise, and let us go up by night, and destroy her palaces.

6 For thus hath the Lord of hosts said, Hew down wood, and cast a mount against Jerusalem: this city must be visited: all oppression is in the midst of it.

7 As the fountain casteth her waters, so she casteth out her malice: cruelty and spoil is continually heard in her before me with sorrow and strokes.

Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate as a land that none inhabiteth.

9 Thus saith the Lord of hosts, They shall gather as a vine the residue of Israel: turn back thine hand as the grape-gatherer into the basket.

10 Unto whom shall I speak and admonish, that they may hear? behold, their ears are uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delight in it.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will pour it out upon the children in the street, and likewise

I have intreated her greatly, and given her abundance of all things.

She shall be so destroyed, that the sheep may be fed in her.

He speaketh this in the person of the Babylonians, which complain that the time faileth them before they have brought their enterprises pass.

He sheweth the cause why it should be destroyed, and how it cometh of themselves.

He warneth them to amend by his corrections, and to turn to him by repentance.

He exhorteth the Babylonians to be diligent to search out all and leave none.

They delight to hear vain things, and to shut up their ears to doctrine.

As the Lord had given him his word to be as a fire of his indignation to burn the wicked, chap. 5. 14. so he kindleth it when he seeth that all remedies are past.

None shall be spared.

612. **Bef. Chr.** likewise upon the assembly of the young men : for the husband shall even be taken with the wife, and the aged with him that is full of days.

12 And their houses *with* their lands, and wives also shall be turned unto strangers : for I will stretch out mine hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them, even unto the greatest of them, every one is given unto covetousness : and from the prophet even unto the priest, they all deal falsely.

14 They have healed also the hurt of the daughter of my people with sweet words, saying, " Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they have any shame : therefore they shall fall among the † slain : when I shall visit them, they shall be cast down, saith the Lord.

16 Thus saith the Lord, Stand in the ways and behold, and ask for the " old way, which is the good way, and walk therein, and ye shall find rest for your souls : but they said, We will not walk therein.

17 Also I set * watchmen over you, *which said*, Take heed to the sound of the trumpet : but they said, We will not take heed.

18 Hear therefore, ye⁷ Gentiles, and thou congregation, know what is among them.

19 Hear, O earth, and behold, I will cause ■ plague to come upon this people, *even* the fruit of their own imaginations : because they have not taken heed unto my words, nor to my law, but cast it off.

20 To what purpose bringest thou me ■ incense from Sheba, and sweet calamus from a far country? Your burnt-offerings are not pleasant, nor your sacrifices sweet unto me.

21 Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them : the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, ■ people cometh from the² north country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed : they ■ cruel and will have no compassion : their voice roareth like the sea, and they ride upon horses, well appointed, like men of war against thee, O daughter Zion.

24 We have heard their fame, *and* our hands wax^b feeble : sorrow is come upon us, as the sorrow of ■ woman in travail.

25 Go not forth into the field, nor walk by the way : for the sword of the enemy, *and* fear is ■ every side,

26 O daughter of my people, gird thee with sackcloth, and wallow thyself in the ashes : make

lamentation and bitter mourning *as* for thine only son : for the destroyer shall suddenly come upon us.

27 I have set^c thee for ■ defence *and* fortress among my people, that thou mayest know and try their ways.

28 They are all rebellious traitors, walking craftily : *they are* brass and iron, they all are destroyers.

29 The^d bellows are burnt : the lead is consumed in the fire : the founder melteth in vain : for the wicked are not taken away.

30 They shall call them reprobate silver, because the Lord hath rejected them.

C H A P. VII.

■ *Jeremiah is commanded to shew unto the people the word of God, which trusteth in the outward service of the temple. 13 The evils that shall come to the Jews, for the despising of their prophets. 21 Sacrifices doth not the Lord chiefly require of the Jews, but that they should obey his word.*

THE words that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lord's house, and cry this word there, and say, Hear the word of the Lord, all ye of Judah that enter in ■ these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, ■ Amend your ways and your works, and I will let you dwell in this place. Ch. 26. 23;

4 Trust not in^e lying words, saying, The temple of the Lord, the temple of the Lord : this is the temple of the Lord.

5 For if you amend *and* redress your ways and your works : if you execute judgment between ■ man and his neighbour,

6 *And* oppress not the stranger, the fatherless and the widow, and shed no innocent blood in this place, neither walk after other gods to your destruction,

7 Then^f will I let you dwell in this place, in the land that I gave your fathers, for ever and ever.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my name is called, and say, We are delivered, though we have done all these abominations?

11 Is this house become ■ a den of thieves, whereupon my name is called before your eyes? Behold, even I see it, saith the Lord.

12 But

■ When the people began ■ fear God's judgments, the false prophets comforted them by flatterings, shewing, that God would send peace and not war.

■ Wherein the patriarchs and prophets walked, directed by the word of God : signifying, that there is ■ true way but that which God prescribeth.

■ Prophets which should warn you of the dangers that were ■ hand.

^y God taketh all the world ■ witness, and the insensible creatures, of the ingratitude of the Jews.

■ Read Isa. 1. 11. and Amos 5. 21.

² From Babylon, by Dan, which was north from Jerusalem.

■ For fear of the enemy ; he speaketh this in the person of the Jews.

■ Meaning, Jeremiah, whom God had appointed to try out the godly from the wicked, as ■ founder doth the pure metal from the dross.

^d All the pain and labour that hath been taken with them, is lost.

■ Believe not the false prophets, which say, that for the temple's sake, and the sacrifices there, the Lord will preserve you, and so nourish you in your sin, and vain confidence.

^f God sheweth on what condition he made his promise to this temple : that they should be an holy people unto him, as he would be a faithful God ■ them.

^z As thieves hid in holes and dens think themselves safe, so when you are in my temple, you think to be covered with the holiness thereof, and that I cannot see your wickedness, Matt. 21. 13.

12 But go ye now into my place which was in Shiloh, ^h where I set my name at the beginning, and behold what I did to it for the wickedness of my people Israel.

13 Therefore now because ye have done all these works, saith the Lord, (and I ⁱ rose up early, and spake unto you: but when I spake, ye would not hear me, neither when I called, would ^k ye answer)

14 Therefore will I do unto this house, whereupon my name is called, wherein also ye trust, even unto the place that I gave to you, and to your fathers, as I have done unto Shiloh.

15 And I will cast ^l you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore thou shalt not ^m pray for this people, neither lift up cry nor prayer for them, neither intreat me, for I will not hear thee.

17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to ⁿ the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me unto anger.

19 Do they provoke me to anger, saith the Lord, and not themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be poured upon this place, upon man and upon beast, and upon the tree of the field, and upon the fruit of the ground, and it shall burn and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, put your burnt-offerings unto your sacrifices, and eat the flesh.

22 For ^o I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways which I have commanded you, that it may be well unto you.

24 But they would not obey, nor incline their ear, but went after the counsels *and* the stubbornness of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came up out of the land of Egypt, unto ^p this day, I have even sent unto you all my servants the prophets, ^q rising up early every day, and sending them.

^h Because they depended so much on the temple, which was for his promise, that he would be present, and defend them where the ark was, he sendeth them to God's judgments against Shiloh, where the ark had remained about three hundred years, and after ^h taken, the priests slain, and the people miserably discomfited, 1 Sam. 4. 11. chap. 26. 6.

ⁱ That is, I never ceased to warn you, as Isa. 55. 2. Prov. 1. 28.

^k He sheweth what is the only remedy to redress ^h faults: to suffer God to lead us into the way, and ^h obey his calling. Isa. 66. 4.

^l I will send you into captivity ^h I have done Ephraim, that is, the ten tribes.

^m To assure them that God had determined with himself to punish their wickedness, he sheweth that the prayer of the godly can nothing avail them, whilst they remain in their obstinacy against God, and will not use the means that he useth to call them ^h repentance, chap. 11. 14. and 14. 11.

ⁿ That is, they sacrifice to the sun, moon and stars, which they called the queen of heaven, chap. 44. 17.

26 Yet would they not hear me, nor incline their ear, but hardened their neck *and* did worse than their fathers.

27 Therefore shalt thou speak all these words unto them, but they ^r will not hear thee: thou shalt also cry unto them, but they will not answer thee.

28 Thou shalt say unto them, This is ^h nation that heareth not the voice of the Lord their God, nor receiveth discipline: truth is perished, and is clean gone out of their mouth.

29 Cut off thine ^r hair, O Jerusalem, and cast it away, and take up ^h complaint on the high places: for the Lord hath rejected and forsaken the generation of his ^r wrath.

30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house, whereupon my name is called, to pollute it.

31 And they have built the high place of ^h Tophet, which is in the valley of Ben-hinnom, to burn their sons and their daughters in the fire, which I ^r commanded them not, neither came it in my heart.

32 Therefore behold, the days come, saith the Lord, that it shall ^h more be called Tophet, nor the valley of Ben-hinnom, but the valley of slaughter, for they shall bury in Tophet till there be no place.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away.

34 ^h Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall be desolate.

C H A P. VIII.

¹ The destruction of the Jews. ⁴ The Lord moveth the people to amendment. ¹⁰ He reprehendeth the lying doctrine, and the covetousness of the prophets and priests.

AT that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of their princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their ^h graves.

2 And they shall spread them before the sun and the moon, and all the host of heaven, whom they have loved, and whom they have served, and whom they have followed, and whom they have

^h Kings 17. 5.

^o Shewing, that it was not his chief purpose and intent, that they should offer sacrifices: but that they should regard wherefore they ^h ordained: ^h wit, ^h be joined to the word, ^h seals and confirmations of remission of sins in Christ, for without the word they ^h vain and unprofitable.

^h Which was about fourteen hundred years.

^h Read ver. 13.

^r Whereby he sheweth, that the pastors ought not to leave their flocks in their obstinacy: for the Lord will use the means of his servants to make the wicked ^h faulty, and to prove his.

^h In sign of murmuring, as Job 1. 10. Micah 1. 16.

^h Against whom he had just occasion to pour out his wrath.

^h Of Tophet, read ^h Kings 23. 10.

^h But commanded the contrary, ^h Lev. 18. 21. and 20. 3. Dent. 18. 10.

^h The enemy for greediness of gain shall rife your graves, and lay you before those idols which in your life you worshipped, to see if they can help you.

Def. Chr. have fought, and whom they have worshipped: they shall not be gathered nor be buried, but shall be **■** dung upon the earth.

3 And death shall be desired ^r rather than life of all the residue that remaineth of this wicked family, which remain in all the places where I have scattered them, saith the Lord of hosts.

4 Thou shalt say unto them also, Thus saith the Lord, Shall they [■] fall and not arise? shall he turn away and not turn again?

5 Wherefore is this people of Jerusalem turned back by **■** perpetual rebellion? They gave themselves to deceit, *and* would not return.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickedness, saying, What have I done? every [■] one turned to their race, as the horse rusheth into the battle.

7 Even the stork in the air knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, but my people knoweth not the ^b judgment of the Lord.

8 How do ye say, We are wise, and the law ^e of the Lord *is* with us? Lo, certainly in vain made he it, the pen of the scribes is in vain.

9 The ^d wise men are ashamed: they are afraid and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall possess them: ^{*} for every one from the least even unto the greatest is given to covetousness, *and* from the prophet even unto the priest, every one deal-
eth falsely.

11 For they have healed the hurt of the daughter of my people with sweet words, saying, ^e Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they have any shame: therefore shall they fall among the slain: when I shall visit them, they shall be cast down, saith the Lord.

13 I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall depart from them.

14 Why do we stay? ^f assemble yourselves, and let us enter into the strong cities, and let us be quiet there: for the Lord our God hath put us to silence, and given us water with ^g gall

[■] Because of the afflictions that they shall feel through God's judgments.

[■] Is there no hope that they will return?

[■] They are full of hypocrisy, and every **■** followeth his own fancy without any consideration.

[■] He accuseth them in that that they **■** more ignorant of God's judgments, than these birds **■** of their appointed seasons to discern the cold and heat, **■** Isa. 1. 3.

[■] The law doth not profit you, neither needed it to have been written, for aught that you have learned by it.

[■] They that seem wise may be ashamed of their ignorance: for all wisdom consisteth in God's word.

^e Read chap. 6. 14.

^f He speaketh in the person of the people, who when the enemy cometh will run about to hide themselves, and acknowledge that it is God's hand.

[■] That is, hath brought us unto extreme affliction, and thus they shall not attribute this plague **■** fortune, but God's just judgment, chap. 9. 15. and 23. 15.

^h Read chap. 4. 15.

ⁱ God threateneth to send the Babylonians among them, who shall utterly destroy them in such sort, **■** by no **■** they shall escape.

to drink, because we have sinned against the Lord. Def. Chr. 600.

15 ^{*} We looked for peace, but no good [■] came: and for [■] time of health, and behold troubles. Ch. 14. 19.

16 The neighing of his horses was heard from ^h Dan, the whole land trembled at the noise of the neighing of his strong *horses*: for they are come, and have devoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will ⁱ send serpents *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would have ^k comforted myself against sorrow, *but* mine heart is heavy in me.

19 Behold, the voice of the cry of the daughter of my people *for fear of them* of [■] far country, Is not the Lord in Zion? Is not her King in her? Why ^l have they provoked me to anger with their graven images, and with their vanities of a strange *god*?

20 The ^m harvest is past, the summer is ended, and we are not holpen.

21 I am ⁿ sore vexed for the hurt of the daughter of my people: I am heavy, *and* astonishment hath taken me.

22 Is there no balm ^o at Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?

C H A P. IX.

1 *The complaint of the prophet for the malice of the people.* 24 *In the knowledge of God ought we only to rejoice.* 26 *The uncircumcision of the heart.*

OH that mine head were full of [■] water, and mine eyes [■] fountain of tears, that I might weep day and night for the slain of the daughter of my people.

2 Oh that I had in the wilderness a ^q cottage of wayfaring men, that I might leave my people, and go from them: for they be all ^r adulterers, and **■** assembly of rebels.

3 And they bend their tongues *like* their bows for ^s lyes: but they have no courage for the truth upon the earth: for they proceed from evil to worse, and they have not known me, saith the Lord.

4 Let every one take heed of his neighbour, and trust you not in any ^t brother: for every
7 Z brother

^k Read chap. 5. 19.

^l Thus the Lord speaketh.

^m The people wonder that they have so long time looked for succour in vain.

ⁿ The prophet speaketh this.

^o Meaning, that **■** man's help **■** could save them: for in Gilead **■** precious balm, chap. 46. 11. or else deriding the vain confidence of the people, who looked for help **■** their priests, who should have been the physicians **■** of their souls, and dwelt at Gilead, Hof. 6. 8.

^q The prophet sheweth the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them. Which is [■] special note **■** discern the true pastors from the hirelings: read chap. 4. 19.

^r He sheweth, that this were **■** quietness and greater safety for him to dwell among the wild beasts, than among this wicked people, save that God hath enjoined him this **■**.

^s Utterly turned from God.

^t To belye and slander their neighbours.

^u Meaning, that all were corrupt, and **■** could find an honest man.

18 And let them make haste, and let them take up a lamentation for us, that our eyes may cast out tears, and our eyelids gush out of water.

18 And let them make haste, and let them take up a lamentation for us, that our eyes may cast out tears, and our eyelids gush out of water.

19 For a lamentable noise is heard out of Zion, How are we destroyed, and utterly confounded, for we have forsaken the land, and our dwellings have cast us out!

19 For a lamentable noise is heard out of Zion, How are we destroyed, and utterly confounded, for we have forsaken the land, and our dwellings have cast us out!

20 Therefore hear the word of the Lord, O ye women, and let your ears regard the words of his mouth, and teach your daughters to mourn, and every one her neighbour to lament.

20 Therefore hear the word of the Lord, O ye women, and let your ears regard the words of his mouth, and teach your daughters to mourn, and every one her neighbour to lament.

21 For death is come up into our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

21 For death is come up into our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speak, Thus saith the Lord, The carcasses of men shall lie even as the dung upon the field, and as the handful after the mower, and none shall gather them.

22 Speak, Thus saith the Lord, The carcasses of men shall lie even as the dung upon the field, and as the handful after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he understandeth and knoweth me: for I am the Lord, which shew mercy, judgment and righteousness in the earth: for in these things I delight, saith the Lord.

24 But let him that glorieth, glory in this, that he understandeth and knoweth me: for I am the Lord, which shew mercy, judgment and righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the days come, saith the Lord, that I will visit all them which are circumcised, with the uncircumcised:

25 Behold, the days come, saith the Lord, that I will visit all them which are circumcised, with the uncircumcised:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all the utmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all the utmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

C H A P. X.

1 The constellation of the stars are to be feared. 5 The weakness of idols. 6 Of the power of God. 31 Their pastors are become brute beasts.

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1 Thus saith the Lord, Hear ye the word of the Lord that he speaketh unto you, O house of Israel.

1 Thus saith the Lord, Hear ye the word of the Lord that he speaketh unto you, O house of Israel.

2 Thus saith the Lord, Learn not the way of the heathen, and be not afraid for the signs of heaven, though the heathen be afraid of such.

2 Thus saith the Lord, Learn not the way of the heathen, and be not afraid for the signs of heaven, though the heathen be afraid of such.

3 For the customs of the people are vain: for one cutteth a tree out of the forest (which is the work of the hands of the carpenter) with the ax.

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4 And

4 And

* They have so practised deceit, that they cannot forsake it.

* They had rather forsake God than leave their wicked trade.

* With the fire of affliction.

* Signifying, that all the places about Jerusalem should be destroyed.

* Meaning, that they are all without sense and understanding, and that God hath taken his Spirit from them.

* He sheweth, that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

* Read chap. 8. 14.

* Seeing you cannot lament your own sins, call for those foolish women, whom of a superstition you have lament for the dead, that they by their feigned tears may provoke you to some sorrow.

* Although they were weary of us, because of our iniquities, Lev. 18. 23. and 25. 22.

* He denoteth the superstition of the women which made an art of mourning, and taught to weep with feigned tears.

* Signifying, that there is no means to deliver the

wicked from God's judgment, but when they think to be most sure, and most far off, then are they soonest taken.

* Forasmuch as none can save himself by his own labour, or any worldly means, he sheweth that it is in vain to put our trust therein, but that we trust in the Lord, and rejoice in him, who only can deliver us, 1 Cor. 1. 31. 2 Cor. 10. 17.

* These three points are necessary to know aright: his mercy, wherein consisteth our salvation: his judgment, which he executeth continually against the wicked: and his justice, whereby he defendeth and maintaineth the faithful.

* Meaning, both Jews and Gentiles, as in the next verse he sheweth the cause: read chap. 4. 4.

* God forbiddeth his people to give credit or fear the constellations and conjunctions of stars and planets, which have no power of themselves, but are governed by him, and their secret motions and influences are not known to man, and therefore there can be no certain judgment thereof, Deut. 18. 9.

* Meaning, not only in the observation of the stars, but their laws and ceremonies whereby they confirm their idolatry, which is forbidden, Deut. 12. 30.

Bel. Chr. 600. 4 And another decketh it with silver, and with gold: they fasten it with nails, and hammers, that it fall not.

5 The idols stand up as the palm-tree, but speak not, they are borne because they cannot go: fear them not, for they cannot do evil, neither can they do good.

6 There is none like unto thee, O Lord: thou art great, and thy name is great in power.

7 Who would not fear thee, O king of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdoms, there is none like thee.

But altogether they doat, and are foolish: for the stock is a doctrine of vanity.

9 Silver plates are brought from Tarshish, and gold from Uphaz, for the work of the workman, and the hands of the founder: the blue silk, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and everlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say unto them, The gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion.

13 He giveth by his voice the multitude of waters in the heaven, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treasures.

14 Every man is a beast by his own knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name.

The prophets use thus plainly and simply to set forth the vile absurdity of the idolaters, that they might learn to be ashamed of that whereunto their corrupt nature is most subject: read Isa. 44. 12.

He teacheth the people to lift up their eyes to God who hath all power, and therefore ought only to be feared, and herein he sheweth them not only the evil that they ought to eschew, but the good which they ought to follow; Rev. 15. 4.

Because the people thought, that to have images was a means to serve God, and to bring them to the knowledge of him, he sheweth that nothing to displeaseth God, nor bringeth man into glory and ignorance of God: and therefore he calleth them, the doctrine of vanity, the work of errors, ver. 15. and Hab. 2. 18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the books of the lay people.

Whereat they found the best gold: shewing, that they thought nothing so dear for their idols: some read Ophir, 1 Kings 9. 28.

This declareth that all that hath been in this chapter spoken of idols, to the Jews when they should be in Chaldea among the idolaters, and now with this sentence he instructeth them both how to protest their religion against the idolaters, and how to answer them in their shame, which should exhort them to idolatry; and therefore he writeth this sentence in the Chaldeans tongue for memorial, whereas all the rest of his writing is Hebrew.

The more that man thinketh to do any thing well by his own wisdom, and not to God instructeth him, the more doth he prove himself to be a vile beast.

By these words, portion and rod, he signifieth their

17 ¶ Gather up thy wares out of the land, O thou that dwellest in the strong place. Bef. Chr. 600.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Wo is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will bear it.

20 My tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set up my curtains.

21 For the pastors are become beasts, and have not sought the Lord: therefore have they none understanding: and all the flocks of their pastures are scattered.

22 Behold the noise of the bruit is come, and a great commotion out of the north country to make the cities of Judah desolate, and a den of dragons.

23 O Lord, I know that the way of man is not in himself, neither is it in man to walk and to direct his steps.

24 O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing.

25 Pour out thy wrath upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him and consumed him, and have made his habitation desolate.

C H A P. XI.

3 A curse of them that obey not the word of God's covenant. 10 The people of Judah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Jeremiah to pray for them.

THE word that came to Jeremiah from the Lord, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,

3 And say thou unto them, Thus saith the Lord

inheritance: meaning, that God should be all-sufficient for them: and that their felicity consisteth in him alone, and therefore they ought to renounce all other helps and succours, as of idols, &c. Deut. 32. 9. Psalm 10. 15.

The prophet willeth the Jews to prepare themselves to this captivity, shewing, that it was now in hand that they should feel the things whereof he had told them.

It is my just plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themselves toward God:

He sheweth how Jerusalem shall lament.

The governors and ministers.

Read chap. 4. 15.

He speaketh this because that Nebuchadnezzar purposed to have made war against the Moabites and Ammonites, but hearing of Zedekiah's rebellion, he turned his power to go against Jerusalem, Ezek. 21. 21. therefore the prophet saith, that this was the Lord's direction.

Considering that God had revealed unto him the certitude of their captivity, chap. 7. 16. he only prayeth, that he would punish them with mercy, which Isaiah calleth in measure, chap. 27. 8. measuring his rods by their infirmity, 1 Cor. 10. 13. for here by judgments is meant not only the punishment, but also the merciful moderation of the same, as chap. 30. 11.

Forasmuch as God can not only be known and glorified by his mercy that he useth toward his church, but also by his justice in punishing his enemies, he prayeth that his glory may fully appear both in the one and the other, Psalm 79. 6.

608. **Beh. Chr.** Lord God of Israel, ^c Cursed be the man that obeyeth not the words of this covenant,

^d Which I commanded unto your fathers, when I brought them out of the land of Egypt from the iron furnace, saying, Obey my voice, and do according to all these things which I commanded you: so shall ye be my people, and I will be your God,

^e That I may confirm the oath that I have sworn unto your fathers, to give them a land which floweth with milk and honey, as *appeareth* this day. Then answered ^f I, and said, So be it, O Lord.

^g Then the Lord said unto me, Cry all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

^h For I have protested unto your fathers, when I brought them up out of the land of Egypt unto this day, ⁱ rising early, and protesting, saying, Obey my voice.

^j Nevertheless they would not obey, nor incline their ear: but every one walked in the stubbornness of his wicked ^k heart: therefore I will bring upon them all the ^l words of this covenant, which I commanded them to do, but they did it not.

^m And the Lord said unto me, A ⁿ conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

^o They are turned back to the iniquities of their forefathers, which refused to hear my words: and they went after other gods to serve them: thus the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

^p Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they cry unto me, ^q I will not hear them.

^r Then shall the cities of Judah, and the inhabitants of Jerusalem, go, and cry unto the gods unto whom they offer incense, but they shall not be able to help them in time of their trouble.

^s For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars of confusion, *even* altars to burn incense unto Baal.

^t Therefore thou shalt not pray ^u for this people, neither lift up a cry or prayer for them: for when they cry unto me in their trouble, I will not hear them.

^c He calleth the Jews to the consideration of God's mercies, who freely chose them, made a covenant of eternal felicity with them, and how he ever performed it on his behalf, and how they ever shewed themselves rebellious and ingrate toward him, and broke it *in* their part, and so are subject to the curse of the law, Deut. 27. 26.

^d Thus he speaketh in the person of the people, which agreed to the covenant.

^e Read chap. 7. 13.

^f According to his own fancy, and not as my word appointed him.

^g Meaning, the menaces and curses contained in the law, Lev. 26. 14. Deut. 28. 16.

^h That is, a general consent *in* rebel against me.

ⁱ Because they will not pray with true faith and repentance, but for the smart and grief which they feel, Prov. 1. 28.

^j Read chap. 2. 28.

^k Read chap. 7. 26. and 14. 11.

^l My people of Israel whom *in* have hitherto so greatly loved.

^m Meaning, that they offer not in the temple *in* God, but upon the altar of Baal and the idols, and so rejoiced *in*

Beh. Chr. 608. 15 What should my ⁿ beloved tarry in mine house, seeing they have committed abomination with many? and the holy flesh ^o goeth away from thee: yet when thou doest evil, thou rejoicest.

16 The Lord called my name, A green olive-tree, fair, and of goodly fruit: but with ^p noise and great tumult he hath set fire upon it, and the branches of it are broken.

17 For the Lord of hosts that planted thee, hath pronounced a plague against thee, for the wickedness of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the Lord hath taught me, and I know it, *even* then thou shewedst me ^q their practices.

19 But I was like a lamb, or ^r bullock, that is brought to the slaughter, and I knew not that they had devised thus against me, saying, Let us ^s destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory.

20 But O Lord of hosts, that judgest righteously, and triest the reins and the heart, let me see thy ^t vengeance on them: for unto thee have I opened my cause.

21 The Lord therefore speaketh thus of the men of ^u Anathoth, (that seek thy life, and say, ^v Prophesy not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hosts, Behold, I will visit them: the young men shall die by the sword: their sons and their daughters shall die by famine.

23 And none of them shall remain: for I will bring ^w plague upon the men of Anathoth, *even* the year of their visitation.

C H A P. XII.

I The prophet marvelleth at the prosperity of the wicked, although he confesseth God to be righteous. 7 The Jews are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threateneth destruction unto the nations that troubled Judah.

O LORD, if I dispute with thee, thou art ^x righteous: yet let me talk with thee of thy judgments: wherefore doth the way of the wicked ^y prosper? why are all they in wealth that rebelliously transgress?

2 Thou

their wickedness.

^z Of the Babylonians and Chaldeans.

^{aa} Which went about privily to conspire my death.

^{ab} Let *in* destroy the prophet and his doctrine. Some read, Let us corrupt his meat with wood, meaning poison.

^{ac} Thus he spake not for hatred, but being moved with the Spirit of God, he desireth the advancement of God's glory, and the verifying of his word, which is by the destruction of his enemies.

^{ad} To wit, both the priests and the rest of the people: for this town *in* the priests, and they dwelt in it: read ch. 1. 1.

^{ae} Not that they could not abide to hear God named: (for herein they would shew themselves most holy) but because they could not abide to be sharply reprov'd, and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Micah 2. 11. and not *in* hear vice condemned, Amos 7. 12.

^{af} The prophet confesseth God to be just in all his doings, although *in* be not able *in* give *in* reason of all his acts.

^{ag} This question hath been always *in* great temptation *in* the godly, *in* see the wicked enemies of God in prosperity, and his dear children in adversity, as Job 21. 7. Psalm 37. 1. & 73. 3. Hab. 1. 3.

Bef. Chr. 2 Thou hast planted them, and they have taken root: they grow, and bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds, because they said, ² He will not see our last end.

5 If thou hast run with ^a footmen, and they have wearied thee, then how canst thou match thyself with horses? and if thou thoughtest thyself in ^a peaceable land, what wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt unfaithfully with thee, and they have cried out altogether upon thee: but believe them not, though they speak fair to thee.

7 I have forsaken ^b mine house: I have left mine heritage: I have given the dearly beloved of my soul into the hands of her enemies.

^a Mine heritage is unto me as a ^c lion in the forest: it crieth out against me, therefore have I hated it.

9 Shall mine heritage be unto me ^a ^a bird ^a of divers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eat her?

10 Many pastors have destroyed my ^a vineyard, and trodden my portion under foot: of my pleasant portion they have made a desolate wilderness.

11 They have laid it waste, and it, being waste, mourneth unto me: and the whole land lieth waste, because no man setteth his mind on ^d it.

12 The destroyers are come upon all the high places in the wilderness: for the sword of the Lord shall devour from the one end of the land even to the *other* end of the land: no flesh shall have peace.

13 ^a They have sown wheat, and reaped thorns: they were ^b sick, and had no profit: and they were ashamed of ^c your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine evil ^k neighbours, that touch the inheritance, which

^a They profess God in mouth, but deny in him in heart, which is here ^a by the reins, Isa. 29. 13. Matt. 15. 8.

^y The Hebrew word is, Sanctify them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for ^a while giveth prosperity, that afterward they should the more feel his heavy judgment when they lack their riches, which were ^a sign of his mercy.

^z Abusing God's lenity and his promises, they flattered themselves as though God would ever be merciful, and utterly destroy them: therefore they hardened themselves in sin, till ^a length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God.

^a Some think that God reproveth Jeremiah, in that that he would reason with him, saying, that if he ^a not able to match with men, that he were far unable ^a dispute with God. Others by the footmen, mean them of Anathoth: and by the horiemen, them of Jerusalem, which should trouble the prophet worse than his own countrymen did.

^b God willeth the prophet ^a denounce his judgments against Jerusalem, notwithstanding that they shall both by threatenings and flatteries labour ^a put him ^a silence.

^c Ever ramping and raging against ^a and my prophets.

^d Instead of bearing my livery, and wearing only my colours, they have change and diversity of colours of their idols and superstitions: therefore their enemies, as thick

I have caused my people Israel ^a inherit, Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And after that I have plucked them out, I will return, and have compassion on them, and will bring again every man to his heritage, and every man to his land.

16 And if they will learn the ^a ways of my people, to swear by my name, (^a The Lord liveth, ^a they taught my people to swear by Baal) then shall they be built ^a in the midst of my people.

17 But if they will not obey, then will I utterly pluck up and destroy that nation, saith the Lord.

C H A P. XIII.

The destruction of the Jews is prefigured. 11 Why Israel was received to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THUS saith the Lord unto me, Go, and buy thee ^a linen girdle, and put it upon thy loins, and put it not in water.

2 So I bought the girdle according to the commandment of the Lord, and put it upon my loins.

3 And the word of the Lord came unto me the second time, saying,

4 Take the girdle that thou hast bought, which is upon thy loins, and arise, go toward ^a Perath, and hide it there in the cleft of the rock.

5 So I went and hid it by ^a Perath, ^a the Lord had commanded me.

6 And after many days the Lord said unto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and took the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Judah, and the great pride of Jerusalem.

10 This wicked people have refused to hear my word, and walk after the stubbornness of their own heart, and walk after other gods to

8 A

serve

as the fowls of the air, shall come about them to destroy them.

^c He prophesieth of the destruction of Jerusalem by the captains of Nebuchadnezzar, whom he calleth pastors.

^d Because ^a regardeth my word, ^a the plagues that I have sent upon the land.

^a To wit, the prophets.

^b They lamented the sins of the people.

ⁱ For instead of amendment, you grow worse and worse, as God's plagues testified.

^k Meaning, the wicked enemies of his church which blasphemed his name, and whom he would punish after that he hath delivered his people.

^l After that I have punished the Gentiles, I will have mercy upon them.

^m The true doctrine and manner to serve God.

ⁿ Read chap. 4. 2.

^o They shall be of the number of the faithful, and have a place in my church.

^p Because this river Perath, ^a Euphrates, was far from Jerusalem, it is evident, that this was ^a vision, whereby was signified that the Jews should pass over Euphrates ^a be captives in Babylon, and there, for length of time, should seem to be rotten, although they were joined ^a the Lord before, ^a girdle about a man.

602. *Beif. Car.* serve them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaveth to the loins of a man, so have I tied to me the whole house of Israel, and the whole house of Judah, saith the Lord, that they may be my people: that they might have a name and praise, and glory, but they would not hear.

12 Therefore thou shalt say unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon the throne of David, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not spare, I will not pity, nor have compassion, but destroy them.

15 Hear and give ear, be not proud: for the Lord hath spoken it.

16 Give glory to the Lord your God, before he bring^a darkness, and or ever your feet stumble in the dark mountains, and while you look for^b light, he turn it into the shadow of death, and make it as darkness.

17 But if ye will not hear this, my soul shall weep in secret for your pride, and mine eye shall weep and drop down tears, because the Lord's flock is carried away captive.

18 Say unto the^c king, and to the queen, Humble yourselves, sit down, for the crown of your glory shall come down from your heads.

19 The cities of^d the South shall be shut up, and no man shall open them: all Judah shall be carried away captive: it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the North: where is the^e flock that was given thee, even the beautiful flock?

21 What wilt thou say, when he shall visit thee? (for thou hast^f taught them to be captains and as chief over thee) shall not sorrow take thee as a woman in travail?

22 And if thou say in thine heart, Wherefore come these things upon me? For the multitude of thine iniquities are thy skirts^g discovered, and thy heels made bare.

23 Can the black-moor change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do evil.

^a Every one of you shall be filled with spiritual drunkenness, and be without all knowledge to seek how to help yourselves.

^b It shall be as easy for me to destroy the greatest and the strongest, as it is for a man to break earthen bottles.

^c That is, affliction and misery by the Babylonians, Isa. 8. 22.

^d Meaning, for help and support of the Egyptians.

^e You shall surely be led away captive, and I, according to mine affection toward you, shall weep and lament for your stubbornness.

^f For Jehoiachin and his mother rendered themselves by Jeremiah's counsel to the king of Babylon, Kings 24. 12.

^g That is, of Judah, which lieth southward from Babylon.

^h He asketh the king, where his people is become?

ⁱ By seeking to strangers for help, thou hast made them faithful to fight against thee.

^j Thy cloak of hypocrisy shall be pulled off, and thy shame seen.

24 Therefore will I scatter them, as the stubble that is taken away with the south wind.

25 This is my portion, and the part of thy measures from me, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore I have also discovered thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the filthiness of thy whoredom on the hills in the fields, and thine abominations. Wo unto thee, O Jerusalem: wilt thou not be made clean? when shall it once be?

C H A P. XIV.

1 Of the dearth that should come. 7 The prayer of the people asking mercy of the Lord. 10 The unfaithful people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THE word of the Lord that came unto Jeremiah, concerning the^a dearth.

2 Judah hath mourned, and the gates thereof are desolate, they have been^b brought to heaviness unto the ground, and the cry of Jerusalem goeth up.

3 And their nobles have sent their inferiors to the water, who came to the wells and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no rain in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hind also calved in the field, and forsook^c it, because there was no grass.

6 And the wild asses did stand in the high places, and drew in their wind like dragons, their eyes did fail because there was no grass.

7 O Lord, though our iniquities testify against us, deal with us according to thy name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarry for night?

9 Why art thou as a man astonished, and as a strong man that cannot help? yet thou, O Lord, art in the midst of us, and thy name is called upon us: forsake us not.

10 Thus saith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath

^a As thine iniquities have been manifested to all the world: so shall thy shame and punishment.

^b He compareth idolaters as horses inflamed after mares.

^c There is no place so high nor low, wherein the marks and signs of thine idolatry appear not.

^d Which came for lack of rain, as ver. 4.

^e The word signifieth to be made black, and so is here taken for extreme sorrow.

^f To wit, with ashes, in token of sorrow.

^g Meaning, that the brute beasts for drought were compelled to forsake their young contrary to nature, and to go seek water which they could not find.

^h Which are so hot of nature, that they cannot be cooled with drinking of water, but still gape for the air to refresh them.

ⁱ He sheweth the only way to remedy God's plagues, which is by unfeigned confession of our sins, and returning him by repentance.

^j That taketh no care for us.

^k As one that hath strength to help, and yet is afraid to put to his hand.

601. *Def. Chr.* no delight in them: *but* he will now remember their iniquity, and visit their sins.

11 Then said the Lord unto me, "Thou shalt not pray to do this people good.

12 When they fast, I will not hear their cry: and when they offer burnt-offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, Behold, the prophets say unto them, Ye shall not see the sword, neither shall famine come upon you, but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophesy lyes in my name: * I have not sent them, neither did I command them, neither spake I unto them, *but* they prophesy unto you ■ false vision, and divination, and vanity, and deceitfulness of their own heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesy in my name, whom I have not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesy, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and there shall be none to bury them, *both* they and their wives, and their sons, and their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them, Let mine eyes drop down ^p tears night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, *and* with a sore grievous plague.

18 For if I go into the field, behold the slain with the sword: and if I enter into the city, behold them that are sick for hunger also: moreover, the prophet also and the priest go a wandering ^a into a land that they know not.

19 Hast thou utterly rejected ^r Judah, or hath thy soul abhorred Zion? why hast thou smitten us, that we cannot be healed? We looked for peace, and there is no good: and for the time of health, and behold trouble.

20 We ^a acknowledge, O Lord, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor *us*: for thy name's sake cast not down the throne of thy glory: remember *and* break not thy covenant with us.

22 Are there any among the ^b vanities of the Gentiles, that can give rain? or can the heavens give showers? is it not thou, O Lord our God?

■ Read chap. 7. 16. and 11. 14.

° He pitieth the people, and accuseth the false prophets which deceived them: but the Lord answered, that both the prophets which deceived, and the people which suffered themselves to be seduced, shall perish, chap. 23. 15. and 27. 8, 9. and 29. 8.

° The false prophets promised peace and assurance, but Jeremiah calleth to tears and repentance for their affliction, which is at hand, ■ chap. 9. 1. Lament. 1. 16. and 2. 18.

■ Both high and low shall be led captives into Babylon.

■ Though the prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet he was assured that for his promise sake he would have still ■ church, for the which he prayeth.

° He teacheth the church ■ form of prayer, to humble themselves to God by true repentance, which is the only means to avoid this famine which was the beginning of God's plagues.

■ Meaning, their idols: read chap 10. 15.

■ Meaning, that if there were any man living moved with so great zeal toward the people, ■ were these two, yet

therefore we will wait upon thee: for thou hast *Def. Chr.* made all these things. 601.

C H A P. XV.

■ *The Lord would bear no prayer for the Jews: 3 But threateneth to destroy them with sore plagues.*

THEN said the Lord unto me, "Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast *them* out of my sight, and let them depart.

2 And if they say unto thee, Whither shall we depart? then tell them, Thus saith the Lord, * ^z Such as are appointed to death, unto death: and ⁹ such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the Lord, the sword to slay, and the ^w dogs to tear in pieces, and the fowls of the heaven and the beasts of the earth to devour and to destroy.

4 I will ^{*} scatter them also in all kingdoms of the earth, ^v because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 Who then shall have pity upon thee, O Jerusalem? or who shall be sorry for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, *and* gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am ^z weary with repenting.

7 And I will scatter them with the fan ^a in the gates of the earth: I have wasted *and* destroyed my people, yet they would not return from their ways.

8 Their widows are ^b increased by me above the sand of the sea: I have brought upon them, *and* against the [†] assembly of the young men, ^a a destroyer at noon day: I have caused *him* to fall upon them, *and* the city suddenly, and [†] speedily.

9 She that hath borne ^c seven, hath been made weak: her heart hath failed: the sun hath failed ^d her whilst it was day, she hath been confounded and ashamed, and the residue of them will I deliver unto the sword before their enemies, saith the Lord.

10 ¶ ^e Wo is me, my mother, that thou hast borne me, ■ contentious man, and a man that striveth with the whole earth: I have neither ^f lent on usury, nor men have lent unto ^g me usury: yet every one doth curse me.

11 The

that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.

^w The dogs, birds, and beasts should devour them that were slain.

^x The word signifieth to run to and fro for fear and unquietness of conscience, ■ did Cain.

^y Not that the people ■ punished for the king's sin only, but for their ■ sins also, because they consented ■ his wickedness, 2 Kings 21. 9.

^z That is, I will not call back my plagues, or spare thee any more.

■ Meaning, the cities.

^b Because I had slain their husbands.

■ She that had many, lost all her children.

^d She ■ destroyed in the midst of her prosperity.

^e These are the prophet's words, complaining of the obstinacy of the people, and that he was reserved ■ so wicked a time: wherein also he sheweth, what is the condition of God's ministers, to wit, to have all the world against them, though they give ■ occasion.

^f Which is ■ occasion of contention and hatred.

11 The Lord said, ⁸ Surely thy remnant shall have wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the ⁹ iron break the iron, and the brass *that cometh* from the North?

13 Thy substance and thy treasures will I give to be spoiled without [†] gain, and that for all thy sins, even in all thy borders.

14 And I will make thee to go with thine enemies, into [‡] land that thou knowest not: for a fire is kindled in mine anger, *which* shall burn you.

15 O Lord, thou knowest, remember me, and visit me, and revenge me of my [‡] persecutors: take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke.

16 Thy words were found *by me*, and I did [‡] eat them, and thy word was unto me the joy and rejoicing of mine heart: for thy name is called upon me, O Lord God of hosts.

17 I sat not in the assembly of the mockers, neither did I rejoice, but sat alone [‡] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heaviness continual? and my plague desperate *and* cannot be healed? *why* art thou unto [‡] me [‡] a liar, *and as* waters that fail?

19 Therefore thus saith the Lord, If thou [‡] return, then will I bring thee again, *and* thou shalt stand before me: and if thou take away the [‡] precious from the vile, thou shalt be [‡] according to my word: let them return [‡] unto thee, but return not thou unto them.

20 And I will make thee unto this people [‡] strong brazen wall, and they shall fight against thee, but they shall not [‡] prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the tyrants.

C H A P. XVI.

2 *The Lord forbidding Jeremiah to marry, sheweth him what should be the afflictions upon Judah. 13 The captivity of Babylon. 15 Their deliverance. 19 The calling of the Gentiles.*

THE word of the Lord came also unto me, saying,

⁸ In this perplexity, the Lord comforted me, and said, that my last days should be quiet: and by the enemy, he meaneth here Nebuzaradan, the captain of Nebuchadnezzar, who gave Jeremiah the choice, either to remain in his country, or [‡] go whither he would: or by the enemy, he meaneth the Jews which should afterward know Jeremiah's fidelity, and therefore favour him.

⁹ As for the people, though they seemed strong [‡] iron, yet should they not be able [‡] resist the hard iron of Babylon, but should be led captives.

[‡] He speaketh not this for desire of revenge, but wishing that God would deliver his church of them whom he knew [‡] be hardened and incorrigible.

[‡] I received them with [‡] great joy [‡] he that is famished eateth meat.

[‡] I had nothing [‡] do with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they seek tokens of God's anger.

[‡] And hast not assisted [‡] according to thy promise? wherein appeareth, that in the saints of God is imperfection of faith, which through impatience is oft-times assailed, as chap. 20. 7.

2 Thou shalt not take [‡] thee [‡] wife, nor have sons nor daughters in this place.

3 For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They shall die of deaths *and* diseases: they shall not be lamented, neither shall they be buried, *but* they shall be as dung upon the earth, and they shall be consumed by the sword, and by famine, and their carcases shall be meat for the fowls of the heaven, and for the beasts of the earth.

5 For thus saith the Lord, [‡] Enter not into the house of mourning, neither go to lament, nor be moved for them: for I have taken my peace from this people, saith the Lord, *even* mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, [‡] nor cut themselves, nor make themselves bald for them.

7 They shall not stretch out *the hands* for them in the morning to comfort them for the dead, neither shall they give them the [‡] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, even in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

10 And when thou shalt shew this people all these words, and they shall say unto thee, [‡] Wherefore hath the Lord pronounced all this great plague against us? or what is [‡] our iniquity? and what is our sin that we have committed against the Lord our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and worshipped them, and have forsaken me, and have not kept my law:

12 ([‡] And ye have done worse than your fathers: for behold, you walk every one after the stubbornness of his wicked heart, and will not hear me:)

13 Therefore will I drive you out of this land,

[‡] If thou forget those carnal considerations, and faithfully execute thy charge.

[‡] That is, seek [‡] win the good from the bad.

[‡] To wit, as my mouth hath pronounced, chap. 1. 18. and as here followeth, ver. 20.

[‡] Conform not thyself to their wickedness, but let them follow thy godly example.

[‡] I will [‡] thee with [‡] invincible strength and constancy, [‡] that all the powers of the world shall not overcome thee.

[‡] Meaning, that the affliction should be so horrible in Jerusalem, that wife and children should but increase his sorrow.

[‡] Signifying, that the affliction should be so great, that one should [‡] have leisure to comfort another.

[‡] That is, should [‡] rend their cloaths in sign of mourning.

[‡] For in these great extremities, all consolation and comfort shall be in vain.

[‡] Because the wicked are always rebellious, and dissemble their [‡] sins, and murmur against God's judgments, [‡] though he had no just cause to punish them, he sheweth him what to answer.

Bef. Chr. 601. land, into ■ land that ye know not, *neither* you, nor your fathers, and there shall ye serve other gods day and night: for I will shew you no grace.

• Ch. 23: 7. 14 ■ Behold therefore, saith the Lord, the days come that it shall no more be said, The Lord liveth, which brought up the children of Israel out of the land of Egypt:

15 But, the Lord liveth, that brought up the children of Israel ^v from the land of the North, and from all the lands where he had scattered them, and I will bring them again into the land that I gave unto their fathers.

16 Behold, saith the Lord, I will send out many ^z fishers, and they shall fish them: and after will I send out many hunters, and they shall hunt them from every mountain, and from every hill, and out of the caves of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double, because they have defiled my land, *and* have filled mine inheritance with their [■] filthy carrions and their abominations.

19 O Lord, *thou art* my ^b force, and my strength, and my refuge, in the day of affliction: the Gentiles shall come unto thee from the ends of the world, and shall say, Surely our fathers have ^c inherited lyes, and vanity, wherein there was no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Behold, therefore, I will this once ^d teach them: I will shew them mine hand and my power, and they shall know that my name is the Lord.

C H A P. XVII.

1 *The forwardness of the Jews.* 5 *Cursed be those that put their confidence in man.* 9 *Man's heart is wicked.* 10 *God is the searcher of the heart.* 13 *The living waters are forsaken.* 21 *The right keeping of the sabbath commended.*

THE sin of Judah is ^e written with a pen of iron, *and* with the point of a diamond, *and* graven upon the ^f table of their heart, and upon the horns of your ^g altars.

^v Signifying, the benefit of their deliverance out of Babylon should be so great, that it should abolish the remembrance of their deliverance from Egypt: but he hath here chiefly respect to the spiritual deliverance under Christ.

^z By the fishers and hunters are meant the Babylonians and Chaldeans: who should destroy them in such sort, that if they escaped the one, the other should take them.

[■] That is, their sons and daughters, which they offered to Moloch.

^b He wondereth at the great mercy of God in this deliverance, which shall not only extend to the Jews, but also to the Gentiles.

^c Our fathers were most vile idolaters: therefore it cometh only of God's mercy, that he performeth his promise, and hath not utterly cast us off.

^d They shall once again feel my power and mercy for their deliverance, that they may learn to worship me.

^e The remembrance of their contempt of God cannot pass, albeit for ■ time he defer the punishment: for it shall be manifest to men and angels.

^f Instead of the law of God, they have written idolatry, and all abominations in their heart.

^g Your sins appear in all the altars that you have erected to idols.

[■] Some read, so that their children remember their altars; that is, follow their fathers wickedness.

[■] Zion that was my mountain, shall now be left ■ a

■ They remember their altars as their children, with their groves by the green trees upon the high hills.

3 ⁱ O my mountain in the field, I will give thy substance, *and* all thy treasures to be spoiled, for the sin of thy high places throughout all thy borders.

4 And thou shalt rest, ^k and in thee *shall be a rest* from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the Lord, ^l Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when *any* good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

■ For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, and shall not feel when the heat cometh, but her leaf shall be green, and shall not care for the year of drought, neither shall cease from yielding fruit.

9. The ⁿ heart is deceitful, and wicked above all things, who can know it?

10 I the Lord search the heart, *and* try the reins, even to give every man according to his ways, *and* according to the fruit of his works.

11 ^o As the partridge gathereth *the young* which she hath not brought forth: so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 As a glorious throne ^p exalted from the beginning, so is the place of our sanctuary.

13 O Lord, the hope of Israel, all that forsake thee shall be confounded: they that depart from thee shall be written ^q in the earth, because they have forsaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I shall be whole: save me, and I shall be saved: for thou art my praise.

8 B

15 Be-

waste field.

^k Because thou wouldest not give the land rest at such times, days and years, as I appointed, thou shalt hereafter be carried away, and it shall rest for lack of labourers.

^l The Jews were given to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the mean season did not depend on God, and therefore he denounceth God's plagues against them, shewing that they prefer corruptible ■ to God, who is immortal, Isa. 2. 22. and 48. 6, 7.

^m Read Psalm 1. 3.

ⁿ Because the wicked have ever some excuse to defend their doings, he sheweth, that their own lewd imaginations deceive them, and bring them to these inconveniences: but God will examine their deeds by the malice of their hearts, 1 Sam. 16. 7. 1 Chron. 28. 9. Psalm 7. 10. chap. 11. 20. and 20. 12. Rev. 2. 23.

^o As the partridge, by calling, gathereth others which forsake her, when they see that she is not their dam: so the covetous man is forsaken of his riches, because he cometh by them falsely.

^p Shewing, that the godly ought to glory in nothing, but in God: who doth exalt his, and hath left a sign of his favour in his temple.

^q Their names shall not be registered in the book of life,

[■] He desireth God to preserve him, that he fall not into temptation, considering the great contempt of God's word, and the multitude that fall from God.

Beh. Chr. 15 Behold, * they say unto me, Where is the
201. word of the Lord? let it come now.

16 But I have not thrust in myself for a pastor after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips was *right* before thee.

17 Be not terrible unto me: thou art mine hope in the day of adversity.

18 Let them be confounded that persecute me; but let not me be confounded: let them be afraid, but let not me be afraid: bring upon them the adversity, * and destroy them with double destruction.

19 Thus hath the Lord said unto me, Go and stand in the * gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem,

20 And say unto them, Hear the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by their gates:

21 Thus saith the Lord, Take heed to your souls, and bear no burden in the * sabbath-day, nor bring it in by the gates of Jerusalem:

22 Neither carry forth burdens out of your houses in the sabbath-day: neither do ye any work, but sanctify the sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their ears, but made their necks stiff, and would not hear, nor receive correction.

24 Nevertheless, if ye will hear me, saith the Lord, and bear no burden through the gates of the city, in the sabbath-day, but sanctify the sabbath-day, so that ye do no work therein,

* Cl. 22. 4. 25 Then shall the kings and the princes enter in at the gates of this city, and shall sit * upon the throne of David, and shall ride upon chariots, and upon horses, *both* they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, which shall bring burnt-offerings, and sacrifices, and meat-offerings, and incense, *and* shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not hear me to sanctify the sabbath-day, and not to bear a burden, nor to go through the gates of Jerusalem in the sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

The wicked say, that my prophecy shall not come to pass, because thou deservest the time of thy vengeance.

I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come **in** pass, and that I speak not of any worldly affection.

Howsoever the wicked deal rigorously with me, yet let me find comfort in thee.

Read chap. 11. 20.

Whereat thy doctrine may be best understood both of high and low.

By naming the sabbath day, he comprehendeth the thing that is hereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest: read Exod. 20. 1. and by the breaking of this commandment, he maketh them transgressors of the whole law, forasmuch as the first and second table are contained herein.

As the potter has the power over the clay to make what he will, or to break them when he hath made them:

C H A P. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word.

18 The conspiracy of the Jews against Jeremiah.

19 His prayer against his adversaries.

THE word which came to Jeremiah from the Lord, saying,

2 Arise, and go down into the potter's house, and there shall I shew thee my words.

3 Then I went down to the potter's house, and behold, he wrought **in** work on the wheels.

4 And the vessel that he made * of clay, was broken in the hand of the potter: so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came unto me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the Lord: behold, as the clay is in the potter's hand, so are you in mine hand, O house of Israel.

7 I will speak suddenly against **in** nation or against a kingdom to pluck it up, and to root it out, and to destroy it:

8 But if this nation, against whom I have pronounced, turn from their wickedness, I will * repent of the plague that I thought to bring upon them.

9 And I will speak suddenly concerning a nation, and concerning **in** kingdom, to build it, and to plant it:

10 But if it do evil in my sight, and hear not my voice, I will repent of the good that I thought to do for them.

11 Speak thou now therefore unto the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: return you therefore every one from his evil way, and make your ways and your works good.

12 But they said * desperately, Surely we will walk after our own imaginations, and do every man *after* the stubbornness of his wicked heart.

13 Therefore thus saith the Lord, Ask now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, *which cometh* from the rock of the field? * or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people have forgotten me, *and* have burnt incense to vanity, and *their prophets* have

so have I power over you, to do with you as seemeth good to me, Isa. 45. 9. Rom. 9. 20, 21.

b When the scripture attributeth repentance unto God, it is not that he doth contrary **in** that which he hath ordained in his secret counsel: but when he threateneth, it is a calling to repentance; and when he giveth man grace to repent, the threatening (which ever containeth **in** condition in it) taketh no place: and this the scripture calleth repentance in God, because it so appeareth to man's judgment.

in As men that had no remorse, but were altogether bent to rebellion, and to their own self-will.

in As no man that hath thirst refuseth fresh conduit waters which he hath **in** home, to go and seek waters abroad to quench his thirst: so they ought not to seek for help and succour of strangers, and leave God, who was present with them.

601. ^{Ref. Chr.} have caused them to stumble in their ways ^{from} the^e ancient ways, to walk in the paths *and* way that is not trodden,

16 To make their land desolate, *and* ■ perpetual derision, *so that* every one that passeth thereby shall be astonished, and wag his head :

17 I will scatter them with ■ east wind before the enemy : I will shew them the back^f and not the face in the day of their destruction,

18 Then said they, Come, and let us imagine some device against Jeremiah : for the law ■ shall not perish from the priest, nor counsel from the wise, nor the word from the prophet : come, and let us smite him with the^h tongue, and let us not give heed to any of his words.

19 Hearken unto me, O Lord, and hear the voice of them that contend with me.

20 Shall evil be recompensed for good ? for they have digged ■ pit for my soul : remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore, ¹ deliver up their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widows : and let their husbands be put to death, *and* let their young men be slain by the sword in the battle.

22 Let the cry be heard from their houses, when thou shalt bring an host suddenly upon them : for they have digged ■ pit to take me, and hid snares for my feet.

23 Yet, Lord, thou knowest all their counsel against me *tendeth* to death : forgive not their iniquity, neither put out their sin from thy sight, but let them be overthrown before thee : deal *thus* with them in the time of thine anger.

C H A P. XIX.

He prophesieth the destruction of Jerusalem for the contempt and despising of the word of God.

THUS saith the Lord, Go and buy ■ earthen bottle of a potter, *and take* of the ancients of the people, and of the ancients of the priests,

† Or, gate of the sun.

2 And go forth into the valley of Benhinnom, which is by the entry of the † East-gate : and thou shalt preach there the words that I shall tell thee :

3 And shalt say, Hear ye the word of the Lord, O^k kings of Judah, and inhabitants of Jerusalem, Thus saith the^o Lord of hosts, the God of Israel, Behold, I will bring a plague upon this place, the which, whosoever heareth, his ears shall ¹ tingle.

4 Because they have forsaken me, and profaned this place, and have burnt incense in it unto other gods, whom *neither* they nor their

■ That is, the way of truth, which God had taught by his law : read chap. 6. 16.

† ■ will shew mine anger, and not my favour toward them.

■ This argument the wicked have ever used against the servants of God. The church cannot err : we ■ the church, and therefore whosoever speaketh against us, they ought to die, 1 Kings 22. 24. chap. 7. 4. and 20. 2. Mal. 2. 4. and thus the false church persecuteth the true church, which standeth not in outward pomp, and in multitude, but is known by the graces of the Holy Ghost.

■ Let us slander him, and accuse him : for we shall be believed.

† Seeing the obstinate malice of the adversaries, which grew daily more and more, the prophet, being moved with God's Spirit, without any carnal affection, prayeth for their destruction, because he knew that it should tend to

fathers have known, nor the kings of Judah, ^{Ref. Chr.} (they have filled this place also with the blood ^{605.} of innocents,

5 And they have built the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which^m I commanded not nor spake it, neither came it into my mind)

6 Therefore behold, the day^e come, saith the Lord, that this place shall no more be calledⁿ Tophet, nor the valley of Benhinnom, but the valley of slaughter.

7 And I will bring the counsel of Judah and Jerusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their lives : and their carcases will I give to be meat for the fowls of the heaven, and to the beasts of the field.

8 * And I will make this city desolate and an ^{• Ch. 18. 16.} hissing, *so that* every one that passeth thereby ^{and 49. 13.} shall be astonished and hiss, because of all the ^{and 50. 13.} plagues thereof.

9 * And I will feed them with the flesh of ^{• Deut. 28.} their sons, and with the flesh of their daugh- ^{53.} ters, and every one shall eat the flesh of his ^{Lament. 4.} friend in the siege and straitness, wherewith ^{10.} their enemies that seek their lives, shall hold them strait.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people and this city, ■ one breaketh ■^o potter's vessel, that cannot be made whole again, and they shall bury *them* in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and I will make this city like Tophet.

13 For the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all theⁿ houses upon whose¹ roofs they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, where the Lord had sent him to prophesy, and he stood in the court of the Lord's house, and said to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the plagues that I have pronounced against it, because they have hardened their necks, and would not hear my words.

CHAP.

God's glory, and profit of his church.

^k By the kings, here and in other places, are meant counsellors and governors of the people, which he calleth the ancients, ver. 1.

¹ Read of this phrase, 1 Sam. 3. 11.

^m Whereby is declared, that whatsoever is not commanded by God's word, touching his service, is against his word.

ⁿ Read chap. 7. 31. and 2 Kings 23. 10. Isa. 30. 33.

^o This visible sign ■■ to confirm them touching the assurance of this plague, which the Lord threatened by his prophet.

^p He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch ■ they polluted their ■■ houses therewith, as we see yet among the Papists.

¹ Read Deut. 22. 8.

Bef. Chr.
605.

C H A P. XX.

2 *Jeremiah is smitten and cast into prison for preaching of the word of God.* 3 *He prophesieth the captivity of Babylon.* 7 *He complaineth that he was a mocking stock for the word of God.* 9 *He is compelled by the Spirit to preach the Word.*

WHEN Pashur, son of Immer, the priest, which was appointed governor in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

3 And on the morning Pashur brought Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but † Magor-missabid.

† O, fear
round about.

4 For thus saith the Lord, Behold, I will make thee to be a terror to thyself, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the king of Babel, and he shall carry them captive into Babel, and shall slay them with the sword.

5 Moreover, I will deliver all the substance of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah, will I give into the hands of their enemies, which shall spoil them, and take them away, and carry them to Babel.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lyes.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger than I, and hast prevailed: I am in derision daily: every one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproach unto me, and in derision daily.

9 Then I said, I will not make mention of him, nor speak any more of his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the railing of many, and fear on every side. ^a Declare, said they, and we will declare it: all my familiars watched for my halting, saying, It may be that he is deceived: so we shall prevail against him, and we shall execute our vengeance upon him.

11 ^b But the Lord is with me like ^c mighty

^a Thus we see that the thing which neither the king, nor the princes, nor the people, durst enterprise against the prophet of God, this priest, as ^c chief instrument of Satan, first attempted: read chap. 18. 18.

^b Which have suffered themselves to be abused by thy false prophecies.

^c Herein appeareth the impatiency which often-times overcometh the servants of God, when they see not their labours to profit, and also feel their own weakness: read chap. 15. 18.

^d Thou didst thrust ^e forth ^f this work against my will.

^e He sheweth, that he did his office in that he reproved the people of their vices, and threatened them with God's judgments: but because he was derided and persecuted for this, he was discouraged and thought to have ceased to preach, save that God's Spirit did force him thereunto.

^f Thus the enemies conferred together, to know what

giant: therefore my persecutors shall be overthrown, and shall not prevail, and shall be greatly confounded: for they have done unwisely, and their everlasting shame shall never be forgotten.

Bef. Chr.
605.

12 ^g But, O Lord of hosts, that triest the righteous, and seeest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

^g 1 Sam. 16. 7.
^h Chron. 28. 9.
ⁱ Ps. 7. 9.
^j Ch. 11. 20.
and 17. 10.

13 Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of the wicked.

14 ^k Cursed be the day wherein I was born: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is born unto thee, and comforted him.

16 And let that man be as the cities which the Lord hath overturned, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide,

17 Because he hath not slain me, even from the womb, or that my mother might have been my grave, or her womb a perpetual ^l conception.

18 How is it, that I came forth of the womb, to see labour and sorrow, that my days should be consumed with shame?

C H A P. XXI.

He prophesieth that Zedekiah shall be taken, and the city burned.

THE word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur, the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 ^m Inquire, I pray thee, of the Lord for us, (for Nebuchadnezzar king of Babel maketh war against us) if so be that the Lord will deal with us according to all his wonderful works, that he may return up from us.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will ⁿ turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babel, and against the Chaldeans, which besiege you without the walls, and I will assemble them in the midst of this city.

5 And I myself will fight against you with an out-stretched hand, and with ^o mighty arm, even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deli-

ver

they had heard him say, that they might accuse him thereof: read Isa. 29. 21.

^m Here he sheweth how his faith did strive against temptation, and sought to the Lord for strength.

ⁿ How the children of God are overcome in this battle of the flesh and the Spirit, and into what inconveniences they fall till God raise them up again, read Job 3. 1. and chap. 15. 10.

^o Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25.

^p Meaning, that the fruit thereof might never come to profit.

^q Not that the king was touched with repentance of his sins, and so sought to God, as did Hezekiah when he sent to Isaiah, 2 Kings 19. 2. Isa. 37. 2. but because the prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod. 9. 28.

^r To wit, from your enemies, to destroy yourselves.

Ref. Chr. 589. ver Zedekiah the king of Judah, and his servants, and the people, and such **■ ■ ■** left in this city, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babel, and into the hand of their enemies, and into the hand of those that seek their lives, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity nor compassion.

8 ¶ And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

Ch. 38. 2. 9 ¶ He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babel, and he shall burn it with fire.

11 ¶ And say unto the house of the king of Judah, Hear ye the word of the Lord.

Ch. 22. 3. 12 O house of David, thus saith the Lord, * Execute judgment **■** in the morning, and deliver **■** the oppressed out of the hand of the oppressor, lest my wrath go out like fire, and burn, that none **■ ■ ■** quench it, because of the wickedness of your works.

13 Behold, I come against thee, O inhabitant of the valley, and rock of the plain, saith the Lord, which say, Who shall come down against us? or, who shall enter into our habitations?

14 But I will visit you according to the fruit of your works, saith the Lord, and I will kindle **■** fire **■** in the forest thereof, and it shall devour round about.

C H A P. XXII.

2 He exhorteth the king to judgment and righteousness.

9 Why Jerusalem is brought into captivity. 11 The death of Shallum the son of Josiah is prophesied.

THUS said the Lord, Go down to the house of the king of Judah, and speak there this thing,

2 And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou and thy servants, and thy people that enter in by these gates.

Ch. 21. 12. 3 Thus saith the Lord, **■** Execute ye judgment and **■** righteousness, and deliver the oppressed from the hand of the oppressor, and vex not the stranger, the fatherless, nor the widow: do no violence, nor shed innocent blood in this place.

^a By yielding yourselves **■ ■ ■** Nebuchadnezzar.

^b By resisting him.

^c As a thing recovered from **■ ■ ■ ■ ■** danger, chap. 37. 2. and 39. 18. and 45. 5.

^d Be diligent **■ ■ ■** do justice.

^e Meaning, Jerusalem, which **■ ■ ■ ■ ■** builded part **■ ■ ■** the hill, and part in the valley, and **■ ■ ■ ■ ■** compassed about with mountains.

^f That is, in the houses thereof, which stood as thick as trees in the forest.

^g This was his ordinary manner of preaching before the kings from Josiah unto Zedekiah, which was about forty years.

^h Shewing, that there is **■ ■ ■ ■ ■** greater than he is, Heb. 6. 13. and that he will most certainly perform his oath.

ⁱ He compareth Jerusalem to Gilead, which was beyond Jordan, and the beauty of Judea **■ ■ ■** Lebanon.

^k The Hebrew word signifieth, to sanctify, because the

4 For if ye do this thing, then shall the kings sitting upon the throne of David enter in by the gates of this house, and **■** ride upon the chariots, and upon horses, *both* he and his servants and his people.

Ref. Chr. 609.

* Ch. 27. 25.

5 But if ye will not hear these words, I **■** swear by myself, saith the Lord, that this house shall be waste.

6 For thus hath the Lord spoken upon the king's house of Judah, Thou art **■** Gilead unto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited,

7 And I will **■** prepare destroyers against thee, every one with his weapons, and they shall cut down thy chief **■** cedar trees, and cast them in the fire.

8 **■** And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then shall they answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

10 ¶ Weep not for the dead, and be not moved for them, but weep for him **■** that goeth out: for he shall return no more, nor see his native country.

11 For thus saith the Lord, As touching **■** Shallum the son of Josiah king of Judah, which reigned for Josiah his father, which went out of this place, he shall not return thither,

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Wo unto him that buildeth his house by **■** unrighteousness, and his chambers without equity: he useth his neighbour without wages, and giveth him not for his work.

14 He saith, I will build me **■** wide house, and large chambers: so he will make himself large windows, and ceiling with cedar, and paint them with vermillion.

15 Shalt thou reign, because thou closest thyself in cedar? did not thy **■** father eat and drink and prosper, when he executed judgment and justice?

16 When he judged the cause of the afflicted and the poor, he prospered: **■ ■ ■** not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but only for thy covetousness, and for to shed innocent blood, and for oppression, and for destruction, **■ ■ ■** to do this.

18 Therefore thus saith the Lord against Jehoiakim, the son of Josiah king of Judah, They

8 C

shall

Lord doth dedicate **■ ■ ■** his use and purpose such as he prepareth **■ ■ ■** execute his work, Isa. 13. 3. chap. 6. 4. and 12. 3.

^p Thy buildings made of cedar trees.

^q As they that wonder **■ ■ ■** a thing which they thought would never have **■ ■ ■ ■ ■** so **■ ■ ■** pass, Deut. 29. 24. 1 Kings 9. 8.

^r Signifying, that they should lose their king: for Jehoiachin **■ ■ ■ ■ ■** forth **■ ■ ■ ■ ■** Nebuchadnezzar, and yielded himself, and **■ ■ ■** carried into Babylon, 2 Kings 24. 12.

^s Whom some think **■ ■ ■** Jehoiachin, and that Josiah was his grandfather: but **■ ■ ■** it seemeth this was Jehoiakim, **■ ■ ■** ver. 18.

^t By bribes and extortion.

^u Meaning, Josiah, who **■ ■ ■** not given **■ ■ ■** ambition and superfluity; but **■ ■ ■** content with mediocrity, and did only delight in setting forth God's glory, and **■ ■ ■** do justice to all.

For Chr. shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourn for him, saying, Alas, my Lord, or ah, his glory.

19 He shall be buried as an ass^x is buried, and drawn and cast forth without the gates of Jerusalem.

20 ¶ Go up to¹ Lebanon, and cry: shout in² Bethan, and cry by the passages: for all thy lovers are destroyed.

21 I spake unto thee when thou wast in prosperity: but thou saidst, I will not hear: this hath been thy manner from thy youth, that thou wouldst not obey my voice.

22 The wind shall feed all thy pastors, and thy lovers shall go into captivity: and then shalt thou be ashamed and confounded of all thy wickedness.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorrows come upon thee, as the sorrow of a woman in travail!

24 As I live, saith the Lord, though³ Coniah the son of Jehoiakim king of Judah were the signet of my right hand, yet would I pluck thee thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babel, and into the hand of the Chaldeans.

26 And I will cause them to carry thee away, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die.

27 But to the land whereunto they desire to return, they shall not return thither.

28 Is not this man Coniah as a despised and broken idol? or as a vessel wherein is no pleasure? wherefore are they carried away, he and his seed, and cast out into a land that they know not?

29 O⁴ earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord, Write this man⁵ destitute of children, a man that shall not prosper in his days: for there shall be no man of his seed that shall prosper and sit upon the throne of David, or bear rule any more in Judah.

C H A P. XXIII.

Against false pastors. 5 A prophecy of the great pastor Jesus Christ.

^x For every one shall have enough to lament for himself.
^y Not honourably among his fathers, but as carrions are cast in a hole because their stink should not infect: read 2 Kings 24. 9. Josephus, Antiq. 10. 8. writeth, that the enemy slew him in the city, and commanded him to be cast before the walls unburied: see chap. 36. 30.
^z To call to the Assyrians for help.
^a For this was the way out of Judea to Assyria: whereby is meant, that all helps should fail: for the Chaldeans have subdued both them and the Egyptians.
^b Both the governors, and they that should help thee, shall vanish away, as wind.
^c They are built of the fair cedar trees of Lebanon.
^d Who was called Jehoiachin, or Jeconiah, whom he calleth here Coniah in contempt, who thought his kingdom could never depart from him because he came of the stock of David, and therefore, for the promise sake, could be taken from his house: but he abused God's promise, and therefore was justly deprived of the kingdom.
^e He sheweth, that all posterity shall be witnesses of this just plague, as though it were registered for perpetual memory.

WO be unto¹ the pastors that destroy and scatter² the sheep of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel unto the pastors that³ feed my people, Ye have scattered my flock and thrust them out, and have not visited them: behold, I will visit you for the wickedness of your works, saith the Lord.

3 And I will gather the⁴ remnant of my sheep out of all countries whither I had driven them, and will bring them again to their folds, and they shall grow and increase.

4 And I will set up shepherds over them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the days come, saith the Lord, that I will raise unto David⁵ a righteous⁶ branch, and⁷ a king shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and⁸ Israel shall dwell safely, and this is the name⁹ whereby they shall call him, The Lord our righteousness.

7 Therefore behold, the days come, saith the Lord, that they shall no more say, The¹⁰ Lord liveth, which brought up the children of Israel out of the land of Egypt:

8 But, the Lord liveth, which brought up and led the seed of the house of Israel out of the north country, and from all countries where I had scattered them, and they shall dwell in their own land.

9 Mine heart breaketh within me, because of the¹¹ prophets: all my bones shake: I am like¹² a drunken man, (and like a man whom wine hath¹³ overcome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, and because of oaths the land mourneth, the pleasant places of the wilderness are dried up, and their¹⁴ course is evil, and their force is not right.

11 For both the prophet and the priest¹⁵ do wickedly: and their wickedness have I found in mine¹⁶ house, saith the Lord.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven forth, and fall therein: for I will bring a plague upon them, even the year of their visitation, saith the Lord.

13 And I have seen foolishness in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to err.

¹ Not that he had no children (for after that he begat Salathiel in the captivity, Matt. 1. 12.) but that none should reign after him as king.
² Meaning, the princes, governors, and false prophets, Ezek. 34. 2.
³ For the which I have special care, and have prepared good pastures for them.
⁴ Whose charge is to feed the flock, but they eat the fruit thereof, Ezek. 34. 3.
⁵ Thus the prophets ever use to mix the promises with the threatenings, lest the godly should be too much beaten down, and therefore he sheweth how God will gather his church after this dispersion.
⁶ This prophecy is of the restitution of the church in the time of Jesus Christ, who is the true branch: read Isa. 11. 1. and 45. 8. chap. 33. 15. Dan. 9. 24.
⁷ Read chap. 16. 4.
⁸ Meaning, the false prophets which deceive the people: wherein appeareth his great love toward his nation: read chap. 14. 13.
⁹ They run headlong to wickedness, and seek vain help.
¹⁰ My temple is full of their idolatry and superstitions.

Bef. Chr. 599.

Deut. 33. 28. Ch. 33. 16.

Heb. pass'd over, or troubled.

Or, are hypocrites.

14 I have seen also in the prophets of Jerusalem ^p filthiness: they commit adultery and walk in lyes: they strengthen also the hands of the wicked, that none can return from his wickedness: they are all unto ^q me ^r Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with ^s wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ^t wickedness gone forth into all the land.

16 Thus saith the Lord of hosts, Hear not the words of the prophets that prophesy unto you, and teach you vanity: they speak the vision of their own ^u heart, and not out of the mouth of the Lord.

17 They say still unto them that despise me, The Lord hath said, Ye shall have peace: and they say unto every one that walketh after the stubbornness of his own heart, No evil shall come upon you.

18 For ^v who hath stood in the counsel of the Lord, that he hath perceived and heard his word? Who hath marked his word, and heard it?

19 Behold, the tempest of the Lord goeth forth in *his* wrath, and a violent whirlwind shall fall down upon the head of the wicked.

20 The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ^w shall understand it plainly.

21 ^x I have not sent these prophets, saith the Lord, yet they ran: I have not spoken to them, and yet they prophesied.

22 But if they had stood in my counsel, and ^y had declared my words to my people, then they should have turned them from their evil way, and from the wickedness of their inventions.

23 Am I a God *at hand*, saith the Lord, and not ^z God ^y far off?

24 Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?

25 I have heard what the prophets said, that prophesy lyes in my name, saying, I ^z have dreamed, I have dreamed.

26 How long? [†] Do the prophets delight to prophesy lyes, even prophesying the deceit of their own hearts?

27 Think they to cause ^a my people to forget my name by their dreams, which they tell eve-

ry ^{aa} to his neighbour, as their forefathers have forgotten my name for Baal? Bef. Chr. 599.

28 The prophet that hath ^{bb} dream, let him ^b tell ^{bb} dream: and he that hath my word, let him speak my word faithfully: ^c what is the chaff to the wheat? saith the Lord.

29 Is not my word even like ^{cc} fire? saith the Lord: and like ^{cc} hammer; that breaketh the stone?

30 Therefore behold, I *will come* against the prophets, saith the Lord, that ^{dd} steal my word, every one from his neighbour.

31 Behold, I *will come* against the prophets, saith the Lord, which have sweet tongues, and say, ^e He saith.

32 Behold, I *will come* against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lyes, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profit unto this people, saith the Lord.

33 And when this people, or the prophet, or a priest shall ask thee, saying, What is the ^f burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you; saith the Lord:

34 And the prophet, or the priest, or the people that shall say, The ^g burden of the Lord, I will even visit such one and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every man's ^h word shall be his burden: for ye have perverted the words of the living God, the Lord of hosts our God.

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, then thus saith the Lord, Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord:

39 Therefore behold, I, even I, will utterly [†] forget you, and I will forsake you, and the [†] city that I gave you and your fathers, and cast [†] you out of my presence. † Or, take you away.

40 And will bring ^{*} an everlasting reproach upon you, and [†] perpetual shame, which shall never be forgotten. * Ch. 20. 11.

C H A P.

^p They which should have profited by my rods against Samaria, ^{aa} become worse than they.

^q Though to the world they seem holy fathers, yet I detest them as I did these abominable cities:

^r Read chap. 8. 14.

^s Which they have invented of their ^{bb} brain.

^t Read chap. 6. 14. and 8. 11.

^u Thus they did deride Jeremiah, ^{cc} though the word of God were ^{cc} revealed unto him: so also spake Zedekiah to Micah, 1 Kings 22. 24.

^v Both that God hath sent me, and that my words shall be true.

^w He sheweth the difference between the true prophets and the false, between the hireling and the true minister.

^x Do not I see your falshood, howsoever you cloke it, and wheresoever you commit it?

^y I have a prophesy revealed unto me, Num. 12. 16.

^z He sheweth that Satan raiseth up false prophets ^{dd} bring the people from God.

^{aa} Let the false prophet declare that it is his own fancy, and not slander my word, as though it were a cloak to ^{dd} lyes.

^{bb} Meaning, that it is ^{bb} sufficient for God's ministers ^{bb} abstain from lyes, and to speak the word of God: but that there be judgment in alledging it, and that it may appear to be applied ^{cc} the same purpose that it was spoken, Ezek. 3. 17. 1 Cor. 2. 13. and 4. 2. 2 Tim. 2. 15. 1 Pet. 4. 10, 11.

^{cc} Which set forth in my ^{cc} that which I have ^{cc} commanded.

^{dd} To wit, the Lord.

^{ee} The prophets called their threatenings, God's burden, which the sinners ^{dd} not able to sustain: therefore the wicked, in deriding the word, would ask of the prophets, What was the burden? as though they would say, You seek nothing else, but ^{dd} lay burdens on our shoulders: and thus they rejected the word of God as ^{dd} grievous burden.

^{ff} Because this word ^{dd} brought ^{dd} contempt and de-
fision, he will teach them another manner of speech, and will cause this word Burden to cease, and teach them ^{dd} ask with reverence, What saith the Lord?

^{gg} The thing which they mock and contemn, shall come upon them.

† Or, hypocisly.

* Ch. 14. 13, 14. and 27. 15. and 29. 8, 9.

† Heb. it is in the heart of the prophet.

Eef. Chr.
598.

C H A P. XXIV.

1 The vision of the basket of figs, 5 signifieth that part of the people should be brought again from captivity, 8 and that Zedekiah, and the rest of the people, should be carried away.

THE Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babel had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the workmen, and the cunning men of Jerusalem, and had brought them to Babel.

One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so evil.

3 Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs: the good figs very good, and the naughty very naughty, which cannot be eaten, they are so evil.

4 Again, the word of the Lord came unto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figs, so will I know them that are carried away captive of Judah to be good, whom I have sent out of this place, into the land of the Chaldeans.

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not destroy them, and I will plant them, and not root them out.

7 And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 * And the naughty figs which cannot be eaten, they are so evil: (surely thus saith the Lord) so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the land of Egypt:

9 I will even give them for a terrible plague to all the kingdoms of the earth, and for a reproach, and for a proverb, for a common talk, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land that I gave unto them and to their fathers.

C H A P. XXV.

1 He prophesieth that they shall be in captivity seventy years, 12 And that after the seventy years

The good siege signified, them that were gone into captivity, and so saved their life, chap. 21. 8. and the naughty figs them that remained, which were yet subject to the sword, famine, and pestilence.

* Whereby he approveth the yielding of Jeconiah and his company, because they obeyed the prophet, who exhorted them thereunto.

1 Which declareth that man of himself can know nothing, till God give the heart and understanding.

2 Which fled thither for succour.

3 That is, in the third year accomplished, and in the beginning of the fourth: for though Nebuchadnezzar began to reign in the end of the third year of Jehoiakim's reign, yet that year is not here counted, because it was almost expired, Dan. 1. 1.

4 Which was the fifth year, and the ninth month of Jehoiakim's reign.

5 That is, I have spared diligence or labour, chap.

7. 13.

6 He sheweth, that the prophets wholly with one con-

struction of all nations is prophesied. 15 The de-struction of all nations is prophesied. 606.

THE word that came in Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was in the first year of Nebuchadnezzar king of Babel:

2 The which Jeremiah the prophet spake unto all the people of Judah, and all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is, the three and twentieth year) the word of the Lord hath come unto me, and I have spoken unto you, rising early, and speaking, but ye would not hear.

4 And the Lord hath sent unto you all his servants the prophets, rising early, and sending them, but ye would not hear, nor incline your ears to obey.

5 They said, Turn again now every one from his evil way, and from the wickedness of your inventions, and ye shall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever.

6 And go not after other gods, to serve them and to worship them, and provoke me not to anger with the works of your hands, and I will not punish you.

7 Nevertheless ye would not hear me, saith the Lord, but have provoked me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the Lord of hosts: Because ye have not heard my words,

9 Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchadnezzar the king of Babel, my servant, and will bring them against this land, and against the inhabitants thereof, and against all the nations round about, and will destroy them, and make them a astonishment, and an hissing, and a continual desolation.

10 * Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serve the king of Babel seventy years:

12 And when the seventy years are accomplished, I will visit the king of Babel, and that nation, saith the Lord, for their iniquities, even the land of the Chaldeans, and will make it a perpetual desolation.

13 And I will bring upon that land all my words

sent did labour pull the people from those vices which then reigned; to wit, from idolatry, and the vain confidence of men: for under these two all other were contained, 2 Kings 17. 13. chap. 18. 11. and 35. 15. Jonah 3. 8.

* The Chaldeans, and all their power.

† So the wicked and Satan himself God's servants, because he maketh them serve him by constraint, and turneth that which they do of malice, to his honour and glory.

‡ As the Philistines, Ammonites, Egyptians, and others. Meaning, that bread, and all things that should serve unto their feasts, should be taken away.

§ This revelation for the confirmation of his prophecy, because he told them of the time that they should enter and remain in captivity, 2 Chron. 36. 22. Ezra 1. 1. chap. 29. 10 Dan. 9. 2.

¶ For seeing the judgment began at his own house, the enemies must needs be punished most grievously, Ezek. 9. 6. 1 Pet. 4. 17.

656. **Bef. Chr.** words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all nations.

14 For many nations, and great kings, shall even ^v serve themselves of them: thus will I recompense them according to their deeds, and according to the works of their own hands.

15 For thus hath the Lord God of Israel spoken unto me, ^m Take the cup of wine of this ^{mine} indignation at mine hand, and cause all the nations to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made all people to drink, unto whom the Lord had sent me.

18 *Even* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, ^m *appeareth* this day:

19 Pharaoh *also* king of Egypt, and his servants, and his princes, and all his people:

20 And all sorts of people; and all the kings of the land of ^b Uz: and all the kings of the land of the Philistines; and ^m Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 ^m Edom, and Moab, and the Ammonites:

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the ^c isles that are beyond the sea,

23 And ^f Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the ^s desert,

25 And all the kings of Zimri, and all the kings of [†] Elam, and all the kings of the Medes,

26 And all the kings of the North; far and near one to another, and all the kingdoms of the world which are upon the earth, and the king of ^h Sheshach shall drink after them.

27 Therefore say thou unto them, Thus saith the Lord of hosts, the God of Israel, Drink and be drunken, and spew and fall, and rise no more, because of the sword which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drink, then tell them, Thus saith the Lord of hosts, Ye shall certainly drink.

29 For lo, I begin to plague the ⁱ city, where my name is called upon, and should you go free? Ye shall not go quite: for I will call for ^a sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, ^{*} The Lord shall roar from above, and thrust out his voice from his holy habitation: he shall roar upon his habitation, and cry aloud, as they that press the grapes, against all the inhabitants of the earth.

^v That is of the Babylonians, ^m chap. 27. 7.

^m Signifying, the extreme affliction that God had appointed for every one, ^m Psalm 75. 8. Isa. 51. 17. and this cup which the wicked drink, is more bitter than that which he giveth to his children, for he measureth the ^m by mercy, and the other by justice.

^m For now it beginneth, and so shall continue till it be accomplished.

^b Read Job 1. 1.

^c Which were of the Philistines.

^m Edom is here taken for the whole country, and Uz for part thereof.

^{*} As Grecia, Italy, and the rest of those countries.

^f These were people of Arabia, which came of Dedan

31 The sound shall come to the ends of the earth: for the Lord hath ^m controversy with the nations, and will enter into judgment with all flesh, *and* he will give them that are wicked to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hosts, Behold, ^m plague shall go forth from nation to nation, and a ^{*} great whirlwind shall be raised up from the coasts of the earth, ^{Ch. 30. 23.}

33 And ^k the slain of the Lord shall be at that day, from *one* end of the earth even unto the *other* end of the earth: they shall not be mourned, neither gathered nor buried, *but* shall be as the dung upon the ground.

34 Howl, ⁱ ye shepherds, and cry, and wallow yourselves in the ashes, ye principal of the flock: for your days of slaughter are accomplished, and of your dispersion, and ye shall fall like ^m precious vessels.

35 And the ⁿ flight shall fail from the shepherds, and the escaping from the principal of the flock.

36 A voice of the cry of the shepherds, and ^m howling of the principal of the flock *shall be heard*: for the Lord hath destroyed their pasture.

37 And the [†] best pastures are destroyed, because of the wrath and indignation of the Lord. ^{† Heb. peace-able.}

38 He hath forsaken his covert, as the lion: for their land is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

C H A P. XXVI.

2 *Jeremiah moveth the people to repentance.* 7 *He is taken of the false prophets and priests, and brought to judgment.* 23 *Urijah the prophet is killed of Jehoiakim, contrary to the will of God.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the ^o court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them: keep not ^m word back:

3 If so be they will hearken, and turn every man from his evil way, that I may ^m repent me of the plague which I have determined to bring upon them, because of the wickedness of their works.

4 And thou shalt say unto them; Thus saith the Lord, If ye will not hear me, to walk in my laws which I have set before you,

5 And to hear the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, and will not obey *them*,

8 D

6 Then

the son of Abraham and Keturah.

^e For there were two countries so named, the one called plentiful, and the other barren or desert.

^h That is, of Babylon, as chap. 51. 41:

ⁱ That is, Jerusalem: read ver. 11.

^k They which are slain at the Lord's appointment.

^l Ye that are chief rulers and governors.

^m Which ^m most easily broken.

ⁿ It shall not help them to seek to flee.

^o That is, in the place of the temple, whereunto the people resort out of all Judah to sacrifice.

^p To the intent that they should pretend no ignorance, as Acts 20. 27.

^m Read chap. 18. 8.

6 Then will I make this house like ^a Shiloh, and will make this city ^b a curse to all the nations of the earth.

7 So the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded *him* to speak unto all the people, then the priests and the prophets, and all the people took him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This ^c house shall be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the princes of Judah heard of these things, they came up from the king's house into the house of the Lord, and sat down in the entry of the ^d new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, ^e This man is worthy to die: for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord hath ^f sent me to prophesy against this house, and against this city all the things that ye have heard.

13 Therefore now amend your ways, and your works, and hear the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for me, behold, I am in your hands: do with me as you think good and right.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in your ears.

16 Then said the princes and all the people unto the priests, and to the prophets, This man is not worthy to die: for he hath spoken unto us in the name of the Lord our God.

17 ^g Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morashite ^h prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be ploughed like

field, and Jerusalem shall be ⁱ a heap, and the mountain of the ^j house shall be as the high places of the forest.

19 Did Hezekiah king of Judah, and all Judah put him to death? did he not fear the Lord, and prayed before the Lord, and the Lord repented him of the ^k plague that he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also ^l a man that prophesied in the name of the Lord, *one* Urijah the son of Shemaiah, of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the king, with all his men of power, and all the princes heard his words, the king sought to slay him. But when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 Then Jehoiakim the king ^m sent ten men into Egypt, *even* Elnathan the son of Achbor, and certain with him into Egypt:

23 And they fetched Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and ⁿ cast his dead body into the graves of the children of the people.

24 But the hand of Ahikam ^o the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people, to put him to death.

C H A P. XXVII.

Jeremiah, at the commandment of the Lord, sendeth bonds to the king of Judah, and to the other kings that were near, whereby they are admonished to be subject unto Nebuchadnezzar. 9 He warneth the people, and the kings, and rulers, that they believe not false prophets.

IN the beginning of the reign of ^p Jehoiakim, the son of Josiah king of Judah, came this word unto Jeremiah, from the Lord, saying,

2 Thus saith the Lord to me, Make thee ^q bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which came to Jerusalem unto Zedekiah the king of Judah,

4 And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say unto your masters,

5 **I**

to hear God's word declared, but persecute the ministers thereof; and yet in the end they prevail nothing, but provoke God's judgments so much the more.

^r As in the first, Hezekiah's example is to be followed; so in this other, Jehoiakim's act is to be abhorred; for God's plague did light on him and his household.

^s Which declareth that nothing could have appeased their fury, if God had not moved this noble *man* to stand valiantly in his defence.

^t As touching the disposition of the prophecies, they that gathered them into a book did not altogether observe the order of times, but did set some afore which should be after, and contrariwise; which if the reader mark well, it shall avoid many doubts, and make the reading much more easy.

^u By such signs the prophets used sometimes to confirm their prophecies, which notwithstanding they could not do of themselves, but inasmuch as they had a revelation for the same, Isa. 20. 2. and therefore the false prophets, to get *credit*, did use also such visible signs, but they had no revelation, 1 Kings 22. 11.

^a Read chap. 7. 12.

^b So that when they would curse any, they shall say, God do to thee as to Jerusalem.

^c Because of God's promise to the temple, Psalm 132. 14 that he would for ever remain there, the hypocrites thought this temple could never perish, and therefore thought it blasphemy to speak against it, Matt. 26. 61. Acts 6. 13. not considering that this *was* *the* *temple* of the church, where God will remain for ever.

^d So called, because it was repaired by Jotham, 1 Kings 15. 35.

^e He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing avail, tho' they should put him to death, but heap greater vengeance upon their heads.

^f That is, of the house of the Lord, *is* *wit*, Zion; and these examples the godly alledged to deliver Jeremiah out of the priests hands, whose rage else would not have been satisfied, but by his death.

^g So that the city was not destroyed, but by miracle was delivered out of the hands of Sennacherib.

^h Here is declared the fury of tyrants, who cannot abide

5 I have made the earth, the man, and the beasts that are upon the ground, by my great power, and by my out-stretched arm, and have given it unto whom it pleased me.

6 But now I have given all these lands into the hand of Nebuchadnezzar the king of Babel, my servant, and the beasts of the field have I also given him to serve him.

7 And all nations shall serve him, and his son, and his sons son, until the very time of his land come also: then many nations and great kings shall serve themselves of him.

8 And the nation and kingdom which will not serve the same Nebuchadnezzar king of Babel, and that will not put their neck under the yoke of the king of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have wholly given them into his hands.

9 Therefore hear not your prophets, nor your soothsayers, nor your dreamers, nor your enchanters, nor your sorcerers, which say unto you thus, Ye shall not serve the king of Babel.

10 For they prophesy a lye unto you, to cause you to go far from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks under the yoke of the king of Babel, and serve him, those will I let remain still in their own land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Put your necks under the yoke of the king of Babel, and serve him and his people, that ye may live.

13 Why will ye die, thou and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babel?

14 Therefore hear not the words of the prophets, that speak unto you, saying, Ye shall not serve the king of Babel: for they prophesy a lye unto you.

15 For I have not sent them, saith the Lord, yet they prophesy a lye in my name, that I might cast you out, and that ye might perish, both you and the prophets that prophesy unto you.

16 ¶ Also I spake to the priests and to all this people, saying, Thus saith the Lord, Hear not the words of your prophets that prophesy unto you, saying, Behold, the vessels of the house of the Lord shall now shortly be brought again from Babel: for they prophesy a lye unto you.

17 Hear them not, but serve the king of Babel, that ye may live: wherefore should this city be desolate?

18 But if they be prophets, and if the word of the Lord be with them, let them intreat the

Lord of hosts, that the vessels, which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babel.

19 For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the basins, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babel took not, when he carried away captive Jechoniah the son of Jehoiakim king of Judah from Jerusalem to Babel, with all the nobles of Judah and Jerusalem:

21 For thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah, and at Jerusalem,

22 They shall be brought to Babel, and there they shall be until the day that I visit them, saith the Lord: then will I bring them up, and restore them unto this place.

C H A P. XXVIII.

1 The false prophecy of Hananiab. 10 Jeremiah reproveth Hananiab, and prophesieth.

AND that same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, Hananiab the son of Azur the prophet, which was of Gibeon, spake to me in the house of the Lord, in the presence of the priests, and of all the people, and said,

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babel.

3 † Within two years space I will bring into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babel took away from this place, and carried them into Babel.

4 And I will bring again to this place Jechoniah the son of Jehoiakim king of Judah, with all them that were carried away captive of Judah, and went into Babel, saith the Lord: for I will break the yoke of the king of Babel.

5 Then the prophet Jeremiah said unto the prophet Hananiab in the presence of the priests, and in the presence of all the people that stood in the house of the Lord,

6 Even the prophet Jeremiah said, So be it: the Lord so do, the Lord confirm thy words, which thou hast prophesied, to restore the vessels of the Lord's house, and all that is carried captive from Babel, into this place.

7 But hear thou now this word that I will speak in thine ears, and in the ears of all the people:

8 The prophets that have been before me and before thee in times past, prophesied against many countries, and against great kingdoms, of war, and of plagues, and of pestilence.

9 And

Read chap. 25. 9.

Meaning, Evilmerodach, and his son Belshazzar.

They shall bring him and his kingdom in subjection, chap. 25. 14.

Which were taken when Jechoniah was led captive into Babel.

For it was not only the prophet's office to shew the word of God, but also to pray for the sins of the people, Gen. 20. 7. which these could not do, because they had no express word for God had pronounced the contrary.

That is, for the space of seventy years, till I have caused the Medes and Persians to overcome the Chaldeans.

When Jeremiah began bear these bonds and yokes.

After that the land had rested, as Lev. 25. 2.

This city in Benjamin belonging to the sons of Aaron, Josh. 21. 17.

He was so esteemed, though he was a false prophet.

That is, I would wish the same for God's honour and wealth of my people, but he hath appointed the contrary.

Meaning, that the prophets that did either denounce war or peace, were tried either true or false by the success of their prophecies. Albeit God maketh come to pass sometime that which the false prophet speaketh, try the faith of his, Deut. 13. 3.

Bef. Chr.
595.

9 And the prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

10 Then Hananiah the prophet took the yoke from the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar king of Babel, from the neck of all nations, within the space of two years: and the prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah) saying,

13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.

14 For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babel: for they shall serve him, and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto the prophet Hananiah, Hear now, Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this year thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet died the same year, in the seventh month.

C H A P. XXIX.

1 Jeremiah writeth unto them that were in captivity in Babylon. 10 He propheseth their return after seventy years. 16 He propheseth the destruction of the king and of the people that remain in Jerusalem. 21 He threateneth the prophets that seduce the people. 32 The death of Shemaiah is prophesied.

: Or, letter.

NOW these are the words of the † book that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babel,

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah, and of Jerusalem, and the workmen, and cunning men, were departed from Jerusalem)

3 By the hand of Elafah the son of Shaphan,

† This declareth the impudence of the wicked hirelings, which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their own conscience, pass not what lyes they report, or how wickedly they do, so that they may maintain their estimation.

‡ That is, a hard and cruel servitude.

§ Signifying, that all should be his, || Dan. 2. 38.

¶ Seeing, this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot move us, neither the word itself, except God touch the heart.

‡ For some died in the way.

¶ Meaning, Jeconiah's mother.

§ To intreat of some equal conditions.

¶ To wit, the Lord, whose work this was.

and Gemariah the son of Hilkiyah, (whom Zedekiah king of Judah sent unto Babel to Nebuchadnezzar king of Babel) saying,

Bef. Chr.
599.

4 Thus hath the Lord of hosts, the God of Israel, spoken unto all that are carried away captives, whom I have caused to be carried away captives from Jerusalem unto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.

7 And seek the prosperity of the city, whither I have caused you to be carried away captives: and pray unto the Lord for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the Lord of hosts, the God of Israel, Let not your prophets, and your soothsayers that be among you, deceive you, neither give ear to your dreams which you dream.

9 For they prophesy you a lye in my name, I have not sent them, saith the Lord.

10 But thus saith the Lord, that after seventy years be accomplished at Babel, I will visit you, and perform my good promise toward you, and cause you to return to this place.

11 For I know the thoughts that I have thought towards you, saith the Lord, even the thoughts of peace, and not of trouble, to give you an end, and your hope.

12 Then shall you cry unto me, and ye shall go and pray unto me, and I will hear you.

13 And ye shall seek me, and find me, because ye shall seek me with all your heart.

14 And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places, whither I have cast you, saith the Lord, and will bring you again unto the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The Lord hath raised us up prophets in Babel:

16 Therefore, thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwell in this city, your brethren that are not gone forth with you into captivity:

17 Even thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them terror to all kingdoms of the earth,

‡ The prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietness, that their troubles might not be increased, and that they might with patience and less grief wait for the time of their deliverance, which God had appointed most certain: for else not only the Israelites, but all the world, yea, and the insensible creatures, should rejoice when these tyrants should be destroyed, as Isa. 14. 4.

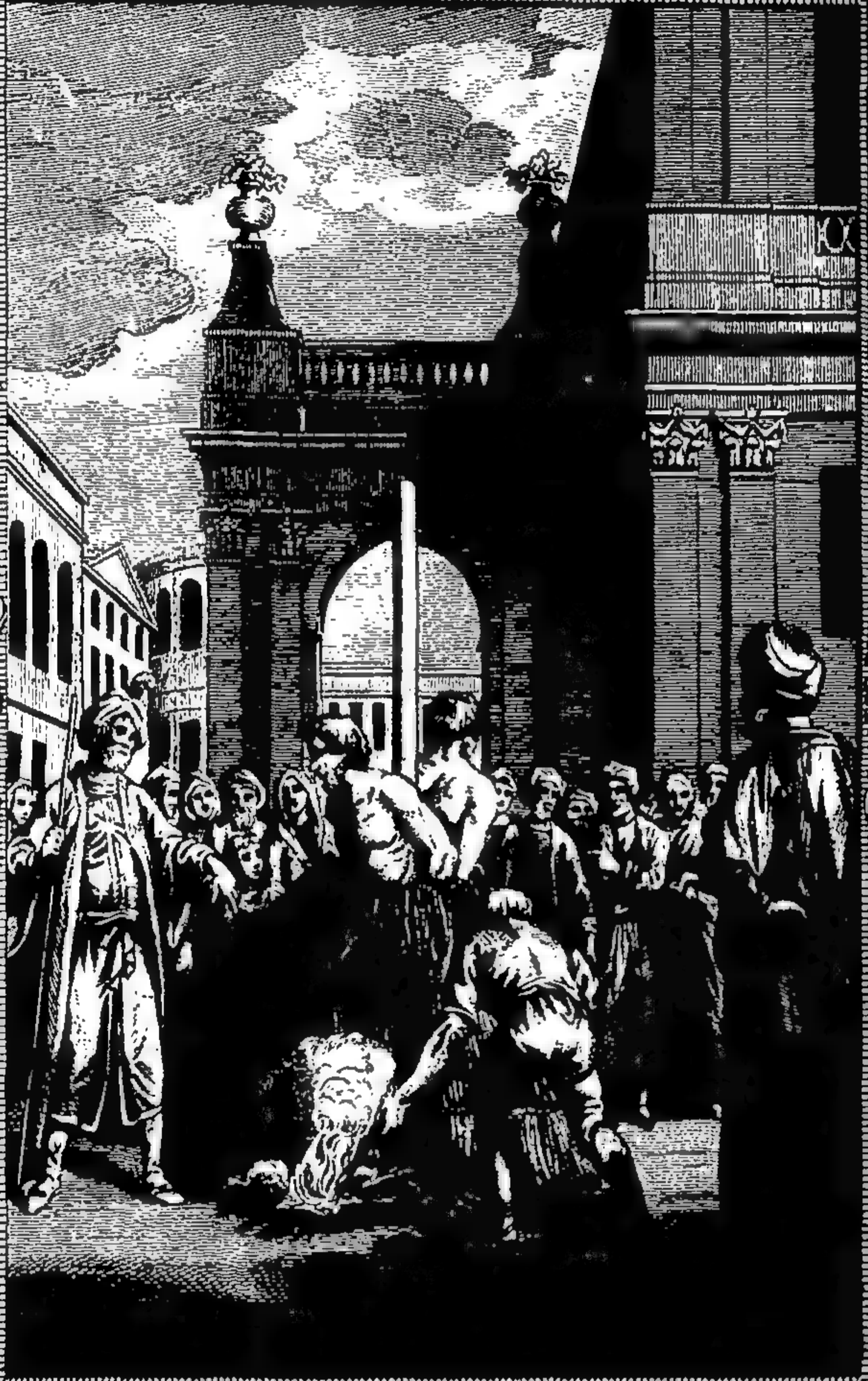
¶ When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seventy years of your captivity shall be expired, Chr. 36. 22 Ezra 1. 1. chap. 25. 12. Dan. 9. 2.

‡ As Ahab, Zedekiah, and Shemaiah.

¶ Whereby he assureth them, that there shall be no hope of returning before the time appointed.

‡ According to the comparison, chap. 24. 1. 2.

Jeremiah Ch. 29 V. 22



AHIAH and ZEDEKIAH
the false Prophets, burned.

599. ¹ earth, and ² a curse, and astonishment and an hissing, and a reproach among all the nations whither I have cast them:

19 Because they have not heard my words, saith the Lord, which I sent unto them by my servants the prophets, ³ rising up early, and sending them, but ye would not hear, saith the Lord.

20 ¶ Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babel.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy lyes unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captivity of Judah, that are in Babel, shall take up this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babel burnt ⁴ in the fire:

23 Because they have committed ¹ villainy in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know it, and testify it, saith the Lord.

24 ¶ Thou shalt also speak to Shemaiah the

† Or, dream-
er.

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The Lord hath made thee priest for ² Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that raveth and maketh himself a prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reproved Jeremiah of Anathoth, which prophesieth unto you?

28 For, for this cause he sent unto us in Babel, saying, This *captivity* is long: build houses to dwell in, and plant gardens, and eat the fruits of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lye,

32 Therefore thus saith the Lord, Behold, I will visit Shemaiah the Nehelamite, and his seed: he shall not have ³ man ¹ to dwell among this

people, neither shall he behold the good that I ¹ will do for my people, saith the Lord, because he hath spoken rebelliously against the Lord. 599.

C H A P. XXX.

¶ The return of the people from Babylon. 6 He menaceth the enemies, 18 and comforteth the church.

THE word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in ⁴ book.

3 For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: for I will restore them unto the land that I gave to their fathers, and they shall possess it.

4 Again, these are the words that the Lord spake concerning Israel, and concerning Judah.

5 For thus saith the Lord, We have heard a ⁵ terrible voice, of fear and not of peace.

6 Demand now, and behold, if man travail with child: wherefore do I behold every man with his hands on his loins ⁶ woman in travail, and all faces turned into ⁷ paleness?

7 Alas, for this ⁸ day is great: none *hath been* like it: it is even the time of Jacob's trouble, yet shall he be delivered from it.

¶ For in that ⁹ day, saith the Lord of hosts, I will break ¹⁰ his yoke from off thy neck, and break thy bonds, and strangers shall no more serve themselves ¹¹ of him.

9 But they shall serve the Lord their God, and ¹² David their king, whom I will raise up unto them.

10 Therefore fear not, O my servant Jacob, saith the Lord, neither be afraid, O Israel: for lo, I will deliver thee from a far *country*, and thy seed from the land of their captivity, and Jacob shall turn again, and shall be in rest and prosperity, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I have scattered thee, yet I will not utterly destroy thee, but I will correct thee by judgment, and not ¹³ utterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and ¹⁴ thy wound is dolorous.

13 There is none to judge thy cause, *or to lay* a plaister: there are no medicines, nor help for thee.

14 All thy ¹⁵ lovers have forgotten thee: they seek thee not: for I have stricken thee with the wound of an enemy, and with ¹⁶ sharp chastisement, for the multitude of thine iniquities, *because* thy sins were increased.

15 Why criest thou for thine affliction? thy

8 E

forrow

¹ Read chap. 26. 6.

² Read chap. 7. 13. and 25. 3. and 26. 5:

³ Because they gave the people hope of speedy returning.

⁴ Which was adultery, and falsifying the word of God.

⁵ Shemaiah the false prophet flattereth Zephaniah the chief priest, as though God had given him the spirit and zeal of Jehoiada to punish whosoever trespassed against the word of God, of the which he would have made Jeremiah one, calling him a raver and a false prophet.

⁶ He and his seed shall be destroyed, so that none of them should see the benefit of this deliverance.

⁷ Because they should be assured, and their posterity confirmed in the hope of this deliverance promised.

⁸ He sheweth, that before that this deliverance shall come, the Chaldeans should be extremely afflicted by their enemies, and that they should be in such perplexity and for-

row as a woman in her travail, as Isa. 13. 8.

⁹ Meaning, that the time of their captivity should be grievous.

¹⁰ When I shall visit Babylon.

¹¹ Of the king of Babylon.

¹² To wit, of Jacob.

¹³ That is, Messiah which should ¹⁴ of the stock of David according to the flesh, and should be the true pastor, as Ezek. 34. 23. who is set forth, and his kingdom that should be everlasting, in the person of David, Hof. 3. 5.

¹⁴ Read chap. 10. 24.

¹⁵ Meaning, that no ¹⁶ is able to find out ¹⁷ means ¹⁸ deliver them, but that it must be the work of God.

¹⁶ The Assyrians and Egyptians, whom thou didst entertain with gifts, who left thee in thine affliction.

16 Forrow is incurable, for the multitude of thine iniquities: because thy sins were increased, I have done these things unto thee.

17 Therefore all they that devour thee, shall be devoured: and all thine enemies, every one shall go into captivity: and they that spoil thee, shall be spoiled: and all they that rob thee, will I give thee to be robbed.

18 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

19 Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have compassion on his dwelling places: and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

20 And out of them shall proceed thanksgiving, and the voice of them that are joyous, and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be diminished.

21 Their children also shall be as aforetime, and their congregation shall be established before me: and I will visit all that vex them.

22 And their noble ruler shall be of themselves, and their governor shall proceed from the midst of them, and I will cause him to draw near, and approach unto me: for who is this that directeth his heart to come unto me, saith the Lord?

23 And ye shall be my people, and I will be your God.

24 Behold, the tempest of the Lord goeth forth with wrath: the whirlwind that hangeth over shall light upon the head of the wicked.

25 The fierce wrath of the Lord shall not return, until he have done, and until he have performed the intents of his heart: in the latter days ye shall understand it.

C H A P. XXXI.

1 *The return unto God's benefits after their return from Babylon, 23 and the spiritual joy of the faithful in the church.*

AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

¹ Herein is commended God's great mercy toward his people, who did not destroy them for their sins, but correct and chastise them, till he have purged and pardoned them, and restore them to the peace by the which he did punish them, Isa. 54. 7.

² Meaning, that the city and the temple should be restored to their former state.

³ He sheweth, how the people shall with praise and thanksgiving acknowledge this benefit.

⁴ Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

⁵ Meaning, that Christ doth willingly submit himself to the obedience of God his Father.

⁶ Lest the wicked hypocrites should flatter themselves with these promises, the prophet sheweth what shall be their portion.

⁷ When the Messiah and deliverer is sent.

⁸ When this noble Governor shall come: meaning Christ, not only Judah and Israel, but the rest of the world shall be called.

⁹ Which were delivered from the cruelty of Pharaoh.

¹⁰ To wit, God.

¹¹ The people thus reason: as though he were so benefited by my sin, as he had been of old.

¹² Thus the Lord answereth, that his love is not changeable.

¹³ They shall have still occasion to rejoice: which is meant by thanksgiving and praising, as their custom was after notable victories, 1. Sam. 13. 20. Judg. 5. 2. and ch. 11. 34.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel, to cause him to rest.

3 The Lord hath appeared unto me of old, saying they: Yea, I have loved thee with an everlasting love, therefore with mercy I have drawn thee.

4 Again, I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy timbrels, and shalt go forth in the dance of them that be joyous.

5 Thou shalt yet plant vines upon the mountains of Samaria, and the planters that plant them shall make them common.

6 For the days shall come that the watchmen upon the mount of Ephraim shall cry, Arise, and let us go up unto Zion, to the Lord our God.

7 For thus saith the Lord, Rejoice with gladness for Jacob, and shout for joy among the chief of the Gentiles: publish praise, and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with child and her that is delivered also, a great company shall return hither.

9 They shall come weeping, and with mercy will I bring them again: I will lead them by the rivers of water in a strait way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

10 Hear the word of the Lord, O ye Gentiles, and declare in the isles afar off, and say, He that scattered Israel will gather him, and will keep him as a shepherd doth his flock.

11 For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come, and rejoice in the height of Zion, and shall run to the bountifulness of the Lord, even for the wheat, and for the wine, and for the oil, and for the increase of sheep and bullocks: and their soul shall be as a watered garden, and they shall have no more forrow.

13 Then shall the virgin rejoice in the dance, and

¹ Because the Israelites, which were the ten tribes, never returned to Samaria; therefore this must be spiritually understood under the kingdom of Christ, which was the restoration of the true Israel.

² That is, shall eat the fruit thereof, Lev. 19. 23. Deut. 20. 6.

³ The ministers of the word.

⁴ They shall exhort all to the embracing of the gospel, as Isa. 2. 3.

⁵ He sheweth what shall be the concord and love of all under the gospel, when none shall be refused for their infirmities: and every shall exhort one another embrace it.

⁶ That is, lamenting their sins, who had not given ear to the prophets, and therefore it followeth that God received them to mercy, chap. 50. 4. Some take it, that they should weep for joy.

⁷ Where they found no impediments, but abundance of all things.

⁸ That is, my dearly beloved, the first child is to the father.

⁹ That is, from the Babylonians and other enemies.

¹⁰ By these temporal benefits he meaneth the spiritual graces which are in the church, and whereof there should be ever plenty, Isa. 58. 11, 12.

¹¹ In the company of the faithful, which ever praise God for his benefits.

Ref. C 606.

Bef. Chr. 606. and the young men and the old men together : for I will turn their mourning into joy, and will comfort them, and give them joy for their sorrows.

14 And I will replenish the soul of the piteit with ^a fatness, and my people shall be satisfied with my goodness, saith the Lord.

15 Thus saith the Lord, A voice was heard on high, a mourning, and bitter weeping, ^y Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy :

17 And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own borders.

18 I have heard ^a Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an ^a untamed calf : ^b convert thou me, and I shall be converted : for thou art the Lord my God.

19 Surely after that I converted, I repented : and after that I was instructed, I smote upon my ^a thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 Is Ephraim ^a my dear son, or pleasant child ? yet since I spake unto him, I still ^c remembered him : therefore my bowels are troubled for him : I will surely have compassion upon him, saith the Lord.

21 Set thee up ^d signs : make thee heaps : set thine heart toward the path and way that thou hast walked : turn again, O virgin of Israel : turn again to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter ? for the Lord hath created ^e a new thing in the earth : A woman shall compass a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and holy mountain.

24 And Judah shall dwell in it, and all the

^a Meaning, the spirit of wisdom, knowledge, and zeal.

^y To declare the greatness of God's mercy in delivering the Jews, he sheweth them that they were like to the Benjamites, or Israelites : that is, utterly destroyed and carried away, insomuch that if Rachel the mother of Benjamin could have risen again to seek for her children, she should have found none remaining.

^z That is, the people that were led captive.

^a Which was wanton, and could not be subject to the yoke.

^b He sheweth how the faithful use ^a pray ; that is, desire God to turn them, forasmuch ^a they cannot turn of themselves.

^c In sign of repentance, and detestation of my sin.

^d As though he would say : No : for by his iniquity he did what lay in him to cast ^a off.

^e To wit, in pitying him for my promise sake.

^f Mark by what way thou didst go into captivity, and thou shalt turn again by the same.

^g Because their deliverance from Babylon was a figure of their deliverance from sin, he sheweth how this should be procured, to wit, by Jesus Christ, whom ^a woman should conceive, and bear in her womb, which is ^a strange thing in earth : because he should be born of a virgin without man : or, he meaneth, that Jerusalem, which was like a barren woman in her captivity, should be fruitful ^a she that is joined in marriage, and whom God blesteth with children.

^h Having understood this vision of the Messiah to come, in whom the two houses of Israel and Judah should be joined, I rejoiced.

cities thereof together, the husbandmen and they that go forth with the flock, Bef. Chr. 606.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Therefore I awaked and beheld, and my ^a sleep was sweet unto me.

27 Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah ^a with the seed of man, and with the seed of the beast.

28 And like ^a I have watched upon them; to pluck up, and to root out, and to throw down; and to destroy, and to plague *them*, so will I watch over them, to build and to plant *them*, saith the Lord.

29 In those days shall they say no more, The fathers have ^k eaten ^a sour grape, and the childrens teeth are set on edge.

30 But every one shall die for his own iniquity : every man that eateth the sour grape; his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the Lord, that I will make a ^a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they ^m brake, although I was ⁿ [†] husband unto them, saith the Lord. † Or, master.

33 But this shall be the covenant that I will make with the house of Israel, After ^a those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall ^a teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and will remember their sins no more.

35 Thus saith the Lord, which giveth ^a the sun for a light to the day, and the courses of the moon and of the stars for a light to the night, which breaketh the sea when the waves thereof roar : his name is the Lord of hosts :

36 If these ordinances depart out of my sight,

[†] I will multiply and enrich them with people and cattle.

^k The wicked used this proverb when they did murmur against God's judgments pronounced by the prophets, saying, That their fathers had committed the fault, and that the children were punished, Ezek. 18. 3.

^l Tho' the covenant of redemption made to the fathers, and this which was given after seem divers, yet they ^a all one, and grounded on Jesus Christ, save that this is called new, because of the manifestation of Christ, and the abundant graces of the Holy Ghost given to his church under the gospel.

^m And so were the occasion of their own divorcement, through their infidelity, Isa 50. 1.

ⁿ In the time of Christ, my law shall, instead of tables of stone, be written in their hearts by mine Holy Spirit, Heb. 8. 8, 10.

^o Under the kingdom of Christ there shall be none blinded with ignorance, but I will give them faith and knowledge of God for remission of their sins, and daily increase the same ; so that it shall not seem to come so much by the preaching of my ministers, ^a by the instruction of my Holy Spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdom of Christ, when ^a shall be joined with our head.

^p If the sun, moon, and stars cannot but give light according to my ordinance, so long ^a this world lasteth, so shall my church never fail, neither shall any thing hinder it : and as sure as I will have a people, so certain is it, that I will leave them my word for ever to govern them with.

626. ^{Def. Chr.} fight, saith the Lord, then shall the seed of Israel cease from being a nation before me for ever.

37 Thus saith the Lord, If the heavens can be measured, ⁹ or the foundations of the earth be searched out beneath, then I will cast off all the seed of Israel, for all that they have done, saith the Lord.

38 Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel, unto the gate of the corner.

39 And the line of the measure shall go forth in his presence upon the hill Gareb, and shall compass about to Golath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, and unto the corner of the horse gate toward the East, shall be holy unto the Lord, neither shall it be plucked up nor destroyed any more for ever.

C H A P. XXXII.

Jeremiah is cast into prison, because he prophesied that the city should be taken of the king of Babylon. 7 He sheweth that the people should come again to their own possession. 38 The people of God are his servants, and he is their Lord.

THE word that came unto Jeremiah from the Lord, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babel's host besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, * Behold, I will give this city into the hands of the king of Babel, and he shall take it:

4 And Zedekiah the king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hands of the king of Babel, and shall speak with him mouth to mouth, and his eyes shall behold his face:

5 And he shall lead Zedekiah to Babel, and there shall he be, until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, and say, Buy unto thee my field, that is in Anathoth: for † the title by kindred appertaineth unto thee * to buy it.

8 So Hanameel, mine uncle's son, came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of the possession is thine, and the purchase *belongeth* unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine uncle's son, that was in Anathoth, and weighed him the silver, *even* seven shekels, and ten pieces of silver.

10 And I wrote it in the book and signed it, and took witnesses, and weighed him the silver in the balances.

11 So I took the book of the possession, being sealed according to the law, and custom, with the book that was open,

12 And I gave the book of the possession unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses, written in the book of the possession, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts, the God of Israel, Take the writings, *even* this book of the possession, both that is sealed, and this book that is open, and put them in an earthen vessel, that they may continue long time.

15 For the Lord of hosts, the God of Israel, saith thus, Houses, and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the book of the possession unto Baruch, the son of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arm, and there is nothing † hard unto thee.

18 * Thou shewest mercy unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them: O God, the great and mighty, whose name is, The Lord of hosts,

19 Great in counsel, and mighty in work, (for thine eyes are open upon all the ways of the sons of men, to give to every one according to his ways, and according to the fruit of his works)

20 Which hast set signs and wonders in the land of Egypt unto this day, and in Israel, and among all men, and hast made thee a name, as *appeareth* this day,

21 And hast brought thy people Israel out of the land of Egypt with signs, and with wonders, and

⁹ The one and the other is impossible.

* As it was performed, Nehem. 3. 1. By this description he sheweth that the city should be as ample and beautiful as ever it was: but he alludeth to the spiritual Jerusalem, whose beauty should be incomparable.

† So that Jeremiah had now prophesied from the thirteenth year of Josiah, unto the last year save one of Zedekiah's reign, which was almost forty years.

‡ Till I take Zedekiah away by death: for he shall die by the sword, as chap. 37. 4.

§ Whereby was meant, that the people should return again out of captivity, and enjoy their possessions and vineyards, as ver. 15. and 44.

¶ Because he was next of the kindred, as Ruth 4. 4.

* Of the possession of the Levites: read Lev. 25. 32.

† Which mounteth to of our money, about ten shillings and sixpence, if this shekel were the common shekel; read

Gen. 23. 15. for the shekel of the temple was of double value, and ten pieces of silver were half shekel; for twenty made the shekel.

¶ According to the custom, the instrument of evidence was sealed up with the common seal, and a copy thereof remained, which contained the same in effect, but was not so authentic as the other was, but left open to be seen if any thing should be called into doubt.

‡ And so to hide them in the ground, that they might be preserved as a token of their deliverance.

§ Because the wicked are subject to the curse of God, he sheweth that their posterity, which by nature are under this malediction, shall be punished both for their own wickedness, and that the iniquity of their fathers, which is likewise in them, shall be also revenged on their head.

¶ Meaning, that his miracles in delivering his people should never be forgotten.

590. and with ■ strong hand, and with ■ stretched out arm, and with great terror,

22 And hast given them this land, which thou didst swear to their fathers to give them, even a land that floweth with milk and honey :

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy law : all that thou commandedst them to do, they have not done : therefore thou hast caused this whole plague to come upon them.

24 Behold, the ^d mounts, they are come into the city to take it, and the city is given into the hand of the Chaldeans, that fight against it by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken is come to pass, and behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy unto thee the field for silver, and take witnesses : for the city shall be given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, saying;

27 Behold, I am the Lord God of all ^e flesh: is there any thing too hard for me ?

28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babel, and he shall take it.

29 And the Chaldeans shall come and fight against this city, and set fire on this city, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured drink-offerings unto other gods, to provoke me unto anger.

30 For the children of Israel, and the children of Judah, have surely done evil before me from their ^f youth : for the children of Israel have surely provoked me to anger with the works of their hands, saith the Lord.

31 Therefore this city hath been unto me as a *provocation* of mine anger, and of my wrath, from the day that they built it, even unto this day, that I should remove it out of my sight,

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, even they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto ■■ the back, and not the face : though I taught them, ^g rising up early, and instructing them, yet they were not obedient to receive doctrine,

34 But they set their abominations in the house (whereupon my name was called) to defile it,

35 And they built the high ^h places of Baal, which are in the valley of ⁱ Ben-hinnom, to cause their sons and their daughters to ^k pass through *the fire* unto Moloch, which I com-

manded them not, neither came it into my mind, that they should do such abomination to cause Judah to sin. Bef. Chr. 590.

36 And now ^l therefore, thus hath the Lord God of Israel spoken concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence;

37 ■ Behold, I will gather them out of all ^m countries wherein I have scattered them in mine anger; and in my wrath, and in great indignation, and I will bring them again unto this place, and I will cause them to dwell safely.

38 And they shall be ■ my people, and I will be their God. * Deut. 30. 3. * Ch. 30. 22.

39 And I will give them ⁿ one heart, and one way, that they may fear ■■ for ever, for the wealth of them, and of their children after them.

40 And I will make an ^o everlasting covenant with them, that I will never turn away from them to do them good : but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly, with my whole heart, and with all my soul.

42 For thus saith the Lord; Like ■■ I have brought all this great plague upon this people; so will I bring upon them all the good that I have promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall be given into the hand of the Chaldeans.

44 Men shall buy ^o fields for silver; and make writings and seal them, and take witnesses in the land of Benjamin, and round about Jerusalem; and in the cities of Judah; and in the cities of the mountains, and in the cities of the plain; and in the cities of the South : for I will cause their captivity to return, saith the Lord.

C H A P. XXXIII.

¹ The prophet is admonished of the Lord to pray for the deliverance of the people, which the Lord promised. ■ God forgiveth sins for his own glory: ¹⁵ Of the birth of Christ. ²⁰ The kingdom of Christ in the church shall never be ended.

Moreover the word of the Lord came unto Jeremiah the second time (while he ■■ yet shut up in ^p the court of the prison) saying;

■ Thus saith the Lord, the maker ^q thereof; the Lord that formed it, and established it, the Lord is his name.

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning 8 F

^d The word signifieth any thing that is cast up, ■ ■ mount or rampart, and is also used for engines of war, which were laid ■ ■ high place, to shoot into ■ city, before that guns were in use.

^e That is, of every creature : who, as they ■■ his work, so doth he govern and guide them ■■ pleaseth him, whereby he sheweth, that as he is the author of this their captivity for their sin, so will he for his mercies be their Redeemer to restore them again to liberty.

^f From the time that I brought them ■■ of Egypt, and made them my people, and called them my first-born.

^g Read Prov. 1. 24. Isa. 65. ■ chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 35. 14. and 44. 4. 2 Chron. 36. 15.

^h That is, the altars, which were made ■■ offer sacrifices upon to their idols.

¹ Read chap. 7. 31. ■ Kings 21. 4. 6.

² Read 2 Kings 16. 3.

³ Read Chap. 30. 16.

^m One consent and ■■ religion, as Ezek. 11. 19. and 36. 27.

ⁿ Read chap. 31. 32; 33.

^o This is the declaration of that which ■■ spoken, verse 8.

^p Which was in the king's house at Jerusalem, as ch. 32. 1, 2.

^q To wit, of Jerusalem; who ■■ he made it, so will he preserve it. Read Isa. 37. 25.

cerning the houses of this city, and concerning the houses of the kings of Judah, which are destroyed by the^r mounts, and by the sword:

5 They come to^r fight with the Chaldeans, but it is to fill themselves with the dead bodies of men, whom I have slain in mine anger and in my wrath: for I have hid my^r face from this city, because of all their wickedness.

6 ¶ Behold, ^r I will give it health and amendment: for I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first.

8 And I will^r cleanse them from all their iniquity, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against me, and whereby they have rebelled against me.

9 And it shall be to me a name, a^r joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the wealth that I shew unto this city.

10 Thus saith the Lord, Again there shall be heard in this place (which ye say shall be desolate, without man, and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without an inhabitant, and without beast)

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, ^r Praise the Lord of hosts, because the Lord is good: for his mercy *endureth* for ever, and of them that offer *the sacrifice* of praise in the house of the Lord, for I will cause to return the captivity of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, Again in this place, which is desolate, without man, and without beast, and in all the cities thereof, there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the^r mountains, in the cities in the plain, and in the cities of the south, and in the land of Benjamin, and about Jerusalem, and in the cities of Judah shall the sheep pass again, under the hand of him that telleth them, saith the Lord.

14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and unto the house of Judah.

15 In those days, and at that time, will I cause the branch of righteousness to grow up unto

David, and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely, and he that shall call^r her, is the Lord our^r Righteousness.

17 For thus saith the Lord, David shall never want^r man to sit upon the throne of the house of Israel.

18 Neither shall the priests and Levites want^r man before me to offer^r burnt-offerings and to offer meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord, If you can break my covenant of the^r day, and my covenant of the night, that there should not be day and night in their season,

21 Then may my covenant be broken with David my servant, that he should not have^r son to reign upon his throne, and with the Levites and priests my ministers.

22 As the army of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the Lord came to Jeremiah, saying,

24 Consideredst thou not, what^r this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, *and if* I have not appointed the order of heaven and earth,

26 Then will I cast away the seed of Jacob and David my servant, and not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have compassion on them.

C H A P. XXXIV.

2 He threateneth that the city and the king Zedekiah shall be given into the bands of the king of Babylon. 61 He rebuketh their cruelty toward their servants.

THE word which came unto Jeremiah from the Lord (when^r Nebuchadrezzar king of Babel, and all his host, and all the kingdoms of the earth, *that were* under the power of his hand, and all people fought against Jerusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speak to Zedekiah king of Judah, and tell him,

^a Read chap. 32. 24.

^b The Jews think to overcome the Chaldeans, but they seek their own destruction.

^c He sheweth, that God's favour is cause of all prosperity, as his anger is of all adversity.

^d In the midst of his threatenings God remembereth his, and comforteth them.

^e Declaring, that there is^r deliverance nor joy, but so far as we feel remission of sins.

^f Whereby he sheweth, that the church, wherein is remission of sins, is God's honour and glory; so that whosoever is enemy to it, laboureth to dishonour God.

^g Which was a song appointed for the Levites^r praise God by, 1 Chron. 16. 8. Psalm 105. 1. Isa. 12. 4. Psalm 106. 1. and 107. 1. and 118. 1. and 136. 1.

^h Meaning, that all the country of Judah shall be inhabited again.

^a That is, I will send the Messiah, which shall come of the house of David, of whom this prophecy is meant, as testified all the Jews, and that which is written, chap. 25. 5.

^b To wit, Christ, that shall call his church.

^c That is, Christ is^r Lord God, ^r righteousness, sanctification, and redemption, 1 Cor. 1. 30.

^d This is chiefly meant of the spiritual sacrifice of thanksgiving, which is left to the church in the time of Christ, who^r the everlasting priest, and the everlasting sacrifice figured by the sacrifices of the law.

^e Read chap. 31. 35.

^f Meaning, the Chaldeans and other infidels, which thought God had utterly cast off Judah and Israel, or Benjamin, because he did correct them for a time for their amendment.

^g Who commonly of Jeremiah was called Nebuchadrezzar, and of others Nebuchadnezzar.

him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babel, and he shall burn it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speak with thee mouth to mouth, and thou shalt go to Babel.

4 Yet hear the word of the Lord, O Zedekiah, king of Judah: thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning of thy fathers the former kings which were before thee, so shall they burn odours for thee, and they shall lament thee, saying, Oh lord: for I have pronounced the word, saith the Lord.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 (When the king of Babel's host fought against Jerusalem, and against all the cities of Judah, that were left even against Lachish, and against Azekah: for these strong cities remained of the cities of Judah)

■ This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them,

9 That every man should let his servant go free, and every man his handmaid, which was an Hebrew or an Hebrewess, and that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant go free, and every one his handmaid, and that none should serve themselves of them any more, they obeyed and let them go.

† Hb. re-
girded.
11 But afterward they † repented, and caused the servants and the handmaids, whom they had let go free, to return, and held them in subjection as servants and handmaids.

12 Therefore the word of the Lord came unto Jeremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the house of † servants, saying,

† Or, bondage.
Deut. 15.
3. 12.
14 ■ At the term of seven years let ye go every man his brother an Hebrew which hath been sold unto thee: and when he hath served thee six years, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their ears.

15 And ye were now turned, and had done right in my sight in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house, whereupon my name is called.

16 But ye repented, and polluted my name:

■ Not of any violent death.

■ The Jews shall lament for thee their lord and king.

■ When the enemy was in hand, and they saw themselves in danger, they would seem holy, and so began some kind of reformation: but soon after they uttered their hypocrisy.

† According to the law, Exod. 21. 2. Dent. 15. 12.

■ Meaning, in the temple, to declare that it was a most solemn and strict covenant, made in the name of the Lord.

† That is, I give the sword liberty to destroy you.

○ As touching this manner of a solemn covenant which the ancients used by passing between the two parts of a

for ye have caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and hold them in subjection to be unto you as servants and handmaids.

17 Therefore thus saith the Lord, Ye have not obeyed me, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclaim a liberty for you; saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdoms of the earth.

18 And I will give those men that have broken my covenant, and have not kept the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth:

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babel's host, which are gone up from you.

22 Behold, I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah desolate without an inhabitant.

C H A P. XXXV.

1 He prophesieth the obedience of the Rechabites, and thereby confoundeth the pride of the Jews.

THE word which came unto Jeremiah from the Lord, in the days of Jehoiakim the son of Josiah king of Judah, saying,

■ Go unto the house of the Rechabites; and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

3 Then took I Jaazaniah, the son of Jeremiah the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shalum, the keeper of the † treasure.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and said unto them, Drink wine.

6 But they said, We will drink no wine: for

beast, ■ signify that the transgressor of the same covenant should be so divided in pieces: read Gen. 15. 10.

† To fight against the Egyptians, ■ chap. 37. 11.

‡ For the disposition and order of these prophecies; read chap. 27. 1.

§ They ■ of Hobab, Moses's father-in-law, who was no Israelite, but after joined with them in the service of God.

○ That is, a prophet.

† The prophet saith not, The Lord saith thus: for then they ought to have obeyed; but he tendeth another end, that

Bar. Chr. 607. for Jonadab the son of Rechab our father commanded us, saying, " Ye shall drink no wine, neither you nor your sons for ever.

7 Neither shall you build house, nor sow feed, nor plant vineyard, nor have any, but all your days you shall dwell in tents, that ye may live a long time in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, and we drink ■ wine all our days, neither we, our wives, our sons, nor our daughters :

9 Neither build we houses for us to dwell in, neither have we vineyard, nor field, nor feed,

10 But we have remained in tents, and have obeyed, and done according to " all that Jonadab our father commanded us.

11 But when Nebuchadnezzar king of Babel came up into the land, we said, Come, and let us go to Jerusalem, from the host of the Chaldeans, and from the host of Aram : so we dwell at Jerusalem.

12 Then came the word of the Lord unto Jeremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Go, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive doctrine to obey my words, saith the Lord?

14 The commandment of Jonadab son of Rechab, that he commanded his sons, that they should drink no wine, is surely kept : for unto this day they drink none, but obey their fathers commandment : notwithstanding I have spoken unto you, rising early, and speaking, but ye would not obey me.

15 I have sent also unto you all my servants the prophet, rising up early, and sending them, saying, Return now every man from his evil way, and amend your works, and go not after other gods to serve them, and ye shall dwell in the land which I have given unto you, and to your fathers, but you would not incline your ear, nor obey me.

16 Surely the sons of Jonadab the son of Rechab have kept the commandment of their father, which he gave them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them : because I have " spoken unto them, but they would not hear, and I have called unto them : but they would not answer.

18 And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the com-

that is, to declare their obedience ■ man, seeing the Jews would not obey God himself.

■ Whom Jehu the king of Israel favoured for his zeal, 2 Kings 10. 15.

■ Teaching them hereby ■ flee all occasion of intemperance, ambition, and avarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

■ Which was now for the space of three hundred years, from Jehu to Jehoiakim.

■ Which declareth, that they ■ not so bound to their vow, that it could not be broken for any necessity : for where they were commanded to dwell in tents, they dwell now at Jerusalem for fear of the wars.

■ Whom I have chosen to be my children, seeing, these which were the children of an heathen man obeyed the commandment of their father.

■ I have most diligently exhorted and warned you, both by myself and my prophets.

mandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you, Bef. Chr. 607.

19 Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

C H A P. XXXVI.

■ Baruch writeth, as Jeremiah inditeth, The book of the curses against Judah and Israel. 9 He is sent with the book unto the people, and readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 32 The king casteth it into the fire. 28 There is another written at the commandment of the Lord.

AND in the fourth ^d year of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying,

2 Take thee ■ roll or book, and write therein all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the day that I spake unto thee, " even from the days of Josiah unto this day.

3 It may be that the house of Judah will hear of all the evil which I determined to do unto them, that they may return every man from his evil way, that I may forgive their iniquity and their sins.

4 Then Jeremiah called Baruch the son of Neriah, and Baruch wrote ^f at the mouth of Jeremiah all the words of the Lord which he had spoken unto him, upon a roll or book.

5 And Jeremiah commanded Baruch, saying, I am ^g shut up, and cannot go into the house of the Lord.

6 Therefore go thou, and read the roll, wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lord's house upon the ^h fasting day : also thou shalt read them in the hearing of all Judah, that come out of their cities.

7 It may be that they will ⁱ pray before the Lord, and every one return from his evil way, for great is the anger and the wrath that the Lord hath declared against this people.

8 So Baruch the son of Neriah did according unto all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

9 ¶ And in the fifth ^k year of Jehoiakim the son of Josiah king of Judah, in the ninth month, they proclaimed ■ fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then

^b That is, by his prophets and ministers ; which sheweth that it is ■ much ■ though he should speak to us himself, when he sendeth his ministers to speak in his ■

^c His posterity shall continue and be in my favour for ever.

^d Read chap. 25. 1.

^e Which ■ twenty and three years, ■ chap. 25. 3 : counting from the thirteenth year of Josiah's reign.

^f As he did indite.

■ Meaning, in prison, through the malice of the priests. ■ Which was proclaimed for fear of the Babylonians, as their custom was when they feared war, ■ any great plague of God.

ⁱ He sheweth, that fasting without prayer and repentance availeth nothing, but is mere hypocrisy.

■ The fast was then proclaimed, and Baruch read this roll, which was a little before that Jerusalem was first taken, and then Jehoiakim and Daniel, and his companions, were led away captives.

10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the secretary, in the higher court, at the entry of the ¹ new gate of the Lord's house, in the hearing of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down to the king's house in the chancellor's chamber, and lo, all the princes sat there, *even* Elishama the chancellor, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read in the book in the audience of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll, wherein thou hast read in the audience of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it, that we may hear. So Baruch read it in their audience.

16 Now when they had heard all the words, they were ^m afraid both one and other, and said unto Baruch, We will certify the king of all these words.

17 And they examined Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, ⁿ hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king, to the court, but they laid up the roll in the chamber of Elishama the chancellor, and told the king all the words, that he might hear.

21 So the king sent Jehudi to fetch the roll, and he took it out of Elishama the chancellor's chamber, and Jehudi read it in the audience of the king, and in the audience of all the princes which stood beside the king.

22 Now the king sat in the winter house, in the ^o ninth month, and there was a fire burning before him.

23 And when Jehudi had read three or four sides, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was [■] the hearth.

24 Yet they were not afraid, nor rent ^p their garments, *neither* the king nor any of his servants, that heard all these words.

25 Nevertheless Elnathan, and Delaiah, and Gemariah, had besought the king, that he would ~~not~~ burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdiel, to take Baruch the scribe, and Jeremiah the prophet: but the Lord ¹ hid them.

27 ¶ Then the word of the Lord came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee again ^r another roll, and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, That the king of Babel shall certainly come and destroy this land, and shall take thence *both* man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah, He shall ¹ have none to sit upon the throne of David, and his ^u dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will visit him and his seed; and his servants for their iniquity, and I will bring upon them and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they would not hear.

32 Then took Jeremiah another roll, and gave it Baruch the scribe the son of Neriah, which wrote therein at the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burnt in the fire; and there were added besides them many like words.

C H A P. XXXVII.

Zedekiah succeeded Jeconiah. 3 He sendeth unto Jeremiah to pray for him. 12 Jeremiah, going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

AND [■] king Zedekiah the son of Josiah reigned for ^v Comiah the son of Jehoiakim, whom Nebuchadnezzar king of Babel [■] made king in the land of Judah.

2 But neither he nor his servants, nor the people of the land, would obey the words of the Lord, which he spake by the [†] ministry of the prophet Jeremiah.

3 And Zedekiah the king ^r sent Jehucal the son of Shelemiah, and Zephaniah the son of Maa-

8 G

sciah

¹ Which is the east gate of the temple.

^m The godly were afraid, seeing God so offended, and the wicked were astonished for the horror of the punishment.

ⁿ They that were godly among the princes, gave this counsel, by whose means it is like that Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be such, that they could not escape without danger of their lives.

^o Which contained part of November, and part of December.

^p Shewing, that the wicked, instead of repenting when they hear God's judgments, grow into further malice against him and his word.

^r Thus we see the continual care that God hath ever

over his, to preserve them from the rage of the wicked.

^r Though the wicked think to have abolished the word of God, when they have burnt the book thereof; yet this declareth that God will not only raise it up again, but also increase it in greater abundance to their condemnation, as ver. 32.

[■] These [■] Jehoiakim's words.

¹ Though Jehoiachin his son succeeded him, yet because he reigned but three months, it [■] esteemed [■] no reign.

^u Read chap. 22. 19.

^v Who was called Jehoiachin, [■] Jeconiah.

[■] And called him Zedekiah, whereas before his [■] Mattaniah, [■] Kings 24. 17.

^r Because he was afraid of the Chaldeans that [■] against him.

Bef. Chr. 606.

[■] 2 Kings 24. 17.
[■] 2 Chron. 36. 10.
Ch. 52. 3.

[†] Heb. bard.

Bef. Chr. † with thee, and take Jeremiah the prophet out of the dungeon before he die.

589. † Heb. under thine band. † 11 So Ebed-melech took the men with him, and went to the house of the king under the treasury, and took there old rotten rags, and old worn clouts, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the black-moor said unto Jeremiah, Put now these old rotten rags and worn under thine arm-holes, between the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in ^m the court of the prison.

14 ¶ Then Zedekiah the king sent and took Jeremiah the prophet unto him, into the third entry that is in the house of the Lord, and the king said unto Jeremiah, I will ask thee ⁿ thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it unto thee, wilt not thou slay me? and if I give thee counsel, thou wilt not hear me.

16 So the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us these souls, I will not slay thee, nor give thee into the hands of those men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth unto the king of Babel's ⁿ princes, then thy soul shall live, and this city shall not be burnt up with fire, and thou shalt live, and thine house.

18 But if thou wilt not go forth to the king of Babel's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not-escape out of their hands.

19 And Zedekiah the king said unto Jeremiah, I am careful for the Jews that are fled unto the Chaldeans, lest they deliver me into their hands, and ^o they mock me.

20 But Jeremiah said, They shall not deliver thee: hearken unto the voice of the Lord, I beseech thee, which I speak unto thee: so shall it be well unto thee, and thy soul shall live.

21 But if thou wilt refuse to go forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are ^p left in the king of Judah's house, shall be brought forth to the king of Babel's princes: and those women shall say, Thy friends have persuaded thee, and have prevailed against thee: thy feet are fastened in the mire, and they are turned back.

23 So they shall bring out all thy wives, and thy children to the Chaldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes understand that I have

talked with thee, and they come unto thee, Bef. Chr. and say unto thee, Declare unto us now, what ^{89.} thou hast said unto the king, hide it not from us, and ^m will not slay thee: also what the king said unto thee:

26 Then shalt thou say unto them, I humbly ^r besought the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him. And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison, until the day that Jerusalem was taken: and he was *there*, when Jerusalem was taken.

C H A P. XXXIX.

¶ *Nebuchadnezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Chaldeans. 6 His sons are slain: 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is delivered from captivity.*

IN ^{*} the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babel and all his host against Jerusalem, and they besieged it. ^{1 King 25. 1. 2. Ch. 52. 4.}

2 And in the eleventh year of Zedekiah, in the fourth month; the ninth day of the month, the city was ^r broken up.

3 And all the princes of the king of Babel came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarlechim, Rabfarris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went out of the city by night, through the king's garden; and by the ^r gate between the two walls, and he went toward the wilderness.

5 But the Chaldeans host pursued after them, and overtook Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babel unto ^r Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babel slew the sons of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreover he put out Zedekiah his eyes, and bound him in chains to carry him to Babel.

¶ And the Chaldeans burnt the king's house, and the houses of the people with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the [†] chief steward carried away captive into Babel the remnant of the people that remained in the city, and those that were fled and fallen unto him, with the rest of the people that remained. ^{† Or, captain of the guard.}

10 But Nebuzar-adan the chief steward left the ⁿ poor that had nothing in the land of Judah,

¶ Where the king had set him before ^m be at more liberty, ⁿ chap. 37. 21.

ⁿ And yield thyself ^m them.

^o Which declareth, that he more feared the reproach of men, than the threatenings of God.

¶ When Jeconiah and his mother, with others, were carried away, these women of the king's house were left; which shall be taken, saith the prophet, and tell the king of Babel how Zedekiah hath been seduced by his familiar friends and false prophets, which have left him in the mire.

¶ Herein appeareth the infirmities of the prophet, who did dissemble to save his life, albeit it was not the denial of his doctrine, ^m to the hurt of any.

^r The gates and walls were broken down.

^r Which was a postern door: read 2 Kings 25. 4.

^r Which is called Antiochia in Syria.

ⁿ For the rich and the mighty, which put their trust in their shifts and means, were by God's just judgments most rigorously handled.

588. Bet. Chr. dah, and gave them vineyards and fields at the same time.

11 Now Nebuchadrezzar king of Babel gave charge concerning Jeremiah, † unto Nebuzar-adan the chief steward, saying,

12 Take him, and † look well to him, and do him no harm, but do unto him * even as he shall say unto thee.

13 So Nebuzar-adan the chief steward sent, and Nebushasban, Rabsaris, and Nergal-sharezzer, Rab-mag, and all the king of Babel's princes :

14 Even they sent and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home : so he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go, and speak to Ebed-melech the black-moor, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men whom thou fearest.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou † hast put thy trust in me, saith the Lord.

C H A P. XL.

† Jeremiah hath licence to go whither he will. 6 He dwelleth with the people that remain with Gedaliah.

THE word which came to Jeremiah from the Lord, after that Nebuzar-adan the chief steward had let him go from Ramath, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babel.

2 † And the chief steward took Jeremiah, and said unto him, The Lord thy God hath pronounced this plague upon this place.

3 Now the Lord hath brought it, and done according as he hath said : because ye have † sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I loose thee this day from the chains which were on thine hands, if it please thee to come with me into Babel, come, and I will look well unto thee : but if it please thee not to come with me into Babel, † tarry still : behold, all the land is † before thee : whither it seemeth good and convenient for thee to go, thither go.

5 For yet he was not returned : therefore he

589. Bet. Chr. said, Return to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babel hath made governor over all the cities of Judah, and dwell with him among the people, to go whither-soever it pleaseth thee to go. So the chief steward gave him victuals, and † reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to † Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captains of the host, † which were in the fields, even they and their men, heard that the king of Babel had made Gedaliah the son of Ahikam governor in the land, and that he had committed unto him men and women, and children, and of the poor of the land, that were carried away captive to Babel,

8 Then they came to Gedaliah to Mizpah, even † Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of Maachathi, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, † swore unto them, and to their men, saying, Fear not to serve the Chaldeans : dwell in the land, and serve the king of Babel, and it shall be well with you.

10 As for me, Behold, I will dwell at Mizpah, † † serve the Chaldeans, which will come unto us : but you, gather you wine, and summer fruits and oil, and put them in your vessels, and dwell in your cities, that ye have † taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left † remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover Johanan the son of Kareah, and all the captains of the host that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Knowest thou not that † Baalis the king of the Ammonites hath sent to Ishmael the son of Nethaniah to slay thee : but Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Jews, which are gathered unto thee should be scattered, and the remnant in Judah perish ?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt † not do this thing : for thou speakest falsely of Ishmael.

CHAP.

* Thus God preserved his prophet by his means, whom he made the scourge to punish the king, and them that were his enemies.

† Whom the king of Babel had appointed governor over the rest of the Jews that he left behind.

‡ Thus God recompenseth his zeal and favour, which he shewed to his prophet in his troubles.

§ From this second verse unto chap. 42. 7. it seemeth ¶ parenthesis, and separated matter : and there this story beginneth again, and this vision is declared what it was.

¶ God moved this infidel to speak this, to declare the great blindness and obstinacy of the Jews, which could not

feel that which this heathen man confessed.

† Which was a city of Judah.

‡ Which were scattered abroad for fear of the Chaldeans.

§ Who was of the king's blood, and after slew him, chap. 41. 2.

¶ Which were fled also for fear of the Chaldeans.

‡ For under colour of entertaining of Ishmael, he sought only to make them destroy ¶ another.

¶ Thus the godly, which think ¶ harm to others, are soonest deceived, and never lack such as conspire their destruction.

C H A P. XLI.

■ *Ishmael killeth Gedaliah guilefully, and many other with him. 11 Johanan followeth after Ishmael.*

BUT in the ¹ seventh month came Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and the princes of the ^k king, and ten men with him, unto Gedaliah the son of Ahikam, to Mizpah, and there they did ^l eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, with these ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him whom the king of Babel had made governor over the land.

3 Ishmael also slew all the Jews that were with Gedaliah at Mizpah, and all the Chaldeans that were found there, *and* the men of war.

4 Now the second day that he had slain Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their cloaths rent and cut, with ^m offerings, and incense in their hands, to offer in the house of the Lord.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping as he went, and when he met them, he said unto them, Come to ⁿ Gedaliah the son of Ahikam.

7 And when they came into the midst of the city, Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey: so he staid, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slain because of Gedaliah) is it, which Aza the king had ^o made because of Baasha king of Israel, *and* Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chief steward had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the son of Kareah, and all the ^p captains of the host that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they all took *their* men, and went to fight with Ishmael the son of Nethaniah,

and found him by the great waters that are in Gibeon. Bef. Chr.
588.

13 Now when all the people whom Ishmael had carried away captive, saw Johanan the son of Kareah, and all the captains of the host that were with him, they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah, returned and came again, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the ^q Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the host that were with him, all the remnant of the people, whom Ishmael the son of Nethaniah had carried away captive from Mizpah (after that he had slain Gedaliah the son of Ahikam) *even* the strong men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon.

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to go *and* to enter into Egypt,

18 Because of the Chaldeans: for they feared them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babel made governor in the land.

C H A P. XLII.

1 *The captains ask counsel of Jeremiah what they ought to do. 7 He admonisheth the remnant of the people not to go into Egypt.*

THEN all the captains of the host, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least unto the most, came,

2 And said unto Jeremiah the prophet, † Hear our prayer we beseech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left, *but* a few of many, † *Heb. Let our prayer fall before thee, as sb.* 36. 7. thine eyes do behold)

3 That the Lord thy God may shew us the way wherein we may walk, and the thing that we may ^r do.

4 Then Jeremiah the prophet said unto them, I have heard *you*: behold I will pray unto the Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it unto you: I will keep nothing back from you.

5 Then they said to Jeremiah, ^s The Lord be a witness of truth and faith between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord God, to whom we send thee,

8 H

thee,

¹ The city was destroyed in the fourth month; and in the seventh month, which contained part of September, and part of October, ■ the governor Gedaliah slain.

^k Meaning, Zedekiah.

^l They ate together as familiar friends.

^m For they thought that the temple had not been destroyed, and therefore came up to the feast of tabernacles: but hearing of the burning thereof in the way, they shewed these signs of sorrow.

ⁿ For his death ■ kept secret, and he feigned that he lamented for the destruction of Jerusalem, and the temple: but after slew them when they seemed to favour Gedaliah.

^o Aza fortified Mizpah for fear of the enemy, and cast ditches and trenches, 2 Kings 15. 22.

■ Which had been captains under Zedekiah.

■ For Baalis the king of the Ammonites was the cause of this murder.

^r Which place David of old had given to Chimham the son of Barzillai the Gileadite, 2 Sam. 19. 38.

■ This declareth the nature of hypocrites, which would know of God's word what they should do, but will not follow it, but inasmuch ■ it agreeth with that thing which they have purposed ■ do.

^s There ■ none ■ ready to abuse the name of God, and take it in vain, than the hypocrites, which ■ colour their falsehood use it without all reverence, and make it ■ for them ■ deceive the simple and the godly.

thee, that it may be well with us, when we obey the voice of the Lord our God.

7 ¶ And so after ten days came the word of the Lord unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the host, which were with him, and all the people from the least to the most,

9 And said unto them, Thus saith the Lord God of Israel, unto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not root you out: for I repent me of the evil that I have done unto you.

11 Fear not for the king of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to save you, and to deliver you from his hand,

12 And I will grant you mercy, that he may have compassion upon you, and he shall cause you to dwell in your own land.

13 But if ye say, We will not dwell in this land, neither hear the voice of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the Lord, ye remnant of Judah: thus saith the Lord of hosts, the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there,)

16 Then the sword that ye feared, shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang upon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remain nor escape from the plague that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel, As mine anger and my wrath hath been poured forth upon the inhabitants of Jerusalem: so shall my wrath be poured forth upon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse and a reproach, and ye shall see this place no more.

19 O ye remnant of Judah, the Lord hath said concerning you, Go not into Egypt: know certainly that I have admonished you this day.

20 Surely ye dissembled in your hearts when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God, and de-

clare unto us even according unto all that the Lord our God shall say, and we will do it.

21 Therefore I have this day declared it you, but you have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

C H A P. XLIII.

Johanan carrieth the remnant of the people into Egypt, contrary to the mind of Jeremiah. 8 Jeremiah prophesieth the destruction of Egypt.

NOW when Jeremiah had made an end of speaking unto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, even all these words,

2 Then spake Azariah the son of Hofaniah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there:

3 But Baruch the son of Neriah provoketh thee against us, for to deliver us into the hand of the Chaldeans, that they might slay us, and carry us away captives into Babel.

4 So Johanan the son of Kareah, and all the captains of the host, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the host, took all the remnant of Judah that were returned from all nations, whither they had been driven, to dwell in the land of Judah:

6 Even men and women and children, and the king's daughters, and every person that Nebuzar-adan the chief steward had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to Tahpanhes.

8 ¶ Then came the word of the Lord unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah,

10 And say unto them, Thus saith the Lord of

^a Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. 1.

^b Read chap. 18. 8.

^c Because all kings hearts and ways are in his hands, he can turn them and dispose them as it pleaseth him, and therefore they need not to fear man, but only obey God, Prov. 21. 1.

^d Thus God turneth the policy of the wicked to their own destruction: for they thought themselves sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

^e Read Chap. 26. 6. and 44. 12. shewing that this should come upon them for their infidelity and stubbornness.

^f For ye were fully minded to go into Egypt, whatsoever God spake to the contrary.

^g To wit, in Egypt.

^h Who was also called Jezaniah, chap. 42. 1.

ⁱ This declareth that pride was the cause of rebellion, and

contempt of God's ministers.

^k When the hypocrisy of the wicked is discovered, they burst forth into open rage: for they can abide nothing but flatteries, read Isa. 30. 10.

^l He sheweth what is the nature of the hypocrites: to wit, to feign that they would obey God and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most far from all obedience.

^m Thus the wicked do not only contemn and hurt the messengers of God, but slander and speak wickedly of all them that support or favour the godly.

ⁿ As from the Moabites, Ammonites, and Edomites, chap. 40. 11.

^o Whom these wicked led away by force.

^p A city in Egypt near to Nilus.

^q Which signified that Nebuchadnezzar should come even to the gates of Pharaoh, where were his brick-kilns for his buildings.

Bef. Chr. 588. of hosts, the God of Israel, Behold, I will send and bring Nebuchadnezzar the king of Babel^m my servant, and will set his throne upon these stones that I have hid, and he shall spread his pavilion over them.

11 And when he shall come, he shall smite the land of Egypt: ^a such [■] are appointed for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

12 And I will kindle [■] fire in the houses of the gods of Egypt, and he shall burn them and carry them away captives, and he shall array himself with the land of Egypt, [■] a ^o shepherd putteth on his garment, and shall depart from thence in peace.

† Or, the 7 house of the sun. 13 He shall break also the images of † Bethshemeth, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burn with fire.

C H A P. XLIV.

He reproveth the people for their idolatry. 15 They that set light by the threatening of the Lord, are chastened. 26 The destruction of Egypt, and of the Jews therein, is prophesied.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, and remained at Migdol and at ^p Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, and to serve other gods whom they knew not, *neither they, nor you, nor your fathers.*

4 Howbeit I sent unto you all my servants the prophets, ^a rising early and sending *them*, saying, Oh do not this abominable thing that I hate!

5 But they would not hear, nor incline their ear to turn from their wickedness, and to burn no more incense unto other gods.

6 Wherefore ^a my wrath and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are desolate and wasted, *as appeareth* this day.

7 Therefore now thus saith the Lord of hosts,

the God of Israel, Wherefore commit ye *this* ^{Bef. Chr. 587.} great evil against your souls, to cut off from you man and woman, child and suckling out of Judah, and leave you none to remain:

■ In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt; whither ye be gone to dwell: that ye might bring destruction unto yourselves, and that ye might be [■] curse and [■] reproach among all nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the ^a kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not † humbled unto this day, ^{† Or, beat down.} neither have they feared nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will set my face against you ^{*} to evil, and to destroy all Judah. ^{Amos 9:4.}

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall even be consumed by the sword, and by the famine, they shall die from the least unto the most, by the sword, and by the famine, and they shall be [■] detestation, and an astonishment, and [■] curse, and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to dwell there, shall escape or remain, that they should return into the land of Judah, to the which they † have [■] desire to return to dwell there: ^{† Heb. lift up their souls.} for none shall return, but ^v such as shall escape.

15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, [■] great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah, saying,

16 The word that thou hast spoken unto us, in the name of the Lord, we will ^{*} not hear it of thee:

17 But we will do whatsoever thing goeth out of our [■] mouth, as to burn incense ^v unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, *both* we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for

^m Read chap. 25. 9.

^a Every one shall be slain by that [■] that God hath appointed, chap. 15. 2.

^v Meaning, most easily and suddenly shall he carry the Egyptians away.

^p These were all famous and strong cities in Egypt, where the Jews that were fled, dwelt for their safety: but the prophet declareth that there is no hold so strong that can preserve them from God's vengeance.

[■] Read chap. 7. 25. and 25. 3. and 26. 5. and 29. 19. and 32. 33.

^a He setteth before their eyes God's judgments against Judah and Jerusalem for their idolatry, that they might beware by their example, and not with the like wickedness provoke the Lord: for then they should be double punished.

^v He sheweth that we ought [■] keep in memory God's plagues from the beginning, that considering them [■] might live in his fear, and know, if he have not spared [■] fathers, yea, kings, princes, and rulers, and also whole countries

and nations for their sins, that we vile worms cannot look to escape punishment for ours.

[†] Which have fully set their minds, and are gone thither on purpose. Whereby he excepteth the innocent, as Jeremiah and Baruch that [■] forced: therefore the Lord sheweth that he will set his face against them: that is, purposely destroy them.

[■] Read chap. 26. 6. and 42. 18.

^v Meaning, but a few.

^{*} This declareth how dangerous [■] thing it is to decline [■] from God, and to follow our own fantasies: for Satan [■] soliciteth such, and doth not leave them till he have brought them to extremum impudency and madness, even to justify their wickedness against God and his prophets.

^v Read chap. 7. 18. It seemeth that the papists, gathered of this place their ^a Salve Regina, et Regina cœli latrare, calling the virgin Mary Queen of heaven, and so of the blessed virgin and mother of our Saviour Christ made an idol: for here the prophet condemneth their idolatry.

587. **Beh.** Car. for *them* had we plenty of victuals, and were well and † felt none evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have had † scarceness of all things, and have been consumed by the sword, and by the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes † to make her glad, and pour out drink-offerings unto her without our husbands?

20 Then said Jeremiah unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 Did not the Lord remember the incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, *but* you, and your fathers, your kings, and your princes, and the people of the land, and † hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickedness of your inventions, and because of the abominations which ye have committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as *appeareth* this day.

23 Because ye have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come upon you, as *appeareth* this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your ^b hand, saying, We will perform the vows that we have vowed to burn incense to the queen of heaven, and to pour out drink-offerings to her: ye will perform your vows, and do the things that ye have vowed.

26 Therefore hear the word of the Lord, all Judah that dwell in the land of Egypt. Behold, I have sworn by my great name, saith the Lord, that my name ^a shall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil and not for good, and all the men of Judah that are in the land of Egypt, shall be consumed by

^a This is still the argument of idolaters, which esteem religion by the belly; and instead of acknowledging God's works, who sendeth both plenty and dearth, health and sickness, they attribute it to their idols, and so dishonour God.

^b This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they be not assured by God's word: for thereby they take an occasion to justify their doings, and their husbands shall give account thereof before God, read *Isa.* 1. 25.

^c You have committed double evil in making wicked vows, and in performing the same.

^d This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to have his name mentioned by such as have polluted it.

^e We see therefore, that God hath a perpetual care over his, wheresoever they are scattered: for though they be but two or three, yet he will deliver them when he destroyeth his enemies.

^f He sheweth the means whereby they should be destroyed, to assure them of the certainty of the plague, and yet

the sword, and by the famine, until they be utterly destroyed. **Beh. Chr.** 587.

28 Yet a small number that escape the sword, shall return out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a sign unto you, saith the Lord, when I visit you in this place, that ye may know that my words shall surely stand against you for evil.

30 Thus saith the Lord, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babel his enemy, who also sought his life.

C H A P. XLV.

1 *Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Jerusalem.*

THE words that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord God of Israel unto thee, O Baruch,

3 Thou didst say, Wo is me now: for the Lord hath laid sorrow unto my sorrow: I faint-ed in my mourning, and I can find no rest.

4 Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built, will I destroy, and that which I have planted, will I pluck up, even this whole land.

5 And seekest thou great things for thyself? seek them not: for behold, I will bring a plague upon all flesh, saith the Lord: but thy life will I give thee for a prey in all places whither thou goest.

C H A P. XLVI.

1 *He prophesieth the destruction of Egypt. 27 Deliverance is promised to Israel.*

THE words of the Lord, which came to Jeremiah the prophet, against the Gentiles,

2 As against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Perath in Carchemish, which Nebuchad-rezzar king of Babel smote in the fourth year of Jehoiakim the son of Josiah king of Judah. 3 Make

they remain still in their obstinacy till they perish: for Josephus, lib. 10. de Antiq. cap. 11. writeth, that five years after the taking of Jerusalem, Nebuchadnezzar the younger having overcome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought these Jews and others into Babylon.

^f Which was Jeremiah's disciple, and wrote his prophecies under him.

^g Whereof read chap. 36. 10.

^h Baruch moved with inconsiderate zeal of Jeremiah's imprisonment, but chiefly for the destruction of the people and the temple, maketh this lamentation, Psalm 6. 6.

ⁱ Meaning, that God might destroy this people, because he had planted them.

^k Thinkest thou to have honour and credit? wherein he sheweth his infirmity.

^l Read chap. 21. 9.

^m That is, nine nations which are round about the land of Egypt.

ⁿ Read Kings 23. 29. and 24. 7. and 2 Chron. 35. 20.

Bet. Chr. 3 ^{67.} Make ready buckler and shield, and go forth to battle.

4 Make ready the horses, and let the horsemen get up, and stand up with *your* fallers, furbish the spears, and put on the brigandines.

5 Wherefore have I seen them afraid, and driven back? for their mighty men are smitten, and are fled away, and look not back ¹ for fear ^{was} round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the ¹ North by the river Perath.

7 Who is this that cometh up as ¹ a flood, whose waters are moved like the rivers?

8 Egypt riseth up like the flood, and *his* waters are moved like the rivers, and he saith, I will go up, and will cover the earth: I will destroy the city, with them that dwell therein.

9 Come up, ye horses, and rage ye chariots, and let the valiant men come forth, ¹ the blackmoors, and the Libyans that bear the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hosts, and a day of vengeance, that he may avenge him of his enemies: for the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath ¹ a sacrifice in the north country ² by the river Perath.

11 Go up unto Gilead, ³ and take balm, O ⁴ virgin, the daughter of Egypt: in vain shalt thou use many ⁵ medicines: for thou shalt have no health.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaim in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall devour round about thee.

15 Why are thy valiant men put back? they could not stand, because the Lord did drive them.

16 He made many to fall, and one fell upon another: and they said, Arise, let us go again to our ⁶ own people, and to the land of our nativity, from the sword of the violent.

17 They did cry there, Pharaoh king of E-

gypt, and of a great multitude ⁷ hath passed the time appointed. Bet. Chr. 571.

18 As I live, saith the King, whose name is the Lord of hosts, Surely as Tabor *is* in the mountains, and as Carmel *is* in the sea: so shall ⁸ it come.

19 O thou daughter dwelling in Egypt, make thee gear to go into captivity: for Noph shall be waste and desolate, without an inhabitant.

20 Egypt *is* like a ⁹ fair calf, but destruction cometh: out of the North it cometh.

21 Also her hired men ¹⁰ are in the midst of her like fat calves: they are also turned back and fled away together: they could not stand, because the day of their destruction was come upon them, and the time of their visitation.

22 The voice thereof shall go forth like a ¹¹ serpent: for they shall march with an army, and come against ¹² her with axes, ¹³ hewers of wood.

23 They shall cut down ¹⁴ her forest, saith the Lord: for they cannot be counted, because they are more than the ¹⁵ grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hosts, the God of Israel, Behold, I will visit the ¹⁶ common people of No, and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh, and all them that trust in him:

26 And I will deliver them into the hands of those that seek their lives, and into the hand of Nebuchadnezzar king of Babel, and into the hands of his servants, and afterward she shall dwell as ¹⁷ in old time, saith the Lord.

27 ¶ But fear not thou, O my servant Jacob, and be not thou afraid, O Israel: for behold, I will deliver thee from a far ¹⁸ country, and thy seed from the land of their captivity, and Jacob shall return and be in rest and prosperity, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the Lord: for I am with thee, and I will utterly destroy all the nations whither I have driven thee: but I will not utterly destroy thee, but correct ¹⁹ thee by judgment, and not utterly cut thee off.

C H A P. XLVII.

The word of the Lord against the Philistines.

8 I

THE

⁶ He warneth the Egyptians ¹ prepare themselves ² war.

⁷ The prophet had this vision of the Egyptians which should be put to flight by the Babylonians, at Carchemish.

⁸ The Babylonians shall discomfit them at the river Euphrates.

⁹ He derideth the boastings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the country of Egypt.

¹⁰ For these nations took part with the Egyptians.

¹¹ He calleth the slaughter of God's enemies a sacrifice, because it is a thing that doth please him, Isa. 34. 6.

¹² That is, at Carchemish.

¹³ For at Gilead did grow most sovereign balm for wounds.

¹⁴ So called, because Egypt had not yet been overcome by the enemy.

¹⁵ He sheweth, that no salve or medicine can prevail, when God giveth the wound.

¹⁶ As they that should repent that they helped the Egyptians.

¹⁷ He derideth them which shall impute their overthrow

to lack of counsel and policy, or to fortune, and not observing of time: not considering that it is God's just judgment.

¹⁸ To wit, that the Egyptians shall be destroyed.

¹⁹ They have abundance of all things, and therefore are disobedient and proud.

²⁰ As ver. 9.

²¹ They shall be scarce able to speak for fear of the Chaldeans.

²² Meaning Egypt.

²³ That is, they shall slay the great and mighty ²⁴ of power.

²⁵ To wit, Nebuchadnezzar's army.

²⁶ Some take the Hebrew word Amon for the king's name of No, that is, of Alexandria.

²⁷ Meaning, that after the space of forty years Egypt should be restored, Isa. 19. 23. Ezek. 29. 13.

²⁸ God comforteth all his that were in captivity, but specially the small church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forsaketh his, Isa. 41. 2. chap. 30. 10.

²⁹ Read chap. 10. 24

THE word of the Lord that came to Jeremia the prophet against the Philistines, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise up out of the North, and shall be as a swelling flood, and shall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise and stamping of the hoofs of his strong horses, at the noise of his chariots, and at the rumbling of his wheels: the fathers shall not look back to their children, for feebleness of hands,

4 Because of the day that cometh to destroy all the Philistines, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistines, the remnant of the isle of Caphtor.

5 Baldness is come upon Azzah: Ashkelon is cut up with the rest of their vallies. How long wilt thou cut thyself?

6 O thou sword of the Lord, how long will it be ere thou cease? turn again into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath given it a charge against Ashkelon, and against the Sea bank? even there hath he appointed it.

C H A P. XLVIII.

The word of the Lord against the Moabites: 26
Because of their pride and cruelty.

CONCERNING Moab, thus saith the Lord of hosts, the God of Israel, Wo unto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they have devised evil against it. Come, and let us destroy it, that it be no more a nation: also thou shalt be destroyed, O madmen, and the sword shall pursue thee.

3 A voice of crying shall be from Horonaim, with desolation and great destruction.

4 Moab is destroyed: her little ones have caused their cry to be heard.

5 For at the going up of Luhith, the mourner shall go up with weeping: for in the going down of Horonaim, the enemies have heard cry of destruction.

6 Flee, and save your lives, and be like unto the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captivity, with his priests and his princes together.

^a Which was also called Gaza, a city of the Philistines.

^b He meaneth the army of the Chaldeans, Isa. 8. 7. 8.

^c The great fear shall take away their natural affection.

^d Their hearts shall so fail them.

^e For the Caphtorims, which are also called Cappadocians, had destroyed in old time the Philistines, and dwelt in their land even to Gaza, Deut. 2. 23.

^f They have pulled off their hair for sorrow and heaviness.

^g As the heathen used in their mourning, which the Lord forbade his people to do, Deut. 14. 1.

^h Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, when he will take vengeance.

ⁱ These were cities of the Moabites, which Nebuchadnezzar took before he went to fight against Necho king of Egypt.

^j Thus shall the Babylonians encourage one another.

^k Read Isa. 25. 10.

^l Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.

8 And the destroyer shall come upon all cities, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doth the work of the Lord negligently, and cursed be he that keepeth back his sword from blood. ^{† Or, deceitfully.}

11 Moab hath been at rest from his youth: and he hath settled on his lees, and hath not been poured from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore behold, the days come, saith the Lord, that I will send unto him such as shall carry him away, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, the house of Israel was ashamed of Beth-el their confidence.

14 How think you thus, We are mighty, and strong men of war?

15 Moab is destroyed, and his cities burnt up, and his chosen young men are gone down to slaughter, saith the King, whose name is the Lord of hosts. ^{† Heb. gone up, or destroyed.}

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourn for him: and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst: for the destroyer of Moab shall come upon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: ask him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howl, and cry, tell ye it in Arnon, that Moab is made waste.

21 And judgment is come upon the plain country, upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the house of Diblathaim,

23 And upon Keriathaim, and upon Bethgamul, and upon Beth-meon,

24 And upon Kirioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make

^a Hide yourselves in barren places, where the enemy will not pursue after you, chap. 17. 6.

^b That is, the idols, which are the works of thine hands. Some read, in thy possessions: for so the word may signify, as 1 Sam. 25. 2.

^c Both thy great idol, and his maintainers, shall be led away captives, so that they shall then know that it is in vain to look for help at idols, Isa. 15. 2.

^d He sheweth that God would punish the Chaldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this execution of his vengeance against his enemies, his work: though the Chaldeans sought another end, Isa. 10. 12.

^e Have not been removed as the Jews have, but have lived at ease, and as wine that feedeth itself on his lees.

^f As the calf of Beth-el was not able to deliver the Israelites: no more shall Chemosh deliver the Moabites.

^g How are they destroyed that put their trust in their strength and riches!

^h Thus they that flee, shall answer.

ⁱ That is, his power and strength.

Bef. Chr. 26 Make ye him^k drunken: for he magnified himself against the Lord: Moab shall † wallow in his vomit, and he also shall be in derision.

600.
† Or, shall be full, or clap his hands.

27 For didst not thou deride Israel, as though he had been found among thieves? for when thou speakest of him, thou art^l moved.

28 O ye that dwell in Moab, leave the cities, and dwell in the rocks, and be like the dove, that maketh her nest in the sides of the hole's mouth.

* Isa. 16. 6. 29 We have heard the pride of Moab (*be is exceeding proud*) his stoutness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the Lord, ^m but it shall not be so: and his dissimulations, for they do not right.

31 Therefore will I howl for Moab, and I will cry out for all Moab: *mine heart shall mourn for the men of Kir-heres.*

32 O vine of Sibmah, I will weep for thee, as I wept for Jazer: the plants are gone over the sea, they are come to the sea^o of Jazer: the destroyer is come upon thy summer fruits, and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab: and I have caused wine to fail from the wine-press: none shall tread with shouting: *their shouting shall be no shouting.*

34 From the cry of Heshbon unto Elealeh, and unto Jahaz have they made their noise: from Zoar unto Horonaim, the^p heifer of three years old *shall go lowing*: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a^q shaum, and mine heart shall sound like a shaum for the men of Kir-heres, because the riches that he hath gotten is perished.

• Isa. 15.
2, 3.
Ezek. 7. 18.
† Or, shaven. 37 For every head shall be † bald, and every beard plucked: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 And mourning shall be upon all the house tops of Moab, and in all the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howl, *saying*, How is he destroyed! how hath Moab turned the back with shame! so shall Moab be a derision, and a fear to all them about him.

40 For thus saith the Lord, Behold, ^r he shall flee as an eagle, and shall spread his wings over Moab.

^k He willed the Chaldeans ^m lay afflictions enough upon them, till they be like drunken ⁿ that fall down to their shame and are derided of all.

^l Thou rejoicest to hear of his misery.

^m He shall not execute his malice against his neighbours.

ⁿ Read Isa. 16. 7.

^o Which city was in the utmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people carried away.

^p Read Isa. 15. 5.

^q Their custom was to play on flutes or instruments, heavy and grave tunes at burials and in the time of mourning, as Matt. 9. 23.

^r That is, Nebuchadnezzar, ^s chap. 49. 22.

^s He that escapeth one danger shall be taken of another, Isa. 24. 17.

^t They fled thither, thinking to have succour of the Amorites.

^u The Amorites had destroyed the Moabites in times past,

41 The cities are taken, and the strong holds are won, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in travail.

Bef. Chr. 600.

42 And Moab shall be destroyed from being a people, because he hath set up himself against the Lord.

43 Fear, and pit and snare *shall be* upon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the fear, shall fall into the pit: and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the Lord.

45 They that fled, stood under the shadow^v of Heshbon, because of the force: for^w the fire came out of Heshbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the seditious children.

46 Wo be unto thee, O Moab: the people of^x Chemosh perisheth: for thy sons are taken captives, and thy daughters *led* into captivity.

47 Yet will I bring again the captivity of Moab in the^y latter days, saith the Lord. Thus far of the judgment of Moab.

C H A P. XLIX.

¹ The word of the Lord against the Ammonites, ⁷ Idumea; ²³ Damascus, ²⁸ Kedar, ³⁴ and Elam.

UNTO the children of^y Ammon, thus saith the Lord, Hath Israel no sons? or hath he none heir? Why *then* hath their^z king possessed Gad? and his people dwelt in^a his cities?

2 Therefore behold, the days come, saith the Lord, that I will cause a noise of war to be heard in^b Rabbah of the Ammonites: and it shall be^c desolate heap, and her daughters shall be burnt with fire: then shall Israel possess those that possessed him, saith the Lord.

3 Howl, O Heshbon, for Ai is wasted: cry, ye daughters of Rabbah: gird you with sackcloth: mourn and run to and fro by the hedges: for their king shall go into captivity, and his priests and his princes likewise.

4 Wherefore gloriest thou in the^c vallies? thy valley floweth away, O rebellious daughter: she trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring^d a fear upon thee, saith the Lord God of hosts, of all thine that be about thee, and ye shall be scattered every man^e right forth, and none shall gather him that fleeth.

6 And^f afterward I will bring again the captivity of the children of Ammon.

7 ¶ To

and now because of their power, the Moabites shall seek to them for help.

^w Which vaunted themselves of their idol, as though he could have defended them.

^x That is, they shall be restored by the Messiah.

^y They were separated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the country of Gad.

^z To wit, of the Ammonites.

^a Meaning, of the Ammonites.

^b Which was one of the chief cities of the Ammonites, ^c Heshbon and Ai: there was also a city called Heshbon among the Moabites.

^c In thy plentiful country.

^d Signifying, that power and riches cannot prevail when God will execute his judgments.

^e That is, without looking back, and as every one can find a way to escape.

^f In the time of Christ, when the Gentiles shall be called.

7 ¶ To Edom thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan, (they are turned back, and have consulted to dwell for I have brought the destruction of Esau upon him, and the time of his visitation.

9 If the grape-gatherers come to thee, would they not leave some grapes? if thieves come by night, they will destroy till they have enough.

10 For I have discovered Esau: I have uncovered his secrets, and he shall not be able to hide himself: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me.

12 For thus saith the Lord, Behold, they whose judgment was not to drink of the cup, have assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drink of it.

13 For I have sworn by myself, saith the Lord, that Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetual desolations.

14 I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather you together, and come against her, and rise up to the battle.

15 For lo, I will make thee but small among the heathen, and despised among men.

16 Thy fear, and the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, and keepest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

17 ¶ Alto Edom shall be desolate: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof,

18 As the overthrow of Sodom, and of Gomorrah, and of the places thereof near about, saith the Lord: no man shall dwell there, neither shall the sons of men remain in it.

19 Behold, he shall come up like a lion from the swelling of Jordan unto the strong dwelling place: for I will make Israel to rest, and I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the shepherd that will stand before me?

20 Therefore hear the counsel of the Lord

that he hath devised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

22 Behold, he shall come up, and flee as the eagle, and spread his wings over Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in travail.

23 ¶ Unto Damascus be saith, Hamath is confounded and Arpad, for they have heard evil tidings, and they are faint-hearted as one on the fearful sea that cannot rest.

24 Damascus is discouraged, and turneth herself to flight, and fear hath seized her: anguish and sorrow have taken her as a woman in travail.

25 How is the glorious city not reserved, the city of my joy!

26 Therefore her young men shall fall in her streets, and all her men of war shall be cut off in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad.

28 ¶ Unto Kedar, and to the kingdoms of Hazor, which Nebuchadnezzar king of Babel shall smite, thus saith the Lord, Arise, and go up unto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains and all their vessels, and their camels, and they shall cry unto them, Fear is on every side.

30 Flee, get you far off (they have consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchadnezzar king of Babel hath taken counsel against you, and hath devised a purpose against you.

31 ¶ Arise, and get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars, but dwell alone.

32 And their camels shall be booty, and the multitude of their cattle a spoil, and I will scatter them into all winds, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sons of men remain in it.

34 ¶ The word of the Lord that came to Jeremiah

¶ Which was a city of Edom, called by the name of Teman, Eliphaz's son, who came of Esau.

¶ The enemies that in ill dissemble, as though they fled, shall turn back and invade your land, and possess it.

¶ Meaning, that God would utterly destroy them, and not spare one, though the grape-gatherers leave some grapes, and thieves seek but till they have enough, Obad. 1. 5.

¶ The destruction shall be so great, that there shall be none left to take care over the widows and fatherless.

¶ I have not spared mine own people, and how should I pity thee?

¶ Which was a chief city of Edom.

¶ That is, Bozrah.

¶ To wit, Nebuchadnezzar after he had overcome Judah, which is meant by the swelling of Jordan, shall come against mount Seir and Edom.

¶ That is, the Israelites, whom the Edomites kept as prisoners, to have away from thence.

¶ The captain and governor of the army, meaning Ne-

buchadnezzar.

¶ They shall not be able to resist his petty captains.

¶ To wit, the enemy.

¶ As chap. 48. 40. was said of Moab.

¶ Which was the chief city of Syria, whereby he meant the whole country.

¶ When she heard the sudden coming of the enemy.

¶ He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chief city destroyed.

¶ Who was king of Syria, 1 Kings 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

¶ Meaning, the Arabians and their borderers.

¶ Because they used to dwell in tents, he nameth the things that pertain thereunto.

¶ The enemies will dwell in your places.

¶ He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not avail them.

Jeremiah the prophet, concerning ^d Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the Lord of hosts, Behold, I will break the ^e bow of Elam, *even* the chief of their strength.

36 And upon Elam I will bring the four winds from the four quarters of heaven, and will scatter them towards all these winds, and there shall be ^{no} nation whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seek their lives, and will bring upon them a plague, *even* the indignation of my wrath, saith the Lord, and I will send the sword after them till I have consumed them.

38 And I will set my ^f throne in Elam, and I will destroy *both* the king and the princes from thence, saith the Lord: but ^g in the latter days I will bring again the captivity of Elam, saith the Lord.

C H A P. I.

He prophesieth of the destruction of Babylon, and the deliverance of Israel, which was in captivity.

THE word that the Lord spake concerning Babel, *and* concerning the land of the Chaldeans, by the [†] ministry of Jeremiah the prophet.

2 Declare among the nations, and publish it, and set up a standard, proclaim it, *and* conceal it not: say, ^h Babel is taken, Bel is confounded, ⁱ Merodach is broken down: her idols are confounded, *and* their images are burst in pieces.

3 For out of the North there ^k cometh up a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, *and* depart, both man and beast.

4 In those days, and at that time, saith the Lord, the children of Israel shall ^l come, they, and the children of Judah together, going, and ^m weeping shall they go, and seek the Lord their God.

5 They shall ask the way to Zion, with their faces thitherward, *saying*, Come, and let us cleave to the Lord in a perpetual covenant that shall not be forgotten.

6 ⁿ My people hath been *as* lost sheep: their ^o shepherds have caused them to go astray, and have turned them away to the mountains: they have gone from ^p mountain to hill, *and* forgotten their resting-place.

7 All that found them, have devoured them, and their enemies said, We offend not, because they have sinned against the Lord, ^q the habita-

tion of justice, even the Lord, the hope of their fathers.

8 ^r Flee from the midst of Babel, and depart out of the land of the Chaldeans, and be ye ^s the he-goats ^t before the flock.

9 For lo, I will raise, and cause to come up against Babel, ^u multitude of mighty nations from the north country, and they shall set themselves in array against her, whereby she shall be taken: their arrows *shall be* as of ^v strong man, which is expert, *for* ^w shall return in vain.

10 And Chaldea shall be ^x spoil: all that spoil her, ^y shall be satisfied, saith the Lord.

11 Because ye were glad and rejoiced in destroying mine heritage, *and* because ye are grown fat, ^z the calves in the grass, ^{aa} and neighed like strong horses,

12 *Therefore* your mother shall be sore confounded, and she that bare you shall be ashamed: behold, the uttermost of the nations *shall be* a desert, ^{ab} dry land, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: every one that goeth by Babel shall be astonished, ^{ac} and hiss at all her plagues.

14 ^{ad} Put yourselves in array against Babel round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath ^{ae} sinned against the Lord.

15 Cry against her round about: she hath ^{af} given her hand: her foundations are fallen, *and* her walls are destroyed: for it is the vengeance of the Lord: take vengeance upon her: ^{ag} she hath done, do unto her.

16 Destroy the ^{ah} sower from Babel, and him that handleth the scythe in the time of harvest: because of the sword of the oppressor, they shall turn every one to his people, and they shall flee every one to his own land.

17 Israel *is like* scattered sheep: the lions have dispersed them: first the king of ^{ai} Ashur hath devoured him: and last, this Nebuchadnezzar king of Babel hath broken ^{aj} his bones.

18 Therefore thus saith the Lord of hosts; the God of Israel, Behold, I will visit the king of Babel and his land, as I have visited the king of Ashur:

19 And I will bring Israel again to his habitation: he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the mount Ephraim and Gilead.

20 In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found: for I will be merciful unto them whom I reserve.

8 K

21 Go

^d That is, Persia, so called of Elam the son of Shem.

^e Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should ^{no} profit them.

^f I will place Nebuchadnezzar there, and in these prophecies Jeremiah speaketh of those countries which should be subdued under the first of those four monarchies whereof Daniel maketh mention.

^g This may be referred ^{to} the empire of the Persians and Medes after the Chaldeans, ^{to} unto the time of Christ, as chap. 48. 47.

^h After that God hath used the Babylonians service to punish other nations, he sheweth that their turn shall ^{to} be punished.

ⁱ These were two of their chief idols.

^k To wit, the Medes, and the Persians.

^l When Cyrus shall take Babel.

^m Read chap. 31. 9.

ⁿ Their governors and ministers, by their examples, have provoked them to idolatry.

^o They have committed idolatry in every place.

^p For the Lord dwelt among them in his temple, and would have maintained them by his justice against their enemies.

^q When God shall deliver you, by Cyrus.

^r That is, most forward and without fear.

^s Shall be made rich thereby.

^t For joy of the victory that ye had against my people.

^u ^{is} sign of contempt and disdain.

^v He speaketh ^{of} the enemies, the Medes and Persians.

^w Though the Lord called the Babylonians his servants, and their work his work in punishing his people, yet because they did it ^{to} to glorify God, but for their own malice, and to profit themselves, it is here called sin.

^x Destroy her so that none be left to labour the ground, ^{to} to take the fruit thereof.

^y Meaning, Tiglathpileser, who carried away the ^{to} tribes.

^z ^{is} carried away the rest, to wit, Judah and Benjamin.

Bef. Chr. 21 Go up against the land of the ^b rebels, *even* against it, and against the inhabitants ^c of [†] Pekod: destroy and lay it waste after them, saith the Lord, and do according to all that **I** have commanded thee.

22 A cry of a battle *is* in the land, and **I** of great destruction.

23 How is the ^a hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

24 I have snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the work of the Lord God of hosts in the land of the Chaldeans.

^{† Heb. from the east.} 26 Come against her [†] from the utmost border: open her store houses: tread on her as **III** sheaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her ^d bullocks: let them go down to the slaughter. Wo unto them, for their day is come, *and* the time of their visitation.

28 The voice of them that ^e flee, and escape out of the land of Babel, to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his temple.

^{* Rev. 18. 6.} 29 Call up the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: ^a recompense her according to her work, *and* according to all that she hath done, do unto her: for she hath been proud against the Lord, *even* against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be destroyed in that day, saith the Lord.

31 Behold, I *come* unto thee, O proud man, saith the Lord God of hosts: for thy day is come, *even* the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together: and all that took them captives, held them, *and* would not let them go.

34 *But* their strong Redeemer, whose **name** *is* the Lord of hosts, he shall maintain their cause, that he might give rest to the land, ^f and disquiet the inhabitants of Babel.

35 A sword *is* upon the Chaldeans, saith the Lord, and upon the inhabitants of Babel, and upon her princes, and upon her wise men.

^{† Heb. Jews.} 36 A sword *is* upon the [†] soothsayers, and they shall dote: a sword *is* upon her strong men, and they shall be afraid.

37 A sword *is* upon their horses, and upon their chariots, and upon all the multitude that are in the midst of her, and they shall be like

women: **I** sword *is* upon her treasures, and they shall be spoiled. Bef. Chr. 595.

38 A ^g drought *is* upon her waters, and they shall be dried up: for it is the land of graven images, and they dote upon their idols.

39 Therefore the ^h Ziims with the Iims shall dwell *there*, and [†] the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation. ^{† Heb. from the ostriches, or young.}

40 As God destroyed ⁱ Sodom and Gomorrah, with the places thereof near about, saith the Lord, *so* shall no man dwell there, neither shall the son of man remain therein. ^{* Gen. 19. 24. Isa. 13. 19.}

41 **¶** Behold, a people shall come from the North, and ^j great nation, and many kings shall be raised up from the ^l coasts of the earth.

42 They shall hold the bow and the buckler: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses, *and* be put in array like men to the battle against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands ^k waxed feeble: sorrow came upon him, *even* sorrow as of ^m woman in travail.

44 Behold, he ⁿ shall come up like ^o lion from the swelling of Jordan unto the strong habitation: for I will make *Israel* to rest, and I will make them to haste away from her: and who is a chosen man, that I may appoint against her? for who is like me, and who will appoint me the time? and who is the ^p shepherd that will stand before me? ^{* Ch. 13. 19.}

45 Therefore hear the counsel of the Lord that he hath devised against Babel, and his purpose that he hath conceived against the land of the Chaldeans: surely, the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is moved, and the cry is heard among the nations.

C H A P. LI.

6 *Why* Babylon is destroyed. 41 *The vain confidence of the Babylonians.* 43 *The vanity of idolaters.* 59 *Jeremiah giveth his book to Seraiah.*

THUS saith the Lord, Behold, I will raise up against Babel, and against the inhabitants [†] that lift up *their* heart against me, ^q destroying ^r wind, ^{† Or, of the land that resist.}

¶ And will send unto Babel fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her on every side.

3 Also to the bender that bendeth his bow, and to him that lifteth himself up in his brigandine, *will I say*, Spare not her young men, but destroy all her hosts.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For

^a That is, Babylon: thus the Lord raised up Cyrus, ^b Nebuchadnezzar, who had smitten down all the princes and people of the world.

^c Her princes and mighty men.

^d Of the Jews which should be delivered by Cyrus.

^e He sheweth that when God executeth his judgments against his enemies, that his church shall then have rest.

^f For Cyrus did cut the river Euphrates, and divided the course thereof into many streams, so that it might be passed over, as though there had been no water: which thing he

did by the counsel of two of Belshazzar's captains, who conspired against their king, because he had gelded the one of them in despite, and slain the son of the other.

^g Read Isa. 13. 21.

^h Meaning, that the Persians should gather their army of many nations.

ⁱ Which is meant of Belshazzar, Dan. 5. 6.

^j Read chap. 49. 19.

^k The Medes and Persians that shall destroy them **III** the wind doth the chaff.

Bef. Chr. 595. 5 For Israel hath been **■** a widow, nor Judah from his God, from the Lord of hosts, though their land **■** filled with sin against the holy One of Israel.

6 ¶ **■** Flee out of the midst of Babel, and deliver every man his soul: be not destroyed **■** her iniquity: for this is the time of the Lord's vengeance: he will render unto her **■** recompence.

7 Babel *hath been* **■** a golden cup in the **■** Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore do the nations **■** rage.

8 **■** Babel is suddenly fallen and destroyed: howl for her, bring balm for her sore; if she may be healed.

9 We would have cured Babel; but she could not be healed: forsake her, and let **■** us go every one into his own country: for her judgment is come up unto heaven, and is lifted up to the clouds.

10 The Lord hath brought forth our **■** righteousness: come, and let **■** declare in Zion the work of the Lord our God.

11 Make bright the arrows: **†** gather the shields: the Lord hath raised up the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, *and* the vengeance of his temple.

12 Set up the standard upon the walls of Babel, make the watch strong: set up the watchmen: prepare the scouts: for the Lord hath both devised and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest upon many **■** waters, abundant in treasures, thine end is come, **■** the **†** end of thy covetousness.

14 The Lord of hosts hath sworn by **†** himself, saying, Surely I will fill thee with men as with caterpillars, and they shall cry and shout against thee.

15 **■** He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion.

16 He giveth by *his* voice the multitude of waters in the heaven, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treasures.

17 Every man is **■** beast by *his own* **■** knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, *and* the work of errors: in the time of their **■** visitation they shall perish.

19 The **■** portion of Jacob is not like them: for he is the maker of all things, and *Israel is*

the rod of his inheritance: the Lord of hosts is his name.

20 Thou art mine **■** hammer, *and* weapons of war: for with thee will I break the nations, and with thee will I destroy kingdoms.

21 And by thee will I break horse and horseman, and by thee will I break the chariot, and him that rideth therein.

22 By thee also will I break man and woman, and by thee will I break old and young, and by thee will I break the young man and the maid.

23 I will also break by thee the shepherd and his flock, and by thee will I break the husbandman and his yoke of oxen, and by thee will I break the dukes and princes.

24 And I will render unto Babel, and to all the inhabitants of the Chaldeans, all their evil that they have done in Zion, *even* in your sight; saith the Lord.

25 Behold, I *come* unto thee, O destroying **■** mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the **■** rocks, and will make thee a burnt mountain.

26 They shall not take of thee a stone for a corner, nor **■** stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set up **■** standard in the land: blow the trumpets among the nations: prepare the nations against her: call up the kingdoms of **■** Ararat, Minni, and Ashkenaz against her: appoint the prince against her: cause horses to come up as the rough caterpillars.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the device of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel have ceased to fight: they have remained in their holds: their strength hath failed, *and* they were like women: they have burnt her dwelling-places, *and* her bars are broken.

31 A post shall run to meet the post, and a messenger to meet the messenger, to shew the king of Babel, that **■** city is taken on a **■** side thereof,

32 And that the passages **■** stopped, and the reeds burnt with fire, and the men of war troubled.

33 For thus saith the Lord of hosts, the God of Israel, The daughter of Babel is like **■** threshing-floor: the time of her threshing is come: yet **■** little while, and the time of her harvest **■** shall come.

34 Nebu-

■ Though they were forsaken for a time, yet they not utterly cast off, **■** though their husband **■** dead.

■ He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. and 48. 6.

■ By whom the Lord poured out the drink of his vengeance, **■** whom it pleased him.

■ For the great afflictions that they have felt by the Babylonians.

† Thus the people of God exhort one another **■** go **■** Zion and praise God.

■ In approving our cause, and punishing **■** enemies.

■ For the wrong done **■** his people and **■** his temple, ch. 50. 28.

■ For the land of Chaldea was full of rivers, which ran into Euphrates.

■ Read ch. 10. 14.

■ When God shall execute his vengeance.

■ That is, the true God of Israel is not like **■** these idols: for he can help when all things **■** desperate.

■ He meaneth the Medes and Persians, **■** he did before call the Babylonians his hammer, Chap. 50. 23.

■ Not that Babylon stood **■** mountain, but because it was strong and seemed invincible.

■ From thy strong holds and fortresses.

■ By these three nations he meaneth Armenia the higher and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

■ By turning the course of the river, **■** side was made open, and the reeds that did grow in the water were destroyed, which Cyrus did by the counsel of Gobria and Gaba-tha, Belshazzar's captains.

■ When she shall be **■** up and threshed.

Bef. Chr. 595. 34 Nebuchadnezzar the king of Babel hath devoured me, and destroyed me: he hath made me an empty vessel: he swallowed me up like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoil of me, and that which was left of me, is brought unto Babel, shall the inhabitant of Zion say: and my blood unto the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the Lord, Behold, I will maintain thy cause, and take vengeance for thee: and I will dry up the sea, and dry up her springs.

37 And Babel shall be as heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions, and yell as the lion's whelps.

39 In their heat I will make them feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams and goats.

41 How is Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come up upon Babel: she is covered with the multitude of the waves thereof.

43 Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doth the son of man pass thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth that which he hath swallowed up, and the nations shall run no more unto him, and the wall of Babel shall fall.

45 My people, go out of the midst of her, and deliver ye every man his soul from the fierce wrath of the Lord,

46 Lest your heart even faint, and ye fear the rumour that shall be heard in the land: the rumour shall come this year, and after that in the next year shall come a rumour, and cruelty in the land, and ruler against ruler.

47 Therefore, behold, the days come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall rejoice for Babel: for the destroyers shall come unto her from the North, saith the Lord.

49 As Babel caused the slain of Israel to fall, so by Babel the slain of all the earth did fall.

50 Ye that have escaped the sword, go a-

way, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. Bef. Chr. 595.

51 We are confounded, because we have heard reproach: shame hath covered our faces, for strangers are come into the sanctuaries of the Lord's house.

52 Wherefore behold, the days come, saith the Lord, that I will visit her graven images, and through all her land the wounded shall groan.

53 Though Babel should mount up to heaven, and though she should defend her strength on high, yet from me shall her destroyers come, saith the Lord.

54 A sound of cry cometh from Babel, and great destruction from the land of the Chaldeans,

55 Because the Lord hath laid Babel waste, and destroyed from her the great voice, and her waves shall roar like great waters, and a sound was made by their noise,

56 Because the destroyer is come upon her, even upon Babel, and her strong men are taken, their bows are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will make drunk her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.

58 Thus saith the Lord of hosts, The thick wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, for they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Nerijah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babel, in the fourth year of his reign: and this Seraiah was a peaceable prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babel, even all these things that are written against Babel.

61 And Jeremiah said to Seraiah, When thou comest unto Babel, and shalt see, and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remain in it, neither man nor beast, but that it should be desolate for ever.

63 And when thou hast made an end of reading this book, thou shalt bind a stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the evil that I will bring upon

^f This is spoken in the person of the Jews, bewailing their state, and the cruelty of the Babylonians.

^g Thus the Lord esteemeth the injury done his church as done to himself, because their cause is his.

^h When they are inflamed with surfeiting and drinking, I will feast with them, alluding Belshazzar's banquet, Dan. 5. 2.

ⁱ Meaning Babel, as chap. 25. 26.

^k The great army of the Medes and Persians.

^l That is, his gifts and presents, which he had received as part of the spoil of other nations, and which the idolaters brought unto him from all countries.

^m Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing; for the first year came the tidings, the next year the siege, and in the third year it was taken: yet this is not that horrible destruction which the prophets threatened in many places: for that was after this, when they rebelled, and Darius overcame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

ⁿ All creatures in heaven and earth shall rejoice and praise God for the destruction of Babylon, the great enemy of his church.

^o Babylon did not only destroy Israel, but many other nations.

^p Ye that were captives in Babylon.

^q He sheweth how they should remember Jerusalem, by lamenting the miserable affliction thereof.

^r For the walls were two hundred feet high.

^s I will so astonish them by afflictions, that they shall not know which way to turn them.

^t The thickness of the wall was fifty feet.

^u This was not in the time of his captivity, but seven years before, when he went either to congratulate Nebuchadnezzar, or to intreat of some matters.

^v St. John in his revelation alludeth this place, when he saith that the angel took a millstone and cast it into the sea: signifying thereby the destruction of Babylon, Rev. 18. 21.

Bef. Chr. upon her : and they shall be * weary. Thus
595. far are the words of Jeremiah.

C H A P. LII.

4 Jerusalem is taken. 10 Zedekiah's sons are killed before his face, and his eyes put out. 13 The city is burned. 31 Jehoiachin is brought forth of prison, and fed like a king.

* 2 Kings 24. 18.
2 Chron. 36. 11.
Zedekiah * was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem, and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

2 And he did evil in the eyes of the Lord, according to all that Jehoiakim had done.

3 Doubtless because the wrath of the Lord was against Jerusalem and Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

* 2 Kings 25. 1.
2 Jer. 39. 1.
4 * But in the ninth year of his reign, in the tenth month, the tenth day of the month, came Nebuchadnezzar king of Babel, he, and all his host against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of the king Zedekiah.

6 Now in the fourth month, the ninth day of the month, the famine was fore in the city, so that there was no more bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went out of the city by night, by the way of the gate between the two walls, which was by the king's garden : (now the Chaldeans were by the city round about) and they went by the way of the wilderness.

8 But the army of the Chaldeans pursued after the king, and took Zedekiah in the desert of Jericho, and all his host was scattered from him.

9 Then they took the king, and carried him up unto the king of Babel to Riblah, in the land of Hamath, where he gave judgment upon him.

10 And the king of Babel slew the sons of Zedekiah before his eyes : he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babel bound him in chains, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth month, in the tenth day of the month (which was the nineteenth year of the king Nebuchadnezzar king of Babel) came Nebuzar-adan, chief steward, which stood before the king of Babel in Jerusalem,

13 And burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the army of the Chaldeans, that

were with the chief steward, brake down all the walls of Jerusalem round about. Bef. Chr. 588.

15 Then Nebuzar-adan, the chief steward, carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that were fled and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan, the chief steward, left certain of the poor of the land, to dress the vines, and to till the land.

17 Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babel.

18 The pots also and the besoms, and the instruments of musick, and the basons, and the incense-dishes, and all the vessels of brass wherewith they ministered, took they away.

19 And the bowls, and the ash-pans, and the basons, and the pots, and the candlesticks, and the incense-dishes, and the cups, and all that was of gold, and that was of silver, took the chief steward away :

20 With the two pillars, one sea, and twelve brasen bulls, that were under the bases, which king Solomon had made in the house of the Lord : the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits, and a thread of twelve cubits did compass it, and the thickness thereof was four fingers : it was hollow.

22 And a chapter of brass was upon it, and the height of one chapter was five cubits with net-work, and pomegranates upon the chapters round about, all of brass : the second pillar also, and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side : and all the pomegranates upon the net-work were an hundred round about.

24 And the chief steward took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

25 He took also out of the city an eunuch, which had the oversight of the men of war, and seven men that were in the king's presence, which were found in the city, and Sopher captain of the host, who mustered the people of the land, and threescore men of the people of the land, that were found in the midst of the city.

26 Nebuzar-adan the chief steward took them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath : thus Judah was carried away captive out of his own land.

28 ¶ This is the people whom Nebuchadnezzar carried away captive, in the seventh
8 L year,

* They shall not be able to resist, but shall labour in vain.

† So the Lord punished sin by sin, and gave him up to his rebellious heart, till he had brought the enemy upon him, to lead him away and his people.

‡ Read chap. 39. 4.

§ Read Kings 25. 6. and chap. 39. 5.

¶ In 2 Kings 25. 8. it is called the seventh day, because the fire began then, and so continued the tenth.

‡ That is, which was his servant, 2 Kings 25. 8.

§ Of these pillars read 1 Kings 7. 15.

¶ Which were also made of brass, as 1 Kings 7. 45.

† It was so much in quantity.

‡ But because of the roundness, no more could be seen but ninety and six.

§ Which served in the high priest's stead, if he had any necessary impediment.

¶ In Kings 25. 19. is read but of five : those were the most excellent, and the other two which were not so noble, not there mentioned with them.

‡ Which was the latter end of the seventh year of his reign, and the beginning of the eighth.

Bef. Chr. year, even three thousand Jews, and three and twenty.

29 In the ¹ eighteenth year of Nebuchadnezzar, he carried away captive from Jerusalem eight hundred thirty and two [†] persons.

30 In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan the chief steward, carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

31 And in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of

¹ In the latter end also of that year, and the beginning of the nineteenth.

[†] That is, restored him to liberty and honour.

² And gave him princely apparel.

the month, Evil-merodach king of Babel, in the ¹ first year of his reign, ² lifted up the head of Jehoiachin king of Judah, and brought him out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babel,

33 And changed his prison ² garments, and he did continually eat bread before him all the days of his life.

34 His portion was a ² continual portion given him of the king of Babel, every day a certain, all the days of his life until he died.

² That is, he had allowance in the court; and thus at length he had rest and quietness, because he obeyed Jeremiah the prophet; whereas the others were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

¹ The prophet bewaileth the miserable estate of Jerusalem, and sheweth that they are plagued because of their sins. The first and second chapter begin every verse according to the letters of the Hebrew alphabet. The third hath three verses for every letter, and the fourth is as the first.

HOW doth ² the city remain solitary that was full of people? she is as a widow: she that was great among the nations, and ³ princes among the provinces, is made tributary.

2 She weepeth continually in the ⁴ night, and her tears run down by her cheeks: among all her ⁵ lovers, she hath none to comfort her: all her friends have dealt unfaithfully with her, and are her enemies.

3 Judah is carried away captive, because of ⁶ affliction, and because of great servitude: she dwelleth among the heathen, and findeth no rest: all her persecutors took her in the straits.

⁷ The ways of Zion lament, because no man cometh ⁸ to the solemn feasts: all her gates are desolate: her priests sigh: her virgins are discomforted, and she is in ⁹ heaviness.

5 Her adversaries ¹⁰ are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become ¹¹ like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered the days of her affliction, and of her rebellion, and all her pleasant things that she had in times past, when her

¹ The prophet wondereth at the great judgment of God, seeing Jerusalem, which was so strong and so full of people, to be now destroyed and desolate.

² Which had chief rule over many provinces and countries.

³ So that she taketh no rest.

⁴ Meaning, the Egyptians and Assyrians, which promised help.

⁵ For her cruelty toward the poor, and oppression of servants, Jer. 34. 11.

⁶ As they used to come up with mirth and joy, Ps. 42. 4.

⁷ That is, have rule over her, Deut. 28. 44.

⁸ As men pined away with sorrow, and that have no courage.

⁹ In her misery she considered the great benefits and com-

people ¹ fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her ² sabbaths.

8 Jerusalem hath grievously sinned, therefore she is ³ in derision: all that honoured her, despise her, because they have seen her filthiness: yea, she sigheth and turneth backward.

9 ⁴ Her filthiness is in her skirts: she remembered not her last end, therefore she came down wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemy ⁵ is proud.

10 The enemy hath stretched out his hand upon all her pleasant things: for she hath seen the heathen enter into her sanctuary, whom ⁶ thou didst command, that they should not enter into thy church.

11 All her people sigh and seek ⁷ their bread: they have given their pleasant things for meat to refresh the soul: see, O Lord, and consider: for I am become vile.

12 Have ye no regard, all ye that pass by ⁸ this way? behold, and see, if there be any ⁹ sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From above hath ¹⁰ he sent fire into my bones, which prevaileth against them: he hath spread ¹¹ net for my feet, and turned me back: he hath made me desolate, and daily in heaviness.

14 The ¹² yoke of my transgressions is bound upon his hand: they are wrapped, and come up upon my neck: he hath made my strength to fall: the Lord hath delivered me into ¹³ their hands, neither am I able to rise up.

15 The

modities that she had lost.

² At her religion and serving of God, which was the greatest grief to the godly.

³ She is not ashamed of her sin, although it be manifest.

⁴ God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and under them he comprehendeth all enemies, Deut. 23. 3.

⁵ Thus Jerusalem lamenteth, moving others to pity her, and to learn by her example.

⁶ This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seek unto him for remedy.

⁷ Mine heavy sins are continually before his eyes, as he that tieth ⁸ thing to his hand for a remembrance.

Ref. Chr. 588. 15 The Lord hath trodden under foot all my valiant men in the midst of me: he hath called an assembly against me to destroy my young men: the Lord hath trodden the wine-press upon the virgin the daughter of Judah.

Jer. 14. 17. Ch. 2. 15. 16 * For these things I weep: mine eye, even mine eye casteth out water, because the comforter that should refresh my soul, is far from me: my children are desolate, because the enemy prevailed.

17 Zion stretched out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Jacob round about him: Jerusalem is as a menstruous woman in the midst of them.

Heb. m. cutb. 18 The Lord is righteous: for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me: my priests and mine elders perished in the city, while they sought their meat to refresh their souls.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heaviness: the sword spoileth abroad, as death doth at home.

21 They have heard that I mourn, but there is none to comfort me: all mine enemies have heard of my trouble, and are glad that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like unto me.

Or, gather them like grapes. 22 Let all their wickedness come before thee: do unto them as thou hast done unto me, for all my transgressions: for my sighs are many, and mine heart is heavy.

CHAP. II.

HOW hath the Lord darkened the daughter of Zion in his wrath! and hath cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his wrath!

2 The Lord hath destroyed all the habitations of Jacob, and not spared: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath cast them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce wrath all the horn of Israel: he hath drawn back his right hand from before the enemy, and there was kindled in Jacob like a flame of fire, which devoured round about.

4 He hath bent his bow like an enemy:

his right hand was stretched up ^{adversary}, and slew all that was pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his wrath like fire. Ref. Chr. 588.

5 The Lord was an enemy: he hath devoured Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah lamentation and mourning.

6 For he hath destroyed his tabernacle as a garden, he hath destroyed his congregation: the Lord hath caused the feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the king and the priest.

7 The Lord hath forsaken his altar: he hath abhorred his sanctuary: he hath given into the hand of the enemy the walls of her palaces: they have made a noise in the house of the Lord, as in the day of solemnity.

8 The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunk to the ground: he hath destroyed and broken her bars: the king and her princes are among the Gentiles: the law is no more, neither can her prophets receive any vision from the Lord. Or, find.

10 The elders of the daughter of Zion sit upon the ground and keep silence: they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears: my bowels swell: my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and sucklings swoon in the streets of the city. Or, faint.

12 They have said to their mothers, Where is bread and drink? when they swooned as the wounded in the streets of the city, and when they gave up the ghost in their mothers bosom. Or, beat and wince. Or, poured out the soul.

13 What thing shall I take to witness for thee? what thing shall I compare to thee, O daughter Jerusalem? what shall I liken to thee that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have looked out vain and foolish things for thee, and they have not discovered thine iniquity to turn away thy captivity, and have looked out for thee false prophecies, and causes of banishment. Or, burden.

15 All

⁹ He hath trodden them under foot, they that tread grapes in the wine-press.

¹⁰ Which because of her pollution separate from her husband, Lev. 15. 19. and was abhorred for the time.

¹¹ That is, they died for hunger.

¹² Of desiring vengeance against the enemy, read Jer. 11. 20. and 18. 21.

¹³ That is, brought her from prosperity adversity.

¹⁴ Hath given her most sore fall.

¹⁵ Alluding to the temple, the ark of the covenant, which called the footstool of the Lord, because they should not set their minds so low, but lift up their hearts toward the heavens.

¹⁶ Meaning, the glory and strength, as 1 Sam. 2. 1:

¹⁷ That is, his succour which he was wont to send us, when enemies oppressed us.

² Shewing, that there is no remedy but destruction, where God is the enemy.

³ As the people were accustomed to praise God in the solemn feasts with a loud voice, so now the enemies blaspheme him with shouting and crying.

⁴ This is figurative speech, that was, when he said, the ways did lament, chap. 1. 4. meaning, that this sorrow was so great, that the insensible things had their part thereof.

⁵ Meaning, that her calamity was so evident, that it needed no witnesses.

⁶ Because the false prophets called themselves Seers, the other were called, therefore he sheweth that they saw amiss, because they did not reprove the people's faults, but flattered them in their sins, which was the cause of their destruction.

Beh. Chr. 583. 15 All that pass by the way, clap their hands at thee: they hiss and wag their head upon the daughter Jerusalem, saying, Is this the city that men call, The perfection of beauty, and the joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth, saying, Let us devour it: certainly this is the day that we looked for: we have found and seen it.

17 The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath thrown down, and not spared: he hath caused thine enemy to rejoice over thee, and set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night, in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy young children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, and consider to whom thou hast done thus: shall the women eat their fruit, and children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's wrath none escaped nor remained: those that I have nourished and brought up, hath mine enemy consumed.

C H A P. III.

I AM the man that hath seen affliction in the rod of his indignation.

2 He hath led me and brought me into darkness, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skin hath he caused to wax old, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath set me in dark places, as they that be dead for ever.

7 He that hedged about me, that I cannot get out: he hath made my chains heavy.

¹ The prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declareth the destruction of Jerusalem, as Jer. 20. 2.

² He speaketh this as one that felt God's heavy judgments, which he greatly feared, and therefore setteth them out with this diversity of words.

³ This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them think that they are not heard, which thing God useth to do, that they might pray more earnestly and the oftener.

⁴ And keepeth in hold as a prisoner.

⁵ He hath no pity on me.

⁶ With great anguish and sorrow he hath made me to lose my sense.

⁷ Thus with pain he was driven and fro between hope and despair, the godly oft-times are, yet in the end the Spirit getteth the victory.

⁸ He sheweth that God thus useth to exercise his, the

8 Also when I cry and shout, he shutteth out my prayer. Beh. Chr. 583.

9 He hath stopped up my ways with hewn stone, and turned away my paths.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath stopped my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and made me a mark for the arrow.

13 He caused the arrows of his quiver to enter into my reins. † Heb. 2.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, and made me drunken with wormwood.

16 He hath also broken my teeth with stones, and hath covered me with ashes.

17 Thus my soul was far off from peace: I forgot prosperity.

18 And I said, My strength and mine hope is perished from the Lord.

19 Remembering mine affliction and my mourning, the wormwood and the gall.

20 My soul hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore have I hope.

22 It is the Lord's mercies that we are not consumed, because his compassions fail not.

23 They are renewed every morning: great is thy faithfulness.

24 The Lord is my portion, saith my soul: therefore will I hope in him.

25 The Lord is good unto them that trust in him, and to the soul that seeketh him.

26 It is good both to trust, and to wait for the salvation of the Lord.

27 It is good for a man that he bear the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it upon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He giveth his cheek to him that smiteth him: he is filled full with reproaches.

31 For the Lord will not forsake for ever.

32 But though he send affliction, yet will he have compassion according to the multitude of his mercies.

33 For he doth not punish willingly, nor afflict the children of men. † Heb. 2.

34 In stamping under his feet all the prisoners of the earth,

35 In overthrowing the right of a man before the face of the Most High.

36 In

intent that hereby they may know themselves, and feel his mercy.

⁸ Considering the wickedness of man, it is marvel that any remaineth alive: but only that God for his own mercies sake, and for his promise, will ever have his church to remain, though they be never so few in number, Isa. 1. 9.

⁹ We feel thy benefits daily.

¹⁰ The godly put their whole confidence in God, and therefore look for none other inheritance, Psalm 16. 5.

¹¹ He sheweth that we can never begin too timely to be exercised under the cross, that when the afflictions grow greater, our patience also by experience may be stronger.

¹² He murmureth not against God, but is patient.

¹³ He humbleth himself as they that fall down with their face to the ground, and so with patience waiteth for succour.

¹⁴ He taketh no pleasure in it, but doth it of necessity for our amendment, when he suffereth the wicked to oppress the poor.

Bel. Chr. 588. 36 In subverting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it cometh to pass, and the Lord * commandeth it not?

38 Out of the mouth of the most High proceedeth not ^v evil and good?

39 Wherefore *then* is the living ^m man sorrowful? man *suffereth* for his sin.

40 Let us search and try our ways, and turn again to the Lord.

41 Let us lift up our ^a hearts with our hands unto God in the heavens.

42 We have sinned, and have rebelled, *therefore* thou hast not spared.

43 Thou hast covered *us* with wrath, and persecuted us: thou hast slain, *and* not spared.

44 Thou hast covered thyself with a cloud, that *our* prayers should not pass through.

^v 1 Cor. 4. 13. 45 Thou hast made us *as* the ^m off-scouring and refuse in the midst of the people.

46 All our enemies have opened their mouth against us.

47 Fear and a snare is come upon us, *with* desolation and destruction.

48 Mine eye casteth out rivers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not,

50 Till the Lord look down, and behold from heaven.

51 Mine eye ^b breaketh mine heart, because of all the daughters of my city.

52 Mine enemies chased me fore like ^m bird, without cause.

53 They have shut up my life ^c in the dungeon: and cast a stone upon me.

54 Waters flowed over mine head, *then* thought I, I am destroyed.

55 I called upon thy name, O Lord, out of the low dungeon.

56 Thou hast heard my voice: stop not thine ear from my sigh, *and* from my cry.

57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast maintained the cause of my ^d soul, *and* hast redeemed my life.

59 O Lord, thou hast seen my wrong, judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their devices against me.

61 Thou hast heard their reproach, O Lord, *and* all their imaginations against me.

62 The lips *also* of those that rose against me, and their whispering against me continually.

63 Behold, their sitting down and their rising up, *how* I am their song.

^v Pl. 28. 4. 64 ^a Give them a recompence, O Lord, according to the work of their hands.

[†] Or, an ob-
stinate heart. 65 Give them [†] sorrow of heart, *even* thy curse to them.

* He doth not delight therein.
 * He sheweth that nothing is done without God's providence.
^v That is, adversity and prosperity, Amos 3. 6.
 * When God afflicteth him.
 * That is, both hearts and hands: for else to lift up the hands is but hypocrisy.
^b I am overcome with sore weeping for all my people.
 * Read Jer. 37. 16. how he was in the miry prison.
 * Meaning, the cause wherefore his life was in danger.
^c By the gold he meaneth the princes, ^m by the stones he understandeth the priests.
^d Which are of small estimation, and have no honour.

66 Persecute with wrath, and destroy them from under the heaven, O Lord. Bel. Chr. 588.

C H A P. IV.

HOW is the ^m gold become so [†] dim! the [†] Or, hid. most fine gold is changed, *and* the stones of the sanctuary are scattered in the corner of every street.

2 The noble [†] men of Zion comparable to [†] Or, sons. fine gold, how are they esteemed as earthen ^f pitchers, *even* the work of the hands of the potter!

3 Even the dragons ^s draw out the breasts, and give suck to their young, *but* the daughter of my people *is* become cruel like the ^h ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *but* no man breaketh it unto them.

5 They that did feed delicately, perish in the streets: they that were brought up in scarlet, embrace the dung.

6 For the iniquity of the daughter of my people is become greater than the sin of Sodom, that was ^{*} destroyed as in ^m a moment, and [†] none pitched camps against her. * Gen. 19. 25.

7 Her ^m Nazarites were purer than the snow, *and* whiter than the milk: they were more ruddy in body than the red precious stones: they were *like* polished sapphire. [†] Or, no strength: was against her. * Num. 6. 2.

8 *Now* their ⁱ visage is blacker than ^m coal: they cannot know them in the streets: their skin cleaveth to their bones: it is withered like ^m stock.

9 They that be slain with the sword, are better than they that are killed with hunger: for they fade away *as* they were stricken through for the ^k fruits of the field.

10 The hands of the pitiful women have sodden their own children, *which* were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath poured out his fierce wrath, he hath kindled a fire in Zion, which hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem:

13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of ^l her.

14 They have wandered *as* blind men ^m in the streets, and they were polluted with blood, so that ⁿ they would not touch their garments.

15 *But* they cried unto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they have said
 8 M among

* Though the dragons be cruel, yet they pity their young and nourish them, which thing Jerusalem doth not.
 * The women forsake their children, ^m the ostrich doth her eggs, Job 39. 17.
 * They that were before most in God's favour, are now in greatest abomination unto him.
^k For lack of food they pine away and consume.
^l He meaneth that these things are come ^m pass therefore, contrary to all men's expectations.
^m Some refer this ^m the blind men, which, ^m they went, stumbled ^m the blood whereof the city was full.
ⁿ Meaning, the heathen, which came to destroy them, could ^m abide them.

Beh. Chr. among the heathen, They shall no more dwell
588. there.

16 The [†] anger of the Lord hath scattered them, he will no more regard them: ° they revenged not the face of the priest, nor had compassion on the elders.

17 While we waited for our vain help; our eyes failed: for in our waiting we looked for ° a nation that could not save us.

18 They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon their mountains, and laid wait for us in the wilderness.

20 The ° breath of our nostrils, the anointed of the Lord was taken in their nets, of whom we said, Under his shadow we shall be preserved alive among the heathen.

21 Rejoice and be glad, ° O daughter Edom, that dwellest in the land of Uz, the cup also shall pass through unto thee: thou shalt be drunken [†] and vomit.

22 Thy punishment is accomplished, O daughter Zion: he ° will no more carry thee away into captivity: but he will visit thine iniquity, O daughter Edom, he will discover thy sins.

CHAP. V.

The prayer of Jeremiab.

REMEMBER, O Lord, what is come upon us: ° consider, and behold our reproach.

2 Our inheritance is turned to the strangers, our houses to the aliens.

3 We are fatherless, even without father, and our mothers are widows.

4 We have drunken our ° water for money, and our wood is sold unto us.

° That is, the enemies.

■ He sheweth two principal causes of their destruction: their cruelty, and their vain confidence in man: for they trusted in the help of the Egyptians.

° Our king Josiah, in whom stood our hope of God's favour, and on whom depended our state and life, was slain, whom he calleth anointed, because he was a figure of Christ.

† This is spoken by derision.

° He comforteth the church by that, after seventy years their sorrows shall have an end, whereas the wicked should be tormented for ever.

† This prayer, as is thought, was made when some of the people were carried away captive, others, as the poorest remained, and some went into Egypt and other places for succour: albeit it seemeth that the prophet foreseeing their miseries to come, thus prayed.

5 Our necks under persecution, we are weary and have no rest.

6 We have given our ° hands to the Egyptians, and to Asshur, to be satisfied with bread.

7 Our fathers have sinned, and are not, and we have borne their ° iniquities.

8 Servants have ruled over us, none would deliver us out of their hands.

9 We gat our bread with the peril of our lives, because of the sword ° of the wilderness.

10 Our skin was black like as an oven, because of the terrible famine.

11 They defiled the women in Zion, and the maids in the cities of Judah.

12 The princes are hanged up by ° their hand: the faces of the elders were not had in honour.

13 They took the young men to grind, and the children fell under ° the wood.

14 The elders have ceased from the ° gate, and the young men from their songs.

15 The joy of our heart is gone, our dance is turned into mourning.

16 The crown of our head is fallen: woe now unto us, that we have sinned.

17 Therefore our heart is heavy for these things, our ° eyes are dim.

18 Because of the mountain of Zion, which is desolate: the foxes run upon it.

19 But thou, O Lord, remainest for ° ever: thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, and forsake so long time?

21 ° Turn thou us unto thee, O Lord, and we shall be turned: renew our days of old.

22 But thou hast utterly rejected us: thou art exceedingly angry against us.

° Meaning their extreme servitude and bondage.

° We are joined in league and amity with them, or have submitted ourselves unto them.

■ As our fathers have been punished for their sins, so we that are culpable of the same sins, are punished.

† Because of the enemy that came from the wilderness, and would not suffer us to go and seek our necessary food.

■ That is, by the enemies hand.

° Their slavery was so great, that they were not able to abide it.

° There were no laws, nor form of commonwealth.

■ With weeping.

° And therefore thy promises and mercies never fail.

° Whereby is declared, that it is in man's power to turn to God, but is only his work to convert us, and thus God worketh in us before we turn to him, Jer. 31. 18.

E Z E K I E L.

THE ARGUMENT.

After that Jeboiachin, by the counsel of Jeremiab and Ezekiel, had yielded himself to Nebuchadnezzar, and so went to captivity with his mother, and divers of his princes, and of the people, certain began to repent and murmur that they had obeyed the prophet's counsel, as though the thing which they had prophesied should not come to pass, and therefore their estate should be still miserable under the Chaldeans: by reason whereof he confirmeth his former prophecies, declaring by new visions and revelations shewed unto him, that the city should most certainly be destroyed, and the people grievously tormented by God's plagues, insomuch that they that remained should be brought into cruel bondage. And lest the godly should despair in these great troubles, he assureth them that God will deliver his church at his time appointed, and also destroy their enemies, which either afflicted them, or rejoiced in their miseries. The effect of the one and the other should chiefly be performed under Christ, of whom in this book are many notable promises, and in whom the glory of the new temple should perfectly be restored. He prophesied these things in Chaldea, at the same time that Jeremiab prophesied in Judah, and there began in the fifth year of Jeboiachin's captivity.

C H A P. I.

■ The time wherein Ezekiel prophesied, and in what place. 3 His kindred. 5 The vision of the four beasts. 26 The vision of the throne.

IT came to pass in the ^a thirtieth year, in the fourth month, and in the fifth day of the month (as I was among the captives by the river ^b Chebar) that the heavens were opened, and I saw the visions of ^c God.

2 In the fifth day of the month (which was the fifth year of king Jehoiachin's captivity)

3 The word of the Lord came unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, where the ^d hand of the Lord was upon him.

4 And I looked, and behold, ^e a whirlwind came out of the North, ^f a great cloud and a fire wrapped about it, and ^g brightness was about it, and in the midst thereof, *to wit*, in the midst of the fire, came out as the likeness of ^h amber.

5 Also out of the midst thereof came the likeness of four ⁱ beasts, and this was their form: they had the appearance of ^j man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet, and the sole of their feet was like the sole of ^k calf's foot, and they sparkled like the appearance of bright brass.

8 And the hands of a ^l man came out from under their wings in the four parts of them, and they four had their faces and their wings.

9 They were ^m joined by their wings one to another, and when they went forth, they returned not, but every one went straight forward.

10 And the similitude of their faces was ⁿ the face of ^o man: and they four had the face of a lion on the right side, and they four had the face of a bullock on the left side: they four also had the face of ^p eagle.

11 Thus were their faces: but their wings were spread out above: two wings of every one were joined one to another, and two covered their bodies.

12 And every ^q went straight forward: they went whither their ^r spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance, ^s like burning coals of fire, and like the appearance of lamps: for the fire ^t among the beasts, and the fire gave a glitter, and out of the fire there went lightning.

14 And the beasts ran, and ^u returned like unto lightning.

15 ¶ Now as I beheld the beasts, behold, ^v a wheel appeared upon the earth by the beasts, having four faces.

^a After that the book of the law ^w found, which ^x the eighteenth year of the reign of Josiah, so that five and twenty years after this book ^y found, Jeconiah ^z away captive with Ezekiel (and many of the people) who the first year after saw these visions.

^b Which was a part of Euphrates so called.

^c That is, notable and excellent visions, so that it might be known it ^d no natural dream, but ^e of God.

^f That is, the spirit of prophecy, ^g chap. 3. 22. and 37. 1.

^h By this diversity of words he signifieth the fearful judgment of God, and the great afflictions that should come upon Jerusalem.

ⁱ Which were the four cherubims that represented the glory of God, ^j chap. 3. 23.

^k The wing of the ^l touched the wing of the other.

16 The fashion of the wheels and their work ^m like unto a ⁿ chrysolite: and they four had one form, and their fashion, and their work, ^o as one wheel in another wheel.

17 When they went, they went upon their four sides, and they returned not when they went.

18 They had also ^p rings, and height, and were fearful to behold, and their rings ^q full of eyes, round about them four. ^r

19 And when the beasts went, the wheels went with them: and when the beasts ^s lift up from the earth, the wheels were lift up.

20 Whither their spirit led them, they went, and thither did the spirit of the wheels lead them, and the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

21 When the beasts went, they went: and when they stood, they stood: and when they were lifted up from the earth, the wheels were lifted up besides them: for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament upon the heads of the beasts was wonderful, like unto chrysal, spread over their heads above.

23 And under the firmament were their wings straight, the one toward another: every one had two, which covered them: and every one had two, which covered their bodies.

24 And when they went forth, I heard the noise of their ^t wings like the noise of great waters, and ^u the voice of the Almighty, even the voice of speech, as the noise of an host: and when they stood, they ^v let down their wings.

25 And there was a voice from the firmament, that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads, was the fashion of a throne like unto a sapphire stone, and upon the similitude of the throne was, by appearance, ^w the similitude of ^x man above upon it.

27 And I saw as the appearance of amber, and as the similitude of fire ^y round about within it to look to, even from his loins upward: and to look to, even from his loins downward, I saw as ^z likeness of fire, and brightness round about it.

28 As the likeness of the bow that is in the cloud in the day of rain, so ^a the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell ^b upon my face, and I heard ^c a voice of ^d that spake.

CHAP.

^e Every cherubim had four faces, the face of a man and of ^f lion ^g the right side, and the face of ^h bullock and of an eagle ⁱ the left side.

^j That is, when they had executed God's will: for afore they returned ^k till God had changed the state of things.

^l The Hebrew word is Tarshish: meaning that the colour was like the Sicilian sea, ^m precious stone so called.

ⁿ Which declared the swiftness and the fearfulness of God's judgments.

^o Which signified, that they had no power of themselves, but only waited ^p execute God's commandment.

^q Whereby ^r signified a terrible judgment toward the earth.

^s Considering the majesty of God, and the weakness of ^t flesh.

C H A P. II.

The prophet is sent to call the people from their error.

AND² he said unto me, ³ Son of man, stand up upon thy feet, and I will speak unto thee.

² And the Spirit entered into me, when he had spoken unto me, and set me upon my feet, so that I heard him that spake unto me.

³ And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers have rebelled against me, even unto this very day.

⁴ For *they are* [†] impudent children, and stiff-hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

⁵ But surely they will not hear, neither indeed will they cease, for they are **■** rebellious house: yet shall they know that ³ there hath been a prophet among them.

⁶ And thou son of man, ³ fear them not, neither be afraid of their words, although rebels and thorns *be* with thee, and thou remainest with scorpions: fear not their words, nor be afraid at their looks, for they are **■** rebellious house.

⁷ Therefore thou shalt speak my words unto them: *but* surely they will not hear, neither will they indeed cease: for they are rebellious.

⁸ But thou son of man, hear what I say unto thee: be not thou rebellious, like *this* rebellious house: open thy mouth, and ² eat that I give thee.

⁹ And when I looked up, behold, an hand was sent unto me, and lo, **■** roll of a book *was* therein.

¹⁰ And he spread it before me, and it was written within and without, and there was written therein, ² lamentations, and mourning, and weep.

C H A P. III.

■ *The prophet being fed with the word of God, and with the constant boldness of the Spirit, is sent unto the people that were in captivity. 17 The office of true ministers.*

Moreover he said unto me, Son of man, ² eat that thou findest: eat this roll, and go, *and* speak unto the house of Israel.

² So I opened my mouth, and he gave me this roll to eat.

³ And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this

² That is, the Lord.

■ Meaning, man, which is but earth and ashes, which was to humble him, and cause him **■** consider his own state, and God's grace.

³ So that he could not abide God's presence till God's Spirit did enter into him.

⁴ This declareth on the **■** part, God's great affection toward his people, that notwithstanding their rebellion, yet he will send his prophets among them; and admonisheth his ministers on the other part, that they cease not to do their duty, though the people be never so obstinate: for the word of God shall be either **■** their salvation, or greater condemnation.

⁵ Read Jer. 1. 17. He sheweth, that for no afflictions they should cease to do their duties.

⁶ He doth not only exhort him to his duty, but also giveth him the means wherewith he may be able to execute it.

⁷ He sheweth, what were the contents of this book, to wit, God's judgments against the wicked.

⁸ Whereby is meant, that none is meet to be God's messenger before he have received the word of God in his heart,

roll that I give thee. Then did I eat it, and it was in my mouth **■** sweet as honey. Bef. Chr. 595.

⁴ And he said unto me, Son of man, go, *and* enter into the house of Israel, and declare them my words.

⁵ For thou art not sent to a people of an [†] unknown tongue, or of an hard language, *but* ^{† Heb. deep} to the house of Israel:

⁶ Not to many people of an unknown tongue, or of an hard language, whose words thou canst not understand: yet if I should send thee to them, they would obey thee.

⁷ But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiff-hearted.

⁸ Behold, I have made thy face ³ strong against their faces, and thy forehead hard against their foreheads.

⁹ I have made thy forehead as the adamant, *and* harder than the flint: fear them not therefore, neither be afraid at their looks: for they are **■** rebellious house.

¹⁰ He said moreover unto me, Son of man, ² receive in thine heart all my words that I speak unto thee, and hear *them* with thine ears.

¹¹ And go, *and* enter to them that are led away captives unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God: *but* surely they will not hear, neither will they indeed cease.

¹² Then the Spirit took me up, and I heard behind me a noise of a great rushing, *saying*, ² Blessed *be* the glory of the Lord out of his place.

¹³ *I heard* also the noise of the wings of the beasts, that touched one another, and the rattling of the wheels that were by them, even a noise of **■** great rushing.

¹⁴ So the Spirit lift me up, and took me away, and I ^b went in bitterness, *and* indignation of my spirit, but the hand of the Lord was strong upon me.

¹⁵ Then I came to them that were led away captives, to ^c Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them ^d seven days.

¹⁶ And at the end of seven days, the word of the Lord came again unto me, *saying*,

¹⁷ Son of man, I have made thee a ^e watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

¹⁸ When I shall say unto the wicked, Thou shalt surely die, and thou givest not him warning, nor

as ver. 10. and have **■** zeal thereto and delight therein, as Jer. 15. 16. Rev. 10. 10.

⁷ God promiseth his assistance **■** his ministers, and that he will give them boldness and constancy in their vocation, Isa. 50. 7. Jer. 1. 18. Mich. 3. 8.

⁸ He sheweth what is meant by the eating of the book, which is, that the ministers of God may speak nothing *as* of themselves, but that only which they have received of the Lord.

⁹ Whereby he signifieth that God's glory should not be diminished, although he departed out of his temple: for this declared, that the city and temple should be destroyed.

¹⁰ This sheweth, that there is ever an infirmity of the flesh which **■** never be ready **■** render full obedience to God, and also God's grace, who ever assisteth his, and overcometh their rebellious affections.

¹¹ Which **■** a place by Euphrates, where the Jews were prisoners.

¹² Declaring hereby, that God's ministers must with advisement and deliberation utter his judgment.

¹³ Of this read chap. 33. 2.

595. Bet. Chr. nor speak it to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

20 Likewise if a righteous man turn from his righteousness, and commit iniquity, I will lay a stumbling block before him, and he shall die, because thou hast not given him warning: he shall die in his sin, and his righteous deeds, which he hath done, shall not be remembered: but his blood will I require at thine hand.

21 Nevertheless, if thou admonish that righteous man, that the righteous sin not, and that he doth not sin, he shall live because he is admonished: also thou hast delivered thy soul.

22 And the hand of the Lord was there upon me, and he said unto me, Arise, and go into the field, and I will there talk with thee.

23 So when I had risen up, and gone forth into the field, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell down upon my face.

24 Then the Spirit entered into me, which set me up upon my feet, and spake unto me, and said to me, Come and shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall have spoken unto thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear: and he that leaveth off, let him leave: for they are a rebellious house.

C H A P. IV.

i The besieging of the city of Jerusalem is signified.

9 The long continuance of the captivity of Israel.

16 An hunger is prophesied to come.

THOU also, son of man, take thee a brick, and lay it before thee, and pourtray upon it the city, even Jerusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and lay engines of war against it round about.

3 Moreover, take an iron pan, and set it for a wall of iron between thee and the city, and di-

rect thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign unto the house of Israel. 595. Bef. Chr.

4 Sleep thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt sleep upon it, thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, sleep again upon thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee a day for a year, even a day for a year.

7 Therefore thou shalt direct thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 Thou shalt take also unto thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt sleep upon thy side: even three hundred and ninety days shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, shall be by weight, even twenty shekels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drink also water by measure, even the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it in the dung that cometh out of man, in their sight.

13 And the Lord said, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soul hath not been polluted: for from my youth up, even unto this hour, I have not eaten of any thing dead, or torn in pieces, neither came there any unclean flesh in my mouth.

15 Then he said unto me, Lo, I have given thee bullocks dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover, He said unto me, Son of man, behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment.

17 Because that bread and water shall fail, they

^f If he that hath been instructed in the right way turn back.

^g I will give him up unto a reprobate mind, Rom. 1. 28.

^h Which seemed to have been done in faith, and were not.

ⁱ That is, the spirit of prophecy.

^k Meaning, the vision of the cherubims and the wheels.

^l Read chap. 2. 2.

^m Signifying, that not only he should not profit, but they should grievously trouble and afflict him.

ⁿ Which declareth the terrible plague of the Lord, when God stoppeth the mouths of his ministers, and that all such are the rods of his vengeance that do it.

^o Which signified the stubbornness and hardness of their heart.

^p Hereby he represented the idolatry and sin of the tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninety

days.

^q Which declared Judah, who had now from the time of Josiah slept in their sins forty years.

^r In token of speedy vengeance.

^s The people should so straitly be besieged, that they should not be able to turn them.

^t Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

^u Which were fourteen months that the city was besieged, and this was as many days as Israel sinned years.

^v Which make a pound.

^x Read Exod. 29. 40.

^y Signifying hereby the great scarcity of fuel and matter to burn.

^z Much less such vile corruption.

^a To be as fire to brake thy bread with.

^b That is, the force and strength wherewith it should nourish, Isa. 3. 1. chap. 5. 17. and 14. 13.

Bel. Chr. they shall be astonished one with another, and shall consume away for their iniquity.

C H A P. V.

The sign of the hairs, whereby is signified the destruction of the people.

AND thou son of man, take thee a sharp knife, or take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard: then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire the third part in the midst of the city, when the days of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy lap.

4 Then take of them again and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her, for they have refused my judgments and my statutes, and they have not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater than the nations that are round about you, and ye have not walked in my statutes, neither have ye kept my judgments: no, ye have not done according to the judgments of the nations that are round about you.

8 Therefore thus saith the Lord God, Behold, I, even I come against thee, and will execute judgment in the midst of thee, even in the sight of the nations.

9 And I will do in thee that I never did before, neither will do any more the like, because of all thine abominations.

10 For in the midst of thee, the fathers shall eat their sons, and the sons shall eat their fathers, and I will execute judgment in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy filthiness, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I have any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be con-

sumed in the midst of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoken it in my zeal, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that pass by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee, in anger and in wrath, and in sharp rebukes: I the Lord have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread.

17 So will I send upon you famine, and evil beasts, and they shall spoil thee, and pestilence and blood shall pass through thee, and I will bring the sword upon thee: I the Lord have spoken it.

C H A P. VI.

He sheweth that Jerusalem shall be destroyed for their idolatry. 8 He prophesieth the repentance of the remnant of the people, and their deliverance.

AGAIN the word of the Lord came unto me, saying,

2 Son of man, set thy face towards the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God: thus saith the Lord God to the mountains and to the hills, to the rivers and to the vallies, Behold, I, even I will bring a sword upon you, and I will destroy your high places:

4 And your altars shall be desolate, and your images of the sun shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcases of the children of Israel before their idols, and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be desolate, and the high places shall be laid waste, so that your altars shall be made waste and desolate, and your idols shall be broken, and cease, and your images of the sun shall be cut in pieces, and your works shall be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

8 Yet will I leave a remnant, that you may have

To have thine head and thy beard.

To wit, of that city which he had pourtrayed upon the brick, chap. 4. 1. By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the sword, those that were slain when Zedekiah fled, and those that were carried away captive. And by the scattering into the wind those that fled into Egypt, and into other parts, after the city was taken.

Meaning, that a very few should be left, which the Lord would preserve among all these storms, but without troubles and trial.

Out of that fire which thou kindlest shall a fire come, which shall signify the destruction of Israel.

My word and law into idolatry and superstitions.

Because your idols are in greater number, and your superstitions more than among the professed idolaters, read

Isa. 65. 11. or he condemneth their ingratitude in respect of his benefits.

That is, I will be pacified till I be revenged, Isa. 1. 24.

Which are the grasshoppers, mildew, and whatsoever were occasions of famine.

He speaketh of all the places where the Israelites accustomed to commit their idolatry, threatening them destruction.

Read Kings 22. 11. and 23. 11.

In contempt of their power and force, which shall neither be able to deliver you, nor themselves, 2 Kings 23. 20.

He sheweth that in all dangers God will preserve a few, which shall be the seed of his church, and call upon his name.

Ref. Chr. 594. have some that shall escape the sword among the nations, when you shall be scattered through the countries.

9 And they that escape of you, shall remember me among the nations, where they shall be in captivity, because I am grieved for their whorish hearts which have departed from me, and for their eyes which have gone whoring after their idols, and they^p shall be displeased in themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord God, ^a Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off, shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath upon them.

13 Then ye shall know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, which is the place where they did offer sweet favour to their idols.

* Ch. 5. 14. 14 So will I stretch mine hand upon them, and make the land waste and desolate from the wilderness unto Diblath in all their habitations, and they shall know that I am the Lord.

C H A P. VII.

The end of all the land of Israel shall suddenly come.

Moreover, the word of the Lord came unto me, saying,

2 Also thou son of man, thus saith the Lord God, An end is come unto the land of Israel: the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send my wrath upon thee, and will judge thee according to thy ways, and will lay upon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I have pity: but I will lay thy ways upon thee: and thine abominations shall be in the midst of thee, and ye shall know that I am the Lord.

† Or, behold, evil cometh after evil. 5 Thus saith the Lord God, † Behold, one evil, even one evil is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

^p They shall be ashamed to see that their hope in idols was but vain, and so shall repent.

ⁿ By these signs he would that the prophet should signify the great destruction to come.

^m That is, all nations, when you shall see my judgments.

^s Some read, more desolate than the wilderness of Diblath, which was in Syria, and bordered upon Israel, or from the wilderness which was south unto Diblath, which is north: meaning, the whole country.

^t I will punish thee thou hast deserved for thine idolatry.

^u He sheweth that the judgments of God ever watch to destroy the sinners, which notwithstanding he delayeth till there be no hope of repentance.

^v The beginning of his punishment is already come.

^x Which was a voice of joy and mirth.

^y The scourge is in a readiness.

^z That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.

7 The morning is come unto thee, that dwellest in the land: the time is come, the day of trouble is near, and not the founding again of the mountains.

8 Now I will shortly pour out my wrath upon thee, and fulfil mine anger upon thee: I will judge thee according to thy ways, and will lay upon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I have pity, but I will lay upon thee according to thy ways, and thine abominations shall be in the midst of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod nourisheth: pride hath budded.

11 Cruelty is risen up, into a rod of wickedness: none of them shall remain, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor let him that selleth, mourn: for the wrath is upon all the multitude thereof.

13 For he that selleth, shall not return to that which is sold, although they were yet alive: for the vision was unto all the multitude thereof, and they returned not, neither doth any encourage himself in the punishment of his life.

14 They have blown the trumpet, and prepared all, but none goeth to the battle: for my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence, and the famine within: he that is in the field, shall die with the sword: and he that is in the city, famine and pestilence shall devour him.

16 But they that flee away from them, shall escape, and shall be in the mountains, like the doves of the vallies: all they shall mourn, every one for his iniquity.

17 All hands shall be weak, and all knees shall fall away as water. * Isa. 13. 7, Jer. 6. 24.

18 They shall also gird themselves with sackcloth, and fear shall cover them, and shame shall be upon all faces, and baldness upon their heads. * Isa. 15. 3, Jer. 48. 137.

19 They shall cast their silver in the streets, and their gold shall be cast far off: their silver and their gold cannot deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: for this ruin is for their iniquity. * Prov. 17, Zeph. 1. 18.

20 He had also set the beauty of his ornament in majesty: but they made images of their abominations, and of their idols therein: therefore have I set it far from them. 21 And

^a This cruel enemy shall be a sharp scourge for their wickedness.

^b Their own affliction shall be so great, that they shall have no regard or lament for others.

^c For the present profit.

^d For he shall lose nothing.

^e In the year of the jubilee, meaning, that none should enjoy the privilege of the law, Lev. 25. 13. for they should all be carried away captives.

^f This vision signified that all should be carried away, and none should return for the jubilee.

^g No man, for all this, endeavoureth himself, to take heart or repent for his evil life. Some read, for none shall be strengthened in his iniquity of his life, meaning, that they should gain nothing by flattering themselves in evil.

^h The Israelites made a brag, but their hearts failed them.

ⁱ Meaning, the sanctuary.

Ref. Chr. 21 And I will give it into the hands of the ^b strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my ¹ secret places: for the destroyers shall enter into it, and defile it.

23 **C** Make a ² chain: for the land is full of the ³ judgment of blood, and the city is full of cruelty:

24 Wherefore I will bring the most wicked of the heathen, and they shall possess their houses: I will also make the pomp of the mighty to cease, and their ⁴ holy places shall be defiled.

25 When destruction cometh, they shall seek peace, and shall not *have* it.

26 Calamity shall come upon calamity, and rumour shall be upon rumour: then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancient.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will do unto them according to their ways, and according to their judgments will I judge them, and they shall know that I am the Lord.

C H A P. VIII.

2 *An appearance of the similitude of God.* 3 *Ezekiel is brought to Jerusalem in the Spirit.* 6 *The Lord sheweth the prophet the idolatries of the house of Israel.*

AND in the ⁵ sixth year, in the ⁶ sixth month, and in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, the hand of the Lord God fell there upon me.

2 Then I beheld, and lo, *there was* a likeness, as the appearance of ⁷ fire to look to, from his loins downward: and from his loins upward, as the appearance of brightness, and like unto amber.

3 And he stretched out the likeness of an hand, and took me by an hairy lock of mine head, and the Spirit lift me up between the earth and the heaven, and brought me ⁸ by a divine ⁹ vision to Jerusalem, into the entry of the inner ¹⁰ gate that lieth toward the North, where remained the idol of ¹¹ indignation, which provoked indignation.

4 And behold, the glory of the God of Israel *was* there, according to the vision that I saw ¹² in the field.

5 Then said he unto me, Son of man, lift up thine eyes now toward the North. So I lift up mine eyes toward the North, and behold, North-

^a That is, of the Babylonians.

¹ Which signifieth the most holy place, whereunto **no** might enter but the high priest.

² Signifying, that they should be bound and led away captives.

³ That is, of sins that deserve death.

⁴ Which was the temple, that was divided into three parts, Psalm 68. 35.

⁵ Of the captivity of Jeconiah.

⁶ Which contained part of August, and part of September.

⁷ As chap. 1. 27.

⁸ Meaning, that he was thus carried in spirit, and not in body.

⁹ Which was the porch or the court, where the people assembled.

¹⁰ So called, because it provoked God's indignation,

ward, at the gate of the ¹³ altar, this idol of indignation *was* in the entry.

6 He said furthermore unto me, Son of man, seest thou not what they do? *even* the great abominations that the house of Israel committeth here to cause *me* to depart from ¹⁴ my sanctuary? but yet turn thee *and* thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then said he unto me, Son of man, dig now in the wall. And when I had digged in the wall, behold, *there was* a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in, and saw, and behold, *there was* every similitude of creeping things and ¹⁵ abominable beasts, and all the idols of the house of Israel, painted upon the wall round about.

11 And there stood before them seventy ¹⁶ men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand, and the vapour of the incense went up like ¹⁷ a cloud.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel ¹⁸ do in the dark, every one in the chamber of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth.

13 Again, he said also unto me, Turn thee again, *and* thou shalt see greater abominations that they do.

14 And he caused **me** to enter into the entry of the gate of the Lord's house, which was toward the North: and behold, there sat women mourning ¹⁹ for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? Turn thee again, *and* thou shalt see greater abominations than these.

16 And he caused me to enter into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men with their backs toward the temple of the Lord, and their faces toward the East, and they worshipped the sun toward the East.

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a small thing to the house of Judah to commit these abominations which they do here? for they have filled the land with cruelty, and have returned to provoke me: and lo, they have cast out ²⁰ stink before their noses.

18 There-

which was the idol of Baal.

¹³ Read chap. 3. 22.

¹⁴ That is, in the court where the people had made an altar to Baal.

¹⁵ For God will not be where idols are.

¹⁶ Which were forbidden in the law, Lev. 11. 4.

¹⁷ Thus they that should have kept all the rest in the fear and true service of God, were the ring-leaders to all abomination, and by their example pulled others from God.

¹⁸ It was in such abundance.

¹⁹ For besides their common idolatry, they had particular service, which they had in secret chambers.

²⁰ The Jews write that this was a prophet of the idols, who after his death was once a year mourned for in the night.

²¹ Declaring, that the censings, and service of the idolaters, are but infection and villainy before God.

18 Therefore will I also execute *my* wrath: mine eye shall not spare *them*: neither will I have pity, and * though they cry in mine ears with a loud voice, yet will I not hear them.

C H A P. IX.

1 The destruction of the city. 4 They that shall be saved, are marked. ■ A complaint of the prophet for the destruction of the people.

HE cried also with ■ loud voice in mine ears, saying, The visitations of ^f the city draw near, and every man hath a weapon in his hand to destroy it.

2 And behold, six ■ men came by the way of the high gate, which lieth toward the ^h North, and every man ■ weapon in his hand, to destroy it: and one man among them was clothed with linen, with a writer's ⁱ inkhorn by his side, and they went in and stood beside the brasen altar.

3 And the glory of the God of Israel was ^k gone up from the cherub whereupon he was, and stood on † the door of the house, and he called to the man clothed with linen, which had the writer's inkhorn by his side:

4 And the Lord said unto him, Go through the midst of the city, *even* through the midst of Jerusalem, and set a † mark upon the foreheads of them that ⁱ mourn and cry for all the abominations that be done in the midst thereof.

5 And to the other he said, that I might hear, Go ye after him through the city, and smite: let your eye spare none, neither have pity.

6 Destroy utterly the old, *and* the young, and the maids, and the children, and the women, but touch no man upon whom *is* the ⁿ mark, and begin at my sanctuary. Then they began at the ⁿ antient men, which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain, *then* go forth: and they went out, and slew *them* in the city.

■ Now when they had slain them, and I had escaped, I fell down upon my face, and cried, saying, ° Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, so that the land is ^p full of blood, and the city full of corrupt judgment: for they say, The Lord hath forsaken the earth, and the Lord seeth *us* not.

10 As touching me also, mine eye shall not spare *them*, neither will I have pity, *but* will recompense their ways upon their heads.

11 And behold, the man clothed with linen, which had the inkhorn by his side, made report,

and said, Lord, I have done ■ thou hast commanded me. Bef. Chr. 594.

C H A P. X.

1 Of the man that took hot burning coals out of the middle of the wheels of the cherubims. 8 A rehearsal of the vision of the wheels, of the beasts, and of the cherubims.

AND ■ I looked, behold, in the ^{*} firmament that was above the head of the ^a cherubims, there appeared upon them like unto the similitude of ■ throne, ■ *it were* ■ sapphire stone. Ch. 1. 21.

■ And he spake unto the ■ clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hands with coals of fire from between the cherubims, and scatter them over ^r the city. And he went in, in my sight.

3 Now the cherubims stood upon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord ^r went up from the cherub, *and stood* over the door of the house, and the house was filled with the cloud, and the court was filled with the brightness of the Lord's glory.

5 And the ^r sound of the cherubim's wings was heard into the utter court, as the voice of the Almighty God, when he speaketh.

6 And when he had commanded the man clothed with linen, saying, Take fire from between the wheels, *and* from between the cherubims, then he went in and stood beside the wheel.

7 And one cherub stretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took *thereof*, and put it into the hands of him that was clothed with linen: who took it, and went out.

■ And there appeared in the cherubims the likeness of ■ man's hand under their wings.

9 And when I looked up, behold, four wheels *were* beside the cherubims, one wheel by one cherub, and another wheel by another cherub, and the appearance of the wheels *was* ■ the colour of ■ ^r chrysolite stone.

10 And their appearance (*for* they were all four of one fashion) was ■ if ■ wheel had been in *another* wheel.

11 When they went forth, they went upon their four sides, and they returned not ■ they went: but to the place whither the first went, they went after it, *and* they ⁿ turned not as they went.

12 And their whole body, and their † rings, ^{† Or, trunks} and their hands, and their wings, and the wheels 8 O were

^f The time to take vengeance.

^h Which were angels in the similitude of men.

■ Signifying, that the Babylonians should ■ from the north to destroy the city and the temple.

ⁱ To mark them that should be saved.

^k Which declared that he was not bound thereunto, neither would remain any longer than there was hope that they would turn from their wickedness and worship him aright.

^l He sheweth, what is the manner of God's children whom he marketh to salvation: to wit, to ■ and cry out against the wickedness which they see committed against God's glory.

■ Thus in all his plagues the Lord preserveth his small number which he marketh, ■ Exod. ■ 23. Rev. 7. 3.

but the chief mark is the Spirit of adoption, wherewith the heart is sealed up ■ life everlasting.

ⁿ Which were the chief occasion of all those evils, ■ chap. 8. 11.

^o This declareth, that the servants of God have a ■ passion, when they see his judgments executed.

^p That is, with all kind of wickedness, read Isa. 1. 15.

■ Which in the first chapter and verse five, he called the four beasts.

^q This signified that the city should be burnt.

^r Meaning, that the glory of God should depart from the temple.

^s Read chap. 1. 24.

^t Read chap. 1. 16.

^u Until they had executed God's judgments.

Def. Chr. were full of eyes round about, *even* in the same
594 four wheels.

13 And *the cherub* cried to these wheels in mine hearing, saying, O wheel.

14 And every *beast* had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

• Ch. 1. 5. 15 And the cherubims were lifted up: * this is the beast that I saw at the river Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When the *cherubims* stood, they stood: and when they were lifted up, they lifted themselves up *also*: for the * spirit of the *beast* was in them.

18 Then the glory of the Lord departed from above the door of the house, and stood upon the cherubims.

19 And the cherubims lift up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were besides them: and *every one* stood at the entry of the gate of the Lord's house, at the East side, and the glory of the God of Israel was upon them on high.

• Ch. 1. 15. 20 * This is the * beast that I saw under the God of Israel by the river Chebar, and I knew that they were the cherubims.

21 Every one had four faces, and every one four wings, and the likeness of man's hands was under their wings.

22 And the likeness of their faces was [the self-same faces which I saw by the river Chebar, and the appearance of the *cherubims* was the self-same, and they went every one straight forward.

• C H A P. XI.

1 *Who they were that seduced the people of Israel.*

5 *Against these be prophesied, shewing them how they shall be dispersed abroad.* 19 *The renewing of the heart cometh of God.* 21 *He threateneth them that lean unto their own counsels.*

Moreover, the Spirit lift me up, and brought me unto the East gate of the Lord's house, which lieth eastward, and behold, at the entry of the gate were five and twenty men: among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, the princes of the people.

2 Then said he unto me, Son of man, these are the men that imagine mischief, and devise wicked counsel in this city.

3 For they say, * It is not near, let us build houses: this city is the ^b cauldron, and we be the flesh.

* There was one consent between the cherubims and the wheels.

† Read chap. 9. 3.

‡ That is, the whole body of the four beasts of cherubim.

• Thus the wicked derided the prophets, as though they preached but errors, and therefore gave themselves still to their pleasures.

• We shall not be pulled out of Jerusalem, till the hour of our death come, ■ the flesh is not taken out of the cauldron till it be sod.

• Contrary to their vain confidence, he sheweth in what sense the city is the cauldron: that is, because of the dead bodies that have been murdered therein, and so lie as flesh

4 Therefore prophesy against them: son of *Def. Chr.*
man, prophesy. 594

5 And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, O ye house of Israel, this have ye said, and I know that which riseth up of your minds.

6 Many have ye murdered in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God, They that ye have slain and have laid in the midst of it, they are ^c the flesh, and this city is the cauldron, but I will bring you forth of the midst of it.

8 Ye have feared the sword, and I will bring [■] sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the [■] hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword, and I will judge you in the border of ^c Israel, and ye shall know that I am the Lord.

11 This city shall not be your cauldron, neither shall you be the flesh in the midst thereof, but I will judge you in the border of Israel.

12 And ye shall know that I [■] the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen, that [■] round about you.

13 ¶ And when I prophesied, Pelatiah the son of ^c Benaiah died: then fell I down upon my face, and cried with [■] loud voice, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again, the word of the Lord came unto me, saying,

15 Son of man, thy [■] brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel, *boly* are they unto whom the inhabitants of Jerusalem have said, Depart ye far from the Lord: for the land is given us in possession.

16 Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries: yet will I be to them as [■] little [■] sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you again from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the idols thereof, and all the abominations thereof from thence.

19 And

in the cauldron.

• That is, of the Chaldeans.

• That is, in Riblah, read 2 Kings, 25. 6.

† It seemeth that this nobleman died of some terrible death, and therefore the prophet feared some strange judgment of God toward the rest of the people.

• They that remained still at Jerusalem, thus reproached them that were gone into captivity, as though they were cast off and forsaken of God.

• They shall be yet a little church: shewing that the Lord will ever have some [■] call upon his name, whom he will preserve and restore, though they be for a time afflicted.

19 * And I will give them one heart, and I will put a new spirit within their bowels: and I will take the stony heart out of their bodies, and will give them a heart of flesh,

20 That they may walk in my statutes, and keep my judgments, and execute them: and they shall be my people, and I will be their God.

21 But upon them, whose heart is toward their idols, and whose affection goeth after their abominations, I will lay their way upon their own heads, saith the Lord God.

22 ¶ Then did the Cherubims lift up their wings, and the wheels besides them, and the glory of the God of Israel was upon them on high.

23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is toward the east side of the city.

24 Afterward the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea to them that were led away captives: so the vision that I had seen, went up from me.

25 Then I declared unto them that were led away captives, all the things that the Lord had shewed me.

C H A P. XII.

¶ The parable of captivity. 18 Another parable whereby the distress of hunger and thirst is signified.

THE word of the Lord also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes but see, and see but not: they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, † prepare thy stuff to go into captivity, and go forth by day, in their sight: and thou shalt pass from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as the stuff of him that goeth into captivity: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the dark: thou shalt cover thy face that thou see not the earth: for I have set thee as a sign unto the house of Israel.

7 And as I was commanded, so I brought forth my stuff by day, as the stuff of one that goeth into captivity: and by night I digged through the wall with mine hand, and brought it forth in the dark, and I bare it upon my shoulder in their sight.

¶ And in the morning came the word of the Lord unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What dost thou?

10 But say thou unto them, Thus saith the Lord God, This † burden concerneth the chief in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall go into bondage and captivity.

12 And the chiefest that is among them, shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall, to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net will I also spread upon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his garrisons: and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreover, the word of the Lord came unto me, saying,

18 Son of man, eat thy bread with trembling, and drink thy water with trouble, and with carefulness:

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with desolation: for the land shall be desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came unto me, saying,

22 Son of man, what is that proverb that you have in the land of Israel, saying, The days are prolonged, and all visions † fail?

23 Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, the days are at hand, and the effect of every vision.

24 For no vision shall be any more in vain, neither shall there be any flattering divination within the house of Israel.

25 For I am the Lord: I will speak, and that thing that I shall speak, shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the thing, and will perform it, saith the Lord God.

26 Again, the word of the Lord came unto me, saying,

27 Son of man, behold, they of the house of Israel say, The vision that he seeth, is for many

¹ Meaning, the heart whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receive my graces.

² When Jeconiah was led away captive.

³ That is, they receive not the fruit of that which they see and hear.

⁴ That as thou dost, so shall they do, and therefore in thee they shall see their own plague and punishment.

⁵ Do not they deride thy doings?

⁶ When the king shall think to escape by fleeing, I will

take him in my net, as chap. 17. and 32-3.

⁷ Which should bear his name, and should be his church, read chap. 11. 16.

⁸ Because they did not immediately see the prophecies accomplished, they contemned them as though they should never be fulfilled.

Bez. Chr. 591. " many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God, All my words shall no longer be delayed: but that thing which I have spoken, shall be done, saith the Lord God.

C H A P. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their own hearts.

AND the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel, that prophesy, and say thou unto them that prophesy out of their own hearts, Hear the word of the Lord.

3 Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit, and have seen nothing.

4 O Israel, thy prophets are like the foxes, in the waste places.

5 Ye have not risen up in the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord.

6 They have seen vanity, and lying divination, saying, The Lord saith it, and the Lord hath not sent them: and they have made others to hope that they would confirm the word of their prophecy.

7 Have ye not seen a vain vision? and have ye not spoken a lying divination? ye say, The Lord saith it, albeit I have not spoken.

8 Therefore thus saith the Lord God, Because ye have spoken vanity and have seen lyes, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and divine lyes: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they have deceived my people, saying, Peace, and there was no peace: and one built up a wall: and behold, the others daubed it with untempered mortar.

11 Say unto them which daub it with untempered mortar, that it shall fall: for there shall come a great shower, and I will send hail-stones, which shall cause it to fall, and a stormy wind shall break it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

^a That is, it shall not come to pass in our days, and therefore we care not for it: thus the wicked ever abuse God's patience and benignity.

^b After their own fancy, and not as having the revelation of the Lord. Jer. 23. 16.

^c Watching to destroy the vineyard.

^d He speaketh of the governors and true ministers that should have resisted them.

^e Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

^f That is, in the book of life, wherein the true Israelites are written.

^g Read Jer. 6. 14.

^h Whereas the true prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said (which is here call-

13 Therefore thus saith the Lord God, I will cause a stormy wind to break forth in my wrath, and a great shower shall be in mine anger, and hail-stones in mine indignation to consume it.

14 So I will destroy the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither the daubers thereof:

16 To wit, the prophets of Israel, which prophesy upon Jerusalem, and see visions of peace for it: and there is no peace, saith the Lord God.

17 Likewise thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart: and prophesy thou against them, and say,

18 Thus saith the Lord God, Woe unto the women that sew pillows under all arm-holes, and make vails upon the head of every one that standeth up to hunt souls: will ye hunt the souls of my people, and will ye give life to the souls that come unto you?

19 And will ye pollute me among my people, for handfuls of barley, and for pieces of bread, to slay the souls of them that should not die, and to give life to the souls that should not live, in lying to my people, that hear your lyes?

20 Wherefore thus saith the Lord God, Behold, I will have to do with your pillows, wherewith ye hunt the souls to make them to fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them to fly.

21 Your vails also will I tear, and deliver my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lyes ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I am the Lord.

CHAP.

ed the building of the wall) another false prophet would affirm, though he had neither occasion nor good ground to hear him.

^a Whereby is meant, whatsoever man of himself setteth forth under the authority of God's word.

^b These superstitious women, for lucre, would prophesy and tell every man his fortune, giving them pillows to lean upon, and handkerchiefs to cover their heads, to the intent they might thereby allure them and bewitch them.

^c Will ye make my word to serve your bellies?

^d These forcerers made the people believe that they could preserve life to destroy it, and that it should come to every man according as they prophesied,

^e That is, to cause them to perish, and that they should depart from the body.

^f By threatening them that were godly, and upholding the wicked.

4 *The Lord sendeth false prophets for the ingratitude of the people.* 22 *He reserveth a small portion for his church.*

THEN came certain of the elders of Israel unto me, and ^s sat before me.

2 And the word of the Lord came unto me, saying,

3 Son of man, these men have set up their idols in their ^h heart, and put the stumbling-block of their iniquity before their face: should I, being required, answer them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the ⁱ prophet, I the Lord will answer him that cometh, according to the multitude ^k of his idols.

5 That ^l I may take the house of Israel in their own heart, because they are all departed from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord God, Return, and withdraw yourselves, and turn your faces from your idols, and turn your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet for to inquire of him for me, I the Lord will answer him [†] for myself:

■ And I will set my face against that man, and will make him an example and proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.

9 And if the prophet be ^m deceived, when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out mine hand upon him, and will destroy him from the midst of my people of Israel.

10 And they shall bear their punishment: the punishment of the prophet shall be even as the punishment of him that asketh.

11 That the house of Israel ⁿ may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came again unto me, saying,

13 Son of man, when the land sinneth against me by committing a trespass, then will I stretch out mine hand upon it, ^o and will break the

^s He sheweth the hypocrisy of the idolaters, who will dissemble to hear the prophets of God, though in their heart they follow nothing less than their admonitions, and also how by one means or other God doth discover them.

^h They are not only idolaters in heart, but also worship their filthy idols openly, which lead them in blindness, and cause them to stumble, and cast them out of God's favour, so that he will not hear them when they call unto him. Read Jer. 10. 15.

ⁱ To inquire of things which the Lord hath appointed [■] come to pass.

■ As his abomination hath deserved: that is, he shall be led with lyes according [■] he delighted therein, [■] Theff. 2. 10.

^l That is, convince them by their own conscience.

^m The prophet declareth, that God, for man's ingratitude, raiseth up false prophets to seduce them that delight in lyes, rather than in the truth of God, and thus he punisheth sin by sin, 1 Kings 22. 20, 22. and destroyeth [■] well those prophets [■] that people.

staff of the bread thereof, and will send famine upon it, and I will destroy man and beast forth of it. Bef. Chr. 594.

14 Though these three men, [■] Noah, Daniel, and Job were among them, they should deliver *but* their own souls by their ¹ righteousness, saith the Lord God.

15 If I bring noisome beasts into the land, and they spoil it, so that it be desolate; that no man may pass through, because of beasts,

16 *Though* these three men were in the midst thereof, as I live, saith the Lord God, they shall save neither sons nor daughters: they only shall be delivered, but the land shall be waste.

17 Or if I bring a sword upon this land, and say, Sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the midst thereof, [■] I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or if I send [■] pestilence into this land, and pour out my wrath upon it in blood, to destroy out of it man and beast:

20 And *though* Noah, Daniel, and Job were in the midst of it, as I live, saith the Lord God; they shall deliver neither son nor daughter: they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord God, How much more when I send my [■] four sore judgments upon Jerusalem, *even* the sword, and famine, and the noisome beast and pestilence, to destroy man and beast out of it? * Ch. 5. 17.

22 Yet behold, therein shall be left a ^r remnant of them that shall be carried away, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their enterprises: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

C H A P. XV.

As the unprofitable wood of the vine-tree is cast into the fire, so Jerusalem shall be burnt.

AND the word of the Lord came unto me; saying,

2 Son of man, what cometh of the vine-tree above all *other* trees? and of the vine-branch which is among the ¹ trees of the forest?

8 P

3 Shall

ⁿ Thus God's judgments against the wicked are admonitions to the godly, to cleave unto the Lord, and not to defile themselves with like abominations.

^o Read chap. 4. 16. and 5. 17. Isa. 3. 1.

^p Though Noah and Job were now alive, which in their time [■] most godly men (for at this time Daniel was in captivity with Ezekiel) and so these three together should pray for this wicked people, yet would I not hear them. Read Jer. 15. 1.

■ Meaning, that a very few (which he calleth the remnant, ver. 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a sign that they are the church of God, whom he would preserve for his own sake.

^r Read chap. 5. 3.

■ Which bringeth forth [■] fruit, [■] more than the other [■] of the forest do: meaning, that if Jerusalem, which bare the name of his church, did not bring forth fruit, it should be utterly destroyed.

Ref. Chr. 3 Shall wood be taken thereof to do any
59+ work? or will men take a pin of it to hang any
vessel thereon?

4 Behold, it is cast in the fire to be consumed:
the fire consumeth both the ends of it, and the
midst of it is burnt. Is it meet for any work?

5 Behold, when it was whole, it was meet
for no work: how much less shall it be meet for
any work, when the fire hath consumed it, and
it is burnt?

6 Therefore thus saith the Lord God, As the
vine-tree, *that is* among the trees of the forest,
which I have given to the fire to be consumed,
so will I give the inhabitants of Jerusalem.

7 And I will set my face against them: they
shall go out from *one* fire, and *another* fire shall
consume them: and ye shall know that I **am**
the Lord, when I set my face against them,

8 And *when* I make the land waste, because
they have greatly offended, saith the Lord God.

C H A P. XVI.

*The prophet declareth the benefits of God toward Jeru-
salem. 15 Their unkindness. 46 He justifieth
the wickedness of other people in comparison of the
sins of Jerusalem. 49 The cause of the abomina-
tions into which the Sodomites fell. 60 Mercy is
promised to the repentant.*

A GAIN, the word of the Lord came unto
me, saying,

2 Son of man, cause Jerusalem to know her
abominations,

3 And say, Thus saith the Lord God unto Je-
rusalem, Thine habitation and thy kindred is of
the land of Canaan: thy father was an Ammo-
nite, and thy mother an Hittite.

4 And in thy nativity when thou wast ^a born,
thy navel was not cut: thou wast not washed in
water to soften *thee*: thou wast not salted with
salt, nor swaddled in clouts.

5 None eye pitied thee to do any of these un-
to thee, for to have compassion upon thee, but
thou wast cast out in the open field, to the con-
tempt of thy person, in the day that thou wast
born.

6 And when I passed by thee, I saw thee pol-
luted in thine ^a own blood, and I said unto thee,
when thou wast in thy blood, Thou shalt live:
even when thou wast in thy blood, I said unto
thee, Thou shalt live.

7 I have caused thee to multiply as the bud of
the field, and thou hast increased and waxen great,
and thou hast gotten excellent ornaments: *thy*
breasts are fashioned, thine hair is grown, where-
as thou wast naked and bare.

^a Though they escape one danger, yet another shall take them.

^b Thou boasted to be of the seed of Abraham, but thou art degenerated and followest the abominations of the wicked Canaanites, as children do the manners of their fathers. Isa. 1. 4. and 57. 3.

^c When I first brought thee out of Egypt, and planted thee in this land to be my church.

^d Being thus in thy filthiness, and forsaken of all men. I took thee, and gave thee life: whereby is meant, that before God wash his church, and give life, there is nothing but filthiness and death.

^e These words, as blood, pollution, nakedness, and filthiness, are oft-times repeated, to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

^f That thou shouldest be **■** chaste wife unto me, and th^{at}
■ should maintain thee, and endue thee with all graces.

8 Now when I passed by thee, and looked up-
on thee, behold, thy time *was as* the time of love,
and I spread my skirts over thee, and covered ^a
thy filthiness: yea, I swore unto thee, and entered
into a covenant with ^a thee, saith the Lord God,
and thou becamest mine.

9 Then washed I thee with ^a water: yea, I
washed away thy blood from thee, and I ^b anoint-
ed thee with oil.

10 I cloathed thee also with broidered work,
and shod thee with badgers skin: and I girded
thee about with fine linen, and I covered thee
with silk.

11 I decked thee also with ornaments, and I
put bracelets upon thine hands, and **■** chain on
thy neck.

12 And I put **■** frontlet upon thy face, and
ear-rings in thine ears, and a beautiful ^c crown
upon thine head.

13 Thus wast thou decked with gold and sil-
ver, and thy raiment was of fine linen, and
silk, and broidered work: thou didst eat fine
flour, and honey, and oil, and thou wast very
beautiful, and thou didst grow up into a kingdom.

14 And thy name was spread among the hea-
then for thy beauty: for it was perfect through
my ^c beauty which I had set upon thee, saith the
Lord God.

15 Now thou didst ^c trust in thine own beau-
ty, and playedst the harlot, because of thy re-
nown, and hast poured out ^c thy fornications
on every one that passed by, *thy desire* was to
him.

16 And thou didst take thy garments, and
deckedst thine high places with divers colours,
■ and playedst the harlot thereupon: the like
things shall not come, neither hath any done so.

17 Thou hast also taken thy fair jewels *made*
of my gold and of my silver, which I had given
thee, and ^b madest to thyself images of men, and
didst commit whoredom with them:

18 And tookest thy broidered garments, and
coveredst them: and thou hast set mine oil and
my perfume before them.

19 My meat also which I gave thee, *as* fine
flour, oil, and honey, *wherewith* I fed thee,
thou hast even set it before them for **■** sweet sa-
vour: thus it was, saith the Lord God.

20 Moreover, thou hast taken thy sons and
thy daughters, whom thou hast borne unto me,
and these hast thou sacrificed unto them, to ¹ be
devoured: is *this* thy whoredom a small matter,

21 That thou hast slain my children, and de-
livered them, to cause them to pass *through fire*
for them?

22 And

^a I washed away thy sins.

^b I sanctified thee with mine holy Spirit.

^c Hereby he sheweth how he saved his church, enriched it, and gave it power and dominion to reign.

^d He declareth wherein the dignity of Jerusalem stood: to wit, in that, that the Lord gave them of his beauty and excellency.

^e In abusing my gifts, and in putting thy confidence in thine own wisdom and dignity, which were the occasion of thine idolatry.

^f There was none idolatry so vile wherewith thou didst not pollute thyself.

^g This declareth how the idolaters put their chief delight in those things which please the eyes and outward senses.

^h Thou hast converted my vessels and instruments which I gave thee to serve **■** with, to the use of thine idols.

ⁱ Meaning, by fire, read Lev. 18. 21. 2 Kings 23. 10.

Bef. Chr. 22 And in all thine abominations and whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickedness (woe, woe unto thee, saith the Lord God)

24 Thou hast also built unto thee an high place, and hast made thee an high place in every street.

25 Thou hast built thine high place at every [†] corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet to every one that passed by, and multiplied thy whoredom.

26 Thou hast also committed fornication with the ^k Egyptians thy neighbours, which have great members, and hast increased thy whoredom, to provoke me.

27 Behold, therefore I did stretch out mine hand over thee, and will diminish thine ordinary, and deliver thee unto the will of them that hate thee, *even* to the [‡] daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou dost all these things, *even* the work of a [‡] presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not been as an harlot ¹ that hath despised a reward,

32 But *as* a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all *other* whores, but thou givest gifts unto all thy lovers, and rewardest them that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *shall be* after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the Lord.

36 Thus saith the Lord God, Because thy [‡] shame was poured out, and thy filthiness discovered through thy fornications with thy lovers, and with all the idols of thine abominations, and by the blood of thy children, which thou didst offer unto them;

37 Behold, therefore I will gather all ^m thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that

thou hast hated: I will even gather them round about against thee, and will discover thy filthiness unto them, that they may see all thy filthiness.

38 And I will judge thee *after* the manner of them that are ⁿ harlots, and of them that shed blood, and I will give thee the blood of wrath and jealousy.

39 I will also give thee into their hands, and they shall destroy thine high place, and shall break down thine high places: they shall strip thee also out of thy cloaths, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up ⁿ company against thee, and they shall stone thee with stones; and thrust thee through with their swords.

41 And they ^{*} shall burn up thine houses ^{* a Kings 25. 9.} with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt give no reward any more.

42 So will I make my wrath toward thee to rest, and my ^o jealousy shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast provoked me with all these things, behold, therefore I also have ^p brought thy way upon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that use proverbs, shall use *this* proverb against thee, saying, *As is the mother, ⁿ so is her daughter.*

45 Thou art thy mother's daughter, that hath cast off her husband and her children, and thou art the sister of thy ^r sisters, which forsook their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her ^s daughters that dwell at thy left hand, and [†] thy younger sister that dwelleth at thy right hand, *is* Sodom and her daughters. ^{† Heb. thy sister, younger than thou.}

47 Yet hast thou ^r not walked after their ways, nor done after their abominations: but as it *had been* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, *neither* she nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, ⁿ Pride, fulness of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poor and needy.

50 But they were haughty, and committed abomination before me: therefore I took them away as pleased me.

51 Neither ⁿ hath Samaria committed half thy

ⁿ He noteth the great impiety of this people, who first falling from God to seek help at strange nations, did also at length embrace their idolatry, thinking thereby to make their amity ⁿ strong.

[†] Meaning, that some harlots contemn small rewards, but no lovers gave ⁿ reward to Israel, but they gave ⁿ all others: signifying, that the idolaters bestow all their substance, which they receive of God for his glory, to serve their vile abominations.

ⁿ Egyptians, Assyrians, and Chaldeans, whom thou tookest to be thy lovers, shall come and destroy thee, chap. 23. 9.

ⁿ I will judge thee to death, as the adulterers and mur-

derers.

^o I will utterly destroy thee, and so my jealousy shall cease.

ⁿ I have punished thy faults, but thou wouldst not repent.

ⁿ As were the Canaanites, and the Hittites, others your predecessors, so ⁿ you their successors.

^r That is, of Samaria and Sodom.

^s That is, her cities.

^t But done far worse.

ⁿ He alledgeth these four vices, pride, excess, idleness, and contempt of the poor, ⁿ four principal causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

ⁿ Which worshipped the calves in Bethel and Dan.

59+ Ber Chr. thy sins, but thou hast exceeded them in thine abominations, and hast ^a justified thy sisters ■ all thine abominations, which thou hast done.

52 Therefore thou which hast justified thy sisters, bear thine own shame for thy sins, that thou hast committed more abominable than they ^c are more righteous than thou art: be thou therefore confounded also, and bear thy shame, seeing that thou hast justified thy sisters.

53 Therefore I will bring again ^r their captivity with the captivity of Sodom, and her daughters, and with the captivity of Samaria, and her daughters: even the captivity of thy captives in the midst of them.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou hast ^r comforted them.

55 And thy sister Sodom and her daughters shall return to their former state. Samaria also and her daughters shall return to their former state, ^r when thou and thy daughters shall return to your former state.

56 For thy sister Sodom ^r was not heard of ^r by thy report in the day of thy pride,

57 Before thy wickedness was ^c discovered, as in that same time of the reproach of the daughters of Aram, and of all the daughters of the Philistines round about ^r her, which despise thee on all sides.

58 Thou hast borne ^r therefore thy wickedness, and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might even deal with thee, as thou hast done: when thou didst despise the ^c oath, in breaking the covenant.

60 Nevertheless, I will ^r remember my covenant ^m made with thee in the days of thy youth, and I will confirm unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive ^r thy sisters, ^r both thy elder and thy younger, and I will give them unto thee for daughters, but not ^b by thy covenant.

62 And I will establish my covenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ^r ashamed, and never open thy mouth any more: because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.

C H A P. XVII.

The parable of the two eagles.

^a Thou art so wicked, that in respect of thee, Sodom and Samaria were just.

^r This he speaketh in comparison, saying, that he would restore Jerusalem, when Sodom should be restored, that is, never: and this is meant of the greatest part of the Jews.

^c In that thou hast shewed thyself worse than they, and yet thoughtest to escape punishment.

^m Meaning, that it should never ^m pass.

^b Thou wouldst not call her punishment ^m mind when thou wast aloft, to learn by her example to fear my judgments.

^c That is, till thou wast brought under by the Syrians and Philistines, ■ Chron. 28. 19.

^r Which joined with the Syrians, ^m compassed about Jerusalem.

^r When thou brakest the covenant, which was made between thee and me, as verse 8.

^r That is, of mercy and love ^m I will pity thee, and so stand to my covenant, though thou hast deserved the contrary.

^m Whereby he sheweth, that among the most wicked he had ever some seed of his church, which he would cause

AND the word of the Lord came unto me, ^r saying,

2 Son of man, put forth a parable, and speak ^m proverb unto the house of Israel,

3 And say, Thus saith the Lord God, The great ^r eagle with great wings, and long wings, and full of feathers which had divers colours, came unto Lebanon, and took the highest branch of the cedar,

4 And brake off the top of his twig, and carried it into the land of ^r merchants, and set it in a city of merchants.

5 He took also of the ^m seed of the land, and planted it in ^m fruitful ground: he placed it by great waters, and set it ^m as ^m willow tree.

6 And it budded up, and was ⁿ like a spreading vine of ^o low stature, whose branches turned toward it; and the roots thereof were under it; so it became ^m vine, and it brought forth branches, and shot forth buds.

7 There was also ^m another great eagle with great wings, and many feathers, and behold, this vine did turn her roots toward it, and spread forth her branches toward it, that she might water it by the trenches of her plantation.

^m It was planted in a good soil by great ^r waters, that it should bring forth branches, and bear fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall ^r he not pull up the roots thereof, and destroy the fruit thereof, and cause them to dry? all the leaves of her bud shall wither without great power, or many people to pluck it up by the roots thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried up and wither? ^r when the east wind shall touch it, it shall wither in the trenches, where it grew.

11 Moreover, the word of the Lord came unto me, saying,

12 Say now to this rebellious house, Know ye not what these things ^m mean? tell them, Behold, the king of Babel is come to Jerusalem, and hath taken ^r the king thereof, and the princes thereof, and led them with him to Babel:

13 And hath taken ^o one of the king's seed, and made a covenant with him, and hath taken ⁿ an oath of him: he hath also taken the princes of the land,

14 That the kingdom might be in subjection, and not lift itself up, ^r but keep their covenant, and stand to it.

15 But he rebelled against him, and sent his ambassa-

^m fructify in due time: and here he declareth how he will call the Gentiles.

^b But of my free mercy.

ⁱ This declareth what fruits God's mercy works in his, ^m wit, sorrow and repentance for their former life.

^k That is Nebuchadnezzar, who hath great power, riches, and many countries under him, shall come to Jerusalem, and take away Jeconiah the king, ^m verse 12.

^l Meaning to Babylon.

^m That is, Zedekiah, who was of the king's blood, and was left ^m Jerusalem, and made king instead of Jeconiah, 2 Kings 24. 17. Jer. 37. 1.

ⁿ This ^m Zedekiah's kingdom.

^o That it might not have power ^m rebel against Babylon, ^m verse 14.

^p Meaning the king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

^q They thought to be moistened by the waters of Nilus.

^r Shall not Nebuchadnezzar destroy it?

^s By this dry wind, he meaneth the Babylonians.

^t That is, Jeconiah, ■ Kings 24. 15.

^u For his subjection and obedience.

Bef. Chr. 594. ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape, that doth such things: or shall he break the covenant, and be delivered?

16 As I live, saith the Lord God, he shall die in the midst of Babel, in the place of the king that had made him king, whose oath he despised, and whose covenant *made* with him he brake.

17 Neither shall Pharaoh with *his* mighty host, and great multitude of people, maintain him in the war, when they have cast up mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the covenant (yet lo, he had given^{*} his hand); because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken, upon his own head.

^{*}Ch. 12, 13, and 32, 3. 20 ^{*}And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into judgment with him there for his trespass that he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remain shall be scattered toward all the winds; and ye shall know that I the Lord have spoken it.

22 Thus saith the Lord God; I will also take off the top[^] of this high cedar, and will set it, and cut off the^v top of the tender plant thereof, and I will plant it upon an high mountain and great.

23 *Even* in the high mountain of Israel will I plant it: and it shall bring forth boughs and bear fruit, and be an excellent cedar; and under it shall remain all birds; and every[^] fowl shall dwell in the shadow of the branches thereof.

24 And all the[^] trees of the field shall know that I the Lord have brought down the high tree and exalted the low tree: that I have dried up the green tree, and made the dry tree to flourish: I the Lord have spoken it, and have done it.

CHAP. XVIII.

2 He sheweth that every[^] shall bear his own sin.

21 To him that amendeth, is salvation promised.

24 Death is prophesied to the righteous, which turneth back from the right way.

THE word of the Lord came unto[^] again, saying,

2 What mean ye that ye speak this proverb, concerning the land of Israel, saying, ^bThe fathers have eaten four grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall use this proverb no more in Israel.

4 Behold, all souls are mine, both the soul of the father, and also the soul of the son, are mine: the soul that sinneth, it shall die.

5 But if a[^] be just, and do that which is lawful and right,

6 *And* hath not eaten^c upon the mountains, neither hath lift up his eyes[^] the idols of the house

of Israel, neither^{*} hath defiled his neighbour's wife, neither hath[^] lien with[^] menstruous woman.

7 Neither hath oppressed any, *but* hath restored the pledge to his debtor: he that hath spoiled[^] by violence, [^] *but* hath given his bread to the hungry, and hath covered the naked with a garment:

[^] *And* hath not given forth upon^{*} usury, neither hath taken any increase, *but* hath withdrawn his hand from iniquity, and hath executed true judgment between man and man;

9 *And* hath walked in my statutes, and hath kept my judgments to deal truly: he is just, he shall surely live, saith the Lord God.

10 ¶ If he beget[^] son that is[^] a thief, or a shedder of blood, if he do any one of these things:

11 Though he do not all these things, but either hath eaten upon the mountains, or defiled his neighbour's wife;

12 *Or* hath oppressed the poor and needy, *or* hath spoiled by violence, *or* hath not restored the pledge, or hath lift up his eyes unto the idols; *or* hath committed abomination,

13 *Or* hath given forth upon usury, *or* hath taken increase; shall he live? he shall not live: seeing he hath done these abominations, [^] he shall die the death, *and* his blood shall be upon him.

14 ¶ But if he beget[^] son that seeth all his father's sins which he hath done, and feareth; neither doth such like;

15 That hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, nor hath defiled his neighbour's wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *Neither* hath withdrawn his hand from the afflicted; nor received usury nor increase, *but* hath executed my judgments, *and* hath walked in my statutes, he shall not die in the iniquity of his father: but he shall surely live.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, lo, even he dieth in his iniquity.

19 Yet say ye, Wherefore shall not the son bear the iniquity of the father? Because the son hath executed judgment and justice, *and* hath kept all my statutes, and done them, he shall surely live.

20 ^{*}The same soul that sinneth, shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: *but* the righteousness of the righteous shall be upon[^] him, and the wickedness of the wicked shall be upon himself.

21 But if the wicked will return from all his sins that he hath committed, and keep all my^e statutes, and do that which is lawful and right, he shall surely live, *and* shall[^] die.

8 Q

22 All

^{*} Because he took the[^] of God in vain, and brake his oath which he had confirmed by giving his hand; therefore the prophet declareth that God would[^] suffer such perjury and infidelity to escape punishment.

^{*} This promise is made to the church, which shall be[^] small remnant, and[^] the top of[^] a tree.

^v I will trim it, and dress it.

[^] Both the Jews and Gentiles shall be gathered into it.

[^] All the world shall know that I have plucked down the proud enemies, and set up my church which[^] low and contemned.

[^] The people murmured[^] chastisings of the Lord,

and therefore used this proverb, meaning that their fathers had sinned, and their children were punished for their transgressions, read Jer. 31. 29.

[^] If he hath not eaten of the flesh that hath been offered up[^] idols, [^] honour them thereby.

^d It sheweth how the son is punished for his father's fault: that is, if he be wicked[^] his father was, and doth[^] repent, he shall be punished as his father was, [^] else not.

^e It joineth the observation of the commandments with repentance: for none can repent indeed, except he labour[^] keep the law.

Bef. Chr. 59+ 22 All his transgressions which he committed, they shall not be † mentioned unto him, but in his † righteousness that he hath done, he shall live.

23 ¹⁰ Have I any desire that the wicked should die, saith the Lord God? † or shall he not live, if he return from his ways?

24 But if the righteous turn away from his righteousness, and commit iniquity, and do according to all the abominations that the wicked man doth, shall he live? All his ^h righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal: hear now, O house of Israel, Is not my way equal? ^{or} are not your ways unequal?

26 ^{For} when a righteous man turneth away from his righteousness, and committeth iniquity, he shall even die for the same, he shall even die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? ^{or} are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: return ^{therefore} and cause others to turn away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions whereby ye have transgressed, and make ^h you a new heart, and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore ^{one} another to return, and live ye.

C H A P. XIX.

1 ^{The captivity of the kings of Judah signified by the lion's whelps, and by the lion.} 10 ^{The prosperity of the city of Jerusalem that is past, and the misery thereof that is present.}

THOU also take up a lamentation for the ^h prince of Israel,

2 And say, Wherefore lay thy ^m mother as a lioness among the lions? she nourished her young ones among the lion's whelps,

3 And she brought up one of her whelps, and it became a lion, and it learned to catch the prey, and it devoured men.

[†] That is, in the fruits of his faith, which declare that God doth accept him.

[■] He speaketh this to commend God's mercy to poor sinners, who rather is ready to pardon, than to punish, ■ his long suffering declareth, chap. 33. 11. Albeit God in his eternal counsel appointed the death and damnation of the reprobate, yet the end of his counsel was not their death only, but chiefly his own glory. And also because he doth not approve sin, therefore it is here said, that he would have them turn away from it, that they might live.

^h That is, the false opinion that the hypocrites have of their righteousness.

[†] In punishing the father with the children.

[■] He sheweth that man cannot forsake his wickedness till his heart be changed, which is only the work of God.

[†] That is, Jehoahaz and Jehoiachim, Josiah's sons, who, for their pride and cruelty, are compared unto lions.

4 The ⁿ nations also heard of him, and he was taken in their nets, and they brought him in chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, she took another of her ^o whelps, and made him a lion:

6 Which went among the lions, and became a lion; and learned to catch the prey, and he devoured ^m men.

7 And he knew their widows, and he destroyed their cities, and the land was wasted, and all that was therein, by the noise of his roaring.

8 Then the ⁿ nations set against him on every side of the countries, and laid their nets for him: so he was taken in their pit.

9 And they put him in prison, and in chains, and brought him to the king of Babel, and they put him in holds, that his voice should no more be heard upon the mountains of Israel.

10 Thy ^m mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters.

11 And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in wrath: she was cast down to the ground, and the ^e east wind dried up her fruit: ^{her} branches were broken and withered: ^{as for} the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out ^e of a rod of her branches, which had devoured her fruit, so that she hath no strong rod to be [■] sceptre to rule: this is [■] lamentation, and shall be for [■] lamentation.

C H A P. XX.

3 ^{The Lord denieth that he will answer them when they pray, because of their unkindness.} 33 ^{He promiseth that his people shall return from captivity.}

46 ^{By the forest that should be burnt, is signified the burning of Jerusalem.}

AND in the ⁿ seventh year, in the fifth month, the tenth day of the month, came certain of the elders of Israel to enquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? As I live, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou judge them, son of man? wilt thou

^m To wit, Jehoahaz's mother, or Jerusalem.

ⁿ By Pharaoh Necho, king of Egypt, 2 Kings 23. 33.

^o Which was Jehoiachim.

^p He slew of the prophets, and them that feared God, and ravished their wives.

^q Nebuchadnezzar with his great army which was gathered of divers nations.

^r He speaketh this in reproach of this wicked king, in whose blood, that is, in the race of his predecessors, Jerusalem should have been blessed according to God's promise, and flourished as [■] fruitful vine.

[■] Meaning that the Chaldeans should destroy them as the east wind doth the fruit of the vine.

[†] Destruction is come by Zedekiah, who was the occasion of this rebellion.

ⁿ Of the captivity of Jeconiah.

Bef. Chr. 593. thou judge them? cause them to understand the abominations of their fathers,

5 And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lift up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lift up mine hand unto them, and said, I am the Lord your God:

6 In the day that I lift up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milk and honey, which is pleasant among all lands,

7 Then said I unto them, Let every man cast away the abominations of his eyes, and defile not yourselves with the idols of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not hear me: for none cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I thought to pour out mine indignation upon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my name, that it should not be polluted before the heathen among whom they were, and in whose sight I made myself known unto them, in bringing them forth of the land of Egypt.

10 Now I carried them out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and declared my judgments unto them, which if a man do, he shall live in them.

12 Moreover, I gave them also my sabbaths to be a sign between me and them, that they might know that I am the Lord, that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my judgments, which if a man do, he shall live in them, and my sabbaths have they greatly polluted: then I thought to pour out mine indignation upon them in the wilderness to consume them.

14 But I had respect to my name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet nevertheless, I lift up mine hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which was pleasant above all lands.

16 Because they cast away my judgments, and

walked not in my statutes, but have polluted my sabbaths: for their heart went after their idols: 593.

17 Nevertheless mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said unto their children in the wilderness, walk ye not in the ordinances of your fathers, neither observe their manners, nor defile yourselves with their idols.

19 I am the Lord your God: walk in my statutes, and keep my judgments and do them,

20 And sanctify my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my judgments to do them, which if a man do, he shall live in them, but they polluted my sabbaths: then I thought to pour out mine indignation upon them, and to accomplish my wrath against them in the wilderness.

22 Nevertheless I withdrew mine hand, and had respect to my name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift up mine hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries,

24 Because they had not executed my judgments, but had cast away my statutes, and had polluted my sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them also statutes that were not good, and judgments wherein they should not live.

26 And I polluted them in their own gifts, in that they caused to pass by the fire all that first openeth the womb, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them; then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented their offering of provocation: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place

This declareth the great lenity and patience of God, which calleth sinners to repentance before he condemneth them.

I swear that I would be their God, which of oath was observed from all antiquity, where they used to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof; and also the judge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be truth.

God had forbidden them to make mention of the idols, Exod. 23. 13. Psalm 16. 4.

Which thing declareth the wickedness of man's heart, which judge God's service by their eyes and outward senses.

God had this respect to his glory, that he would not have his name evil spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly ever prayed, as Exod. 32. 12. Numb. 14. 13.

Who might thereby take an occasion to blaspheme my

name, and to accuse me of lack of ability, or else that I had sought to destroy them more commodiously.

That is, my true religion, which I had commanded them, and gave themselves to serve according to their own fancies.

Whereby the Holy Ghost confuteth them that say, that they will follow the religion and example of their fathers, and not measure their doings by God's word, whether they be approvable thereby or no.

Meaning, that they set their delight upon them.

Because they would not obey my laws, I gave them up to themselves, that they should obey their own fancies, as verse 30. Rom. 1. 21, 24.

I condemned those things, and counted them abominable which they thought had been excellent, and have declared most zeal, Luke 15. 16. for that which God required as most excellent, that gave they their idols.

Not only in the wilderness when I brought thee out of Egypt, but since I placed them in this land: which declareth how prompt man's heart is to idolatry, seeing that by no admonition he can be drawn back.

593. **Bef. Chr.** place whereunto ye go? And the name thereof was called ¹ Bamah, unto this day.

30 Wherefore, say unto the house of Israel, Thus saith the Lord God, Are ye not polluted [†] after the manner of your fathers? and commit ye not whoredom after their abominations?

31 For when you offer your gifts, and make your sons to pass through the fire, you pollute yourselves with all your idols unto this day: shall I answer you when I am asked, O house of Israel? As I live, saith the Lord God, [†] I will not answer you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, We will be as the heathen, and as the families of the countries, and serve wood and ¹ stone.

33 As I live, saith the Lord God, I will surely rule you with a mighty hand, and with [■] stretched-out arm, and in *my* wrath poured out,

34 And will bring you from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with [■] stretched-out arm, and in *my* wrath poured out.

35 And I will bring you into the [■] wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and will bring you into the bond of the covenant.

38 And I will [■] chuse out from among you the rebels, and them that transgress against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I [■] the Lord.

39 As for you, O house of Israel, thus saith the Lord God, [°] Go you, and serve every one his idol, seeing that ye will not obey me, and pollute mine holy name no more with your gifts and with your idols.

40 For in mine holy mountain, *even* in the high mountain of Israel, saith the Lord God, there shall all the house of Israel, and all in the land serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept your sweet savour, when I bring you from the people, and gather you out of the countries wherein ye have been scattered, that [■] may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you in the land of Israel, into the land for the which I lifted up mine hand to give it to your fathers.

¹ Which signifieth [■] high place, declaring that they vaunted themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly, that they should have [■] altar lifted up on high by stairs. Exod. 20. 26.

[■] He sheweth, that the ingratitude of the people deserved that God should cut them off, and that they should [■] have the comfort of his word.

[†] He declareth that man of nature is wholly enemy unto God and to his own salvation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercy, in forgiving his rebellion and wickedness.

[■] I will bring you among strange nations, [■] into a wilderness, and there will visit you, and so call you to repentance, and then bring the godly home again. Isa. 65. 9.

[°] Signifying, that he will not burn the corn with the

43 And there shall ye remember your ways, **Bef. Chr.** and all your works, wherein ye have been defiled, and ye [°] shall judge yourselves worthy to be cut off for all your evils that ye have committed. 593.

44 And ye shall know that I am the Lord, when I have respect unto you for my name's sake, *and* not after your wicked ways, nor according to your corrupt works, O ye house of Israel, saith the Lord God.

45 [¶] Moreover the word of the Lord came unto me, saying,

46 Son of man, set thy face toward the way of Teman, and drop *thy word* toward ⁹ the south, and prophesy toward the forest of the field of the South,

47 And say to the forest of the South, Hear the word of the Lord: thus saith the Lord God, Behold, I will kindle [■] fire in thee, and it shall devour all the [°] green wood in thee, and all the dry wood: the continual flame shall not be quenched, and every face from the South to the North shall be burnt therein.

48 And all flesh shall see that I the Lord have kindled it, *and* it shall not be quenched. Then said I, Ah Lord God, they say of me, Doth not he speak [°] parables?

C H A P. XXI.

3 *He threateneth the sword, and destruction to Jerusalem.* 25 *He sheweth the fall of king Zedekiah.* 28 *He is commanded to prophesy the destruction of the children of Ammon.* 30 *The Lord threateneth to destroy Nebuchadrezzar.*

THE word of the Lord came to me again, saying,

2 Son of man, set thy face toward Jerusalem, [°] and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I [■] against thee, and will draw my sword out of his sheath, and cut off from thee *both* the [°] righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous and wicked, therefore shall my sword go out of his sheath against all flesh from the South to the [°] North.

5 That all flesh may know that I the Lord have drawn my sword out of his sheath, *and* it shall not return any more.

6 Mourn therefore, thou son of man, *as* in the pain of *thy* [°] reins, and mourn bitterly before them.

7 And if they say unto thee, Wherefore mournest thou? then answer, Because [°] of the bruit: for it cometh, and every heart shall melt, and all hands shall be weak, and all minds shall faint,

chaff, but chuse [■] the wicked to punish them when he will spare his.

[■] This is spoken [■] the hypocrites.

[°] Your own consciences shall convict you, after that you have felt my mercies.

⁹ For Judah stood south from Babylon.

[°] Both strong and weak in Jerusalem.

[■] The people said that the prophet spake darkly: therefore he desireth the Lord to give them a plain declaration hereof.

¹ Speak sensibly, that all may understand.

[°] That is, such which seem to have [■] outward shew of righteousness, by observation of the ceremonies of the law.

[°] Meaning, through all the land.

[°] As though thou were in extreme anguish.

[°] Because of the great noise of the army of the Chaldeans.

583. **Bef. Chr.** faint, and all knees shall fall away as water: behold, it cometh, and shall be done, saith the Lord God.

¶ Again, the word of the Lord came unto me, saying,

9 Son of man, prophesy and say, Thus saith the Lord God, say, A sword, a sword, both sharp and furbished.

10 It is sharpened to make a sore slaughter, and it is furbished that it may glitter: how shall we rejoice? for it contemneth the rod of my son, all other trees.

11 And he hath given it to be furbished, that he may handle it: this sword is sharp; and is furbished, that he may give it into the hand of the slayer.

12 Cry, and howl, son of man: for this shall come to my people, and it shall come unto all the princes of Israel: the terrors of the sword shall be upon my people: smite therefore upon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemn even the rod? It shall be more, saith the Lord God.

14 Thou therefore, son of man, prophesy, and smite hand to hand, and let the sword be doubled: let the sword that hath killed, return the third time: it is the sword of the great slaughter entering into their privy chambers.

15 I have brought the fear of the sword into all their gates, make their heart faint, and to multiply their ruins. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thyself to the left hand, whithersoever thy face turneth.

17 I will also smite mine hands together; and will cause my wrath to cease. I the Lord have said it.

18 ¶ The word of the Lord came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babel may come: both twain shall come out of one land, and chuse place, and chuse it in the corner of the way of the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the strong city.

21 And the king of Babel stood at the parting of the way, at the head of the two ways, consulting by divination, and made his arrows bright: he consulted with idols, and looked into the liver.

² And so cause a fear.

³ Meaning, the sceptre: shewing that it will spare the king, who should be as the Son of God, and in his place.

⁴ That is, the rest of the people.

⁵ To wit, unto the army of the Chaldeans.

⁶ Read Jer. 31. 19.

⁷ Ezekiel, moved with compassion, thus complaineth, fearing the destruction of the kingdom which God had confirmed to David, and his posterity, by promise: which promise God performed, although here it seemed to man's eye that it should utterly perish.

⁸ That is, encourage the sword.

⁹ Provide for thyself: for thou shalt see God's plague of all parts this country.

¹⁰ This was spoken, because that when Nebuchadnezzar went against Judah, his purpose was also to go against the Ammonites: but doubting in the way which enterprise to undertake first, he consulted with his soothsayers, and went against Judah.

¹¹ That is, the tribe of Judah that kept themselves in Jerusalem.

¹² To know whether he should go against the Ammonites,

At his right hand was the divination for **Bef. Chr.** Jerusalem to appoint captains, open their 593: mouth in the slaughter, and to lift up their voice with shouting; to lay engines of war against the gates, cast a mount; and to build a fortress.

23 And it shall be unto them as a false divination in their fight; for the oaths made unto them: but he will call to remembrance their iniquity, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered; in discovering their rebellion; that in all your works your sins might appear: because, I say, that ye come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked; whose day is come, when iniquity shall have an end;

26 Thus saith the Lord God; I will take away the diadem, and take off the crown: this shall be no more the same: I will exalt the humble; and will abase him that is high.

27 I will overturn, overturn, overturn it, and it shall be no more until he come, whose right it is, and I will give it him.

28 ¶ And thou son of man, prophesy, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth and furbished in the slaughter, to consume, because of the glittering:

29 While they see vanity unto thee, and prophesied a lye unto thee to bring thee upon the necks of the wicked that are slain, whose day is when their iniquity shall have an end.

30 Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, even in the land of thine habitation.

31 And I will pour out mine indignation upon thee, and will blow against thee in the fire of my wrath, and deliver thee into the hand of beastly men, and skilful to destroy.

32 Thou shalt be in the fire to be devoured; thy blood shall be in the midst of the land, and thou shalt be no more remembered: for I the Lord have spoken it.

C H A P. XXII.

1 Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their unsatiable covetousness. 27. The tyranny of rulers. 29 The wickedness of the people.

8 R

More-

them of Jerusalem.

¹ He used conjuring and sorcery.

² Because there was a league between the Jews and the Babylonians, they of Jerusalem shall think nothing less than that this thing should pass.

³ That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so will punish upon them.

⁴ Meaning, Zedekiah, who practised with the Egyptians to make him high, and able to resist the Babylonians.

⁵ Some refer this to the priest's attire: for Jehozadek the priest went into captivity with the king.

⁶ That is, the coming of Messiah: for though the Jews had some sign of government afterward under the Persians, Greeks and Romans, yet this restitution was not till Christ's coming, and at length should be accomplished, as was promised, Gen. 49. 10.

⁷ Though the Jews and Ammonites would not believe that thou, to wit, the sword, shouldst punish upon them, and said that the prophets which threatened spake lies, yet thou shalt surely come, though thou werdest already upon their necks.

Bef. Chr.
593.

Moreover the word of the Lord came unto me, saying,

2 Now thou son of man, wilt thou judge, wilt thou judge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to pollute herself.

4 Thou hast offended in thy blood that thou hast shed, and hast polluted thyself in thine idols which thou hast made, and thou hast caused thy days to draw near, and art come unto thy term: therefore have I made thee a reproach to the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, *which art vile in name, and sore in affliction.*

6 Behold, the princes of Israel, every one in thee was ready to his power shed blood.

7 In thee have they despised father and mother: in the midst of thee have they oppressed the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast polluted my sabbaths.

9 In thee are men that carry tales shed blood: in thee are they that eat upon the mountains: in the midst of thee they commit abomination.

• Lev. 20.
11. 18.

10 In thee have they discovered their father's shame: in thee have they vexed her that was polluted in her flowers.

• Jer. 5. 8.

11 And every one hath committed abomination with his neighbour's wife, and every one hath wickedly defiled his daughter-in-law, and in thee hath every one forced his own sister, even his father's daughter.

12 In thee have they taken gifts shed blood: thou hast taken usury and the increase, and thou hast defrauded thy neighbour by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I have smitten mine hands upon thy covetousness that thou hast used, and upon the blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hand be strong, in the days that I shall have to do with thee? I the Lord have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will cause thy filthiness to cease from thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I the Lord.

17 ¶ And the word of the Lord came unto me, saying,

18 Son of man, the house of Israel is unto me as dross: all they brass, and tin, and iron, and lead, in the midst of the furnace: they are even the dross of silver.

Bef. Chr.
593.

19 Therefore thus saith the Lord God, Because ye are as dross, behold, therefore, I will gather you in the midst of Jerusalem.

20 As they gather silver and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my wrath, and I will put you there, and melt you.

21 I will gather you, I say, and blow the fire of my wrath upon you, and you shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof, and ye shall know that I the Lord have poured out my wrath upon you.

23 And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art the land that is unclean, and not rained upon in the day of wrath.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion, ravening the prey: they have devoured souls: they have taken the rich and precious things: they have made her many widows in the midst thereof.

26 Her priests have broken my law, and have defiled mine holy things: they have put no difference between the holy and profane, neither discerned between the unclean and the clean, and have hid their eyes from my sabbath, and I am profaned among them.

27 Her princes in the midst thereof are like wolves, ravening the prey to shed blood, and to destroy souls for their own covetous lucre.

• Micah 3.
11.
Zeph. 3. 3.

28 And her prophets have daubed them with untempered mortar, seeing vanities, and divining lyes unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land have violently oppressed by spoiling and robbing, and have vexed the poor and the needy: yea, they have oppressed the stranger against right.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore have I poured out mine indignation upon them, and consumed them with the fire of my wrath: their own ways have I rendered upon their heads, saith the Lord God.

C H A P. XXIII.

Of the idolatry of Samaria and Jerusalem, under the names of Abolah and Abolibah.

THE

¹ Art thou ready to execute thy charge which I commit unto thee against Jerusalem, that murdered the prophets, and them that are godly?

² That is, the time of her destruction.

³ To her own undoing.

⁴ Whose very name all men hate.

⁵ He meaneth hereby that there was a kind of wickedness which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.

⁶ In token of my wrath and vengeance.

⁷ That is, able to defend thyself.

⁸ I will thus take away the occasion of thy wickedness.

⁹ Thou shalt be the inheritance of the Lord, but forsaken.

¹⁰ Which before most precious.

¹¹ Meaning hereby, that the godly should be tried, and the wicked destroyed.

¹² Thou like a barren land, which the Lord plagueth with drought.

¹³ The false prophets have conspired together to make their doctrine probable.

¹⁴ They have neglected my service.

¹⁵ They which should have reproved them, flattered them in their vices, and covered their doings with lyes, ch. 13. 10.

¹⁶ Which would shew himself zealous in my cause by resisting vice, Isa. 59. 16. and 63. 5. and also pray unto me to withhold my plagues, Psalm 106. 23.

Bef. Chr. 593. **T**HE word of the Lord came again unto me, saying,

2 Son of man, there were two woman, the daughters of one ^k mother.

3 And they committed fornication ^l in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of ^m them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters: thus were their names, Samaria is Aholah, and Jerusalem Aholibah.

† Heb. and
5 And Aholah played the harlot † when ⁿ she was mine, and she was set on fire with her lovers; *to wit*, with the Assyrians *her* neighbours;

6 Which were cloathed with blue silk, *both* captains and princes: they were all pleasant young men, and horsemen riding upon horses.

7 Thus she committed her whoredom with them, *even* with all them that ^o the chosen men of Asshur, and with all on whom she doted, and defiled herself with all their idols.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they ^p lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I delivered her into the hands of her lovers, *even* into the hands of the Assyrians, upon whom she doted.

10 These discovered her shame: they took away her sons and her daughters, and slew her with the sword, and she had an *evil* name among women: for ^q they had executed judgment upon her.

11 And when her sister Aholibah saw this, she marred herself with inordinate love more than she, and with her fornications more than her sister with *her* fornications.

12 She doted upon the Assyrians *her* neighbours, *both* captains and princes clothed with divers suits, horsemen riding upon horses: they were all pleasant young men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when she saw men ^r painted upon the wall, the images of the Chaldeans painted with vermilion,

15 And girded with girdles upon their loins, and with dyed attire upon their heads (looking all like princes after the manner of the Babylonians in Chaldea, the land of their nativity)

16 As soon, I say, as she saw them, she doted upon them, and sent messengers unto them into Chaldea.

17 Now when the Babylonians came to her into the bed of love, they defiled her with their

fornication, and she was polluted with them, and her lust departed from them. Bef. Chr. 593.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsook her, like ^s mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their servants, whose members ^t the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickedness of thy youth, when thy teats ^u bruised by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thine heart is departed, and I will bring them against thee on every side,

23 *To wit*, the Babylonians, and all the Chaldeans, Poked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant young men, captains and princes: all they were valiant and renowned, riding upon horses.

24 Even these shall come against thee with chariots, waggons, and wheels, and with a multitude of people, *which* shall set against thee buckler and shield, and helmet round about: and † I will leave the punishment unto them, and they shall judge thee according to their † judgments.

25 And I will lay mine indignation upon thee, and they shall deal cruelly with thee: they shall cut off thy ^v nose and thine ears, and thy remnant shall fall by the sword: they shall carry away thy sons and thy daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy wickedness to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest: ^w into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy ^x labour, and shall leave thee naked and bare, and the shame of thy fornications ^y shall be discovered, both thy wickedness, and thy whoredom.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister: therefore will I give her ^z cup into thine hand.

32 Thus

^k Meaning, Israel and Judah, which ^k both out of one family.

^l They became idolaters, after the ^l of the Egyptians.

^m Aholah, signifieth ^m mansion ^m dwelling in herself, meaning, Samaria, which ^m the royal city of Israel: and Aholibah signifieth my mansion in her, whereby is ^m Jerusalem, where God's temple ^m.

ⁿ When the Israelites ⁿ named, the people of God, they became idolaters, and forsook God, and put their trust ⁿ the Assyrians.

^o The Holy Ghost useth these terms, which seem strange ^o chaste ears, ^o cause this wicked vice of idolatry so as ^o be abhorred, that unneeth any should abide ^o hear the name thereof mentioned.

^p Meaning, the Assyrians.

^q This declareth, that no words are able sufficiently to express the rage of idolaters, and therefore the Holy Ghost here compareth ^q to those which in their raging love and filthy lusts dote upon the images and paintings of them after whom they lust.

^r These were the names of certain princes and captains under Nebuchadnezzar.

^s They shall destroy thy princes and priests, with the rest of ^s people.

^t All thy treasures and riches which thou hast gotten by labour.

^u All the world shall see thy shameful forsaking of God to serve idols.

^v I will execute the same judgments and vengeance against thee, and that with greater severity.

† Heb. I will give judgment before

† Or, laws.

Ref. Chr. 593. 32 Thus saith the Lord God, Thou shalt drink of thy sister's cup, deep and large: thou shalt be laughed to scorn and had in derision, because it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, even with the cup of destruction and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it, and wring it out to the dregs, and thou shalt break the sherds thereof, and tear thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore thou shalt also bear thy wickedness and thy whoredom.

36 ¶ The Lord said moreover unto me, Son of man, Wilt thou judge Aholah and Aholibah? and wilt thou declare them their abominations?

37 For they have played the whores, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass by the fire to be their meat.

38 Moreover, thus have they done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, they came the same day into my sanctuary to defile it: and lo, thus have they done in the midst of mine house.

40 And how much more is it that they sent for men to come from far, unto whom messenger was sent, and lo, they came? for whom thou didst wash thyself, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest upon costly bed, and table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And voice of multitude being at ease, was with her: and with the men to make the company great were brought men of Saba from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then I said unto her, that was old in adulteries, Now shall she and her fornications come to an end.

44 And they went in unto her as they go to a common harlot: so went they Aholah and Aholibah the wicked women.

45 And the righteous men they shall judge them, after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring multitude upon them, and will give them unto the tumult, and the spoil,

47 And the multitude shall stone them with stones, and cut them with their swords: they

shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause wickedness to cease out of the land, that all women may be taught not to do after your wickedness.

49 And they shall lay your wickedness upon you, and ye shall bear the sins of your idols, and ye shall know that I am the Lord God.

C H A P. XXIV.

1 He sheweth the destruction of Jerusalem by a parable of a seething-pot. 16 The parable of Ezekiel's wife being dead.

AGAIN in the ninth year, in the tenth month, in the tenth day of the month, came the word of the Lord unto me, saying,

1 Son of man, write thee the name of the day, even of this same day: for the king of Babel set himself against Jerusalem this same day.

2 Therefore speak a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Prepare a pot, prepare it, and also pour water into it.

3 Gather the pieces thereof into it, even every good piece, as the thigh and the shoulder, and fill it with the chief bones.

4 Take one of the best sheep, and turn also the bones under it, and make it boil well, and seethe the bones of it therein, † Or, heap.

5 Because the Lord God saith thus, Wo to the bloody city, even to the pot whose scum is therein, and whose scum is not gone out of it: bring it out piece by piece: let no lot fall upon it.

6 For her blood is in the midst of her: she set it upon an high rock, and poured it not upon the ground to cover it with dust,

7 That it might cause wrath to arise and take vengeance: even I have set her blood upon high rock, that it should not be covered.

8 Therefore thus saith the Lord God, Wo to the bloody city, for I will make the burning great. † Nahum 3. 1. Hab. 2. 12. † Or, an heap of wood.

9 Heap on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

10 Then set it empty upon the coals thereof, that the bras of it may be hot, and may burn, and that the filthiness of it may be molten in it, and that the scum of it may be consumed. † Or, bottom.

11 She hath wearied herself with lyes, and her great scum is not out of her: therefore her scum shall be consumed with fire.

12 Thou remainest in thy filthiness and wickedness: because I would have purged thee, and thou wast not purged, thou shalt not be purged from

* Meaning, that the afflictions should be so great, that they should cause them lose their senses and reason.

† That is, be sacrifices their idols, read ch. 16. 20.

* They sent into other countries have such as teach the service of their idols.

† He meaneth the altar that was prepared for the idols.

† Which should teach the manner of worshipping their gods.

† That is, worthy death, read chap. 16. 38.

† Meaning, all other cities and countries.

† Of Jeconiah's captivity, and of the reign of Zedekiah, 2 Kings 25. 1.

† Called Tebeth, which containeth part of December, and part of January, in the which month and day Nebuchad- besieged Jerusalem.

† Whereby was Jerusalem.

† That is, the citizens, and the chief men thereof.

† Meaning, of the innocents, whom they had slain, who were the cause of the kindling of God's wrath against them.

† Whose iniquities and wicked citizens there yet remain.

† Signifying, that they should be destroyed all once, but by little and little.

† Spare no estate condition.

† The city shewed her cruelty all the world, and was ashamed thereof, neither yet hid it.

† Meaning, that the city should be utterly destroyed, and that he would give the enemies an appetite thereunto.

† The city hath flattered herself in vain.

† I laboured by sending my prophets to call thee repentance, but thou wouldst not.

590. from thy filthiness, till I have caused my wrath to light upon thee.

14 I the Lord have spoken it: it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy works shall they judge thee, saith the Lord God.

15 ¶ Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourn nor weep, neither shall thy tears run down.

17 Cease from sighing: make no mourning for the dead, and bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died: and I did in the morning I was commanded.

19 And the people said unto me, Wilt thou not tell us what these things mean toward us, that thou dost so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God, Behold, I will pollute my sanctuary, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover your lips, neither shall ye eat the bread of men.

23 And your tire shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done, ye shall do: and when this cometh, ye shall know that I the Lord God.

25 Also, thou son of man, shall it not be in the day when I take from them their power, the joy of their honour, the pleasure of their eyes, and the desire of their heart, their sons and their daughters;

26 That he that escapeth in that day, shall come unto thee to tell thee that which he hath heard with his ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb, and thou shalt be a sign unto them; and they shall know that I am the Lord.

C H A P. XXV.

1 The word of the Lord against Ammon, which rejoiced at the fall of Jerusalem. 8 Against Moab and Seir, Idumea, and the Philistines.

THE word of the Lord came again unto me, saying,

^r That is, the Babylonians.

^s Meaning, his wife, in whom he delighted, as ver. 18.

^t For in mourning they went bare headed and bare footed, and also covered their lips.

^u That is, which the neighbours sent them that mourned.

^v Meaning, the morning following.

^w By sending the Chaldeans to destroy it, as chap. 7. 12.

^x Wherein you boast and delight.

^y Because ye rejoiced when the enemy destroyed my city and temple.

2 Son of man, set thy face against the Ammonites, and prophesy against them, Bef. Chr: 590:

3 And say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ha, ha, against my sanctuary, when it was polluted, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity,

4 Behold; therefore I will deliver thee to the men of the East for possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah dwelling-place for camels, and the Ammonites sheepcote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped thy hands, and stamped with the feet, and rejoicest in heart with all thy despite against the land of Israel:

7 Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

¶ Thus saith the Lord God, because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen,

9 Therefore behold, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant country, Bethjeshimoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will exercise judgment upon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done evil by taking vengeance upon the house of Judah, and hath committed great offence, and revenged himself upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines have executed vengeance, and revenged themselves with a spiteful heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast.

8 S

17 And

^a That is, to the Babylonians.

^b They shall chase thee away, and take thy gorgeous houses to dwell in.

^c Called also Philadelphia, which was the chief city of the Ammonites, and full of conduits, 2 Sam. 12. 27.

^d So that no power or strength should be able to resist the Babylonians.

^e Which were certain garrisons of Philistines, whereby they oft-times molested the Jews: of the Cherethims, David also had a guard, 2 Sam. 8. 18.

17 And I will execute great vengeance upon them with rebukes of my indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

C H A P. XXVI.

¶ He prophesies that Tyrus shall be overthrown, because it rejoiced at the destruction of Jerusalem.
15 The wondering and astonishment of the merchants for the destruction of Tyrus.

AND in the ^f eleventh year, in the first day of the month, the word of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, the ^g gate of the people is broken: it is turned unto me: for seeing she is desolate, I shall be ^h replenished:

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring up many nations against thee, ⁱ the sea mounteth up with his waves.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 Thou shalt be for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God, and it shall be ^j spoil to the nations.

6 And her ^k daughters which are in the fields, shall be slain by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadnezzar king of Babel, a king of kings from the North, with horses, and with chariots, and with horsemen, with a multitude, and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make ^l fort against thee, and lift up the buckler against thee.

9 He shall set engines of war before him against thy walls, and with his weapons break down thy towers.

10 The dust of his horses shall cover thee, for their multitude: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as into the entry of a city that is broken down.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and the ^m pillars of thy strength shall fall down to the ground.

12 And they shall rob thy riches, and spoil thy merchandize, and they shall break down thy walls, and destroy thy pleasant houses, and they shall cast thy stones, and thy timber, and thy dust into the midst of the water.

13 ⁿ Thus will I cause the sound of thy songs to cease, and the sound of thine harps shall be no more heard.

^f Either of the captivity of Jeconiah, or of the reign of Zedekiah.

^g That is, the famous city of Jerusalem, whereunto all people resorted.

^h My riches and fame shall increase: thus the wicked rejoice at their fall, by whom they may have any profit ⁱ advantage.

ⁱ The towns that belonged unto her.

^j For Tyrus was much built by art, and by labour of men was won out of the sea. Some refer this ^k the images of the noble men, which they had erected up for their glory and renown.

^k I will make thee so bare, that thou shalt have nothing

14 I will lay thee like the top of ^o rock: ^l thou shalt be for ^p spreading of nets: thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the isles tremble at the sound of thy fall: and at the cry of thy wounded, when they shall be slain and murdered in the midst of thee?

16 Then all the princes of the ^q sea shall come down from their thrones: they shall lay away their robes, and put off their brodered garments, and shall cloath themselves with astonishment: they shall sit upon the ground, and be astonished at ^r every moment, and be amazed at thee.

17 And they shall take up ^s lamentation for thee, and say to thee, How art thou destroyed; that wast inhabited ^t of the sea men, the renowned city, which was strong in the sea, ^u both she and her inhabitants, which cause their fear to be on all that haunt therein!

18 Now shall the isles be astonished in the day of thy fall: yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee ^v desolate city, like the cities that are not inhabited, and when I shall bring the deep upon thee, and great waters shall cover thee,

20 When I shall cast thee down with them that descend into the pit, with the people ^w of old time, and shall set thee in the low parts of the earth, like the old ruins, with them, ^x I say, which go down to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the ^y living:

21 I will ^z bring thee to nothing, and thou shalt be no ^{aa} more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

C H A P. XXVII.

The prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authority thereof in time past.

THE word of the Lord came again unto me, saying,

2 Son of man, take up ^{ab} lamentation for Tyrus,

3 And say unto Tyrus that is situate at the entry of the sea, which is the mart ^{ac} of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty.

4 Thy borders ^{ad} in the ^{ae} midst of the sea, and thy builders have made thee of perfect beauty.

5 They have made all thy ^{af} ship boards of fir-trees of ^{ag} Shenir: they have brought cedars from Lebanon, to make masts for thee.

6 Of

^{ab} cover thee.

^{ac} The governors and rulers of other countries that dwell by the sea: whereby he signifieth, that her destruction should be so horrible that all the world should hear thereof and be afraid.

^{ad} Meaning, merchants, which by their traffic did enrich her wonderfully, and increase her power.

^{ae} Which ^{af} dead long ago.

^{ag} Meaning, in Judea, when it shall be restored.

^{ah} Which serveth all the world with thy merchandize.

^{ai} This mountain was called Hermon: but the Amorites called it Shenir, Deut. 3. 9.

6 Of the oaks of Bashan have they made thine oars: the company of the Assyrians have made thy banks of ivory, brought out of the isles of Chittim.

7 Fine linen with broidered work, brought from Egypt, was spread over thee to be thy sail, blue silk and purple, brought from the isles of Eliphah, was thy covering.

8 The inhabitants of Zidon and Arvad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy caulkers, all the ships of the sea with their mariners were in thee to occupy thy merchandize.

10 They of Persia, and of Lud, and of Phut were in thine army: thy men of war they hanged the shield and helmet in thee: they set forth thy beauty.

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about: they have made thy beauty perfect.

12 They of Tarshish were thy merchants for the multitude of all riches, for silver, iron, tin, and lead, which they brought to thy fairs.

13 They of Javan, Tubal, and Meshech were thy merchants, concerning the lives of men, and they brought vessels of brass for thy merchandize.

14 They of the house of Togarmah brought to thy fairs, horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandize of many isles were in thine hands: they brought thee for a present horns, teeth, and peacocks.

16 And they of Aram were thy merchants for the multitude of thy wares: they occupied in thy fairs with emeralds, purple and broidered work, and fine linen, and coral, and pearl.

17 They of Judah and of the land of Israel were thy merchants: they brought for thy merchandize wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wool.

19 They of Dan also and of Javan, going to and fro, occupied in thy fairs: iron work, cassia and calamus were among thy merchandize.

20 They of Dedan were thy merchants in precious cloths for the chariots,

21 They of Arabia, and all the princes of Kedar, occupied with thee, in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah were thy merchants: they occupied in thy fairs with the chief of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the merchants of Sheba, Ashur, and Chilmad thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silk, and of broidered work, and in coffers for the rich apparel, which were bound with cords: chains also were among thy merchandize.

25 The ships of Tarshish were thy chief in thy merchandize, and thou wast replenished and made very glorious in the midst of the sea.

26 Thy robbers have brought thee into great waters: the East wind hath broken thee in the midst of the sea.

27 Thy riches and thy fairs, thy merchandize, thy mariners and pilots, thy caulkers and the occupiers of thy merchandize, and all the men of war that are in thee, and all thy multitude which is in the midst of thee, shall fall in the midst of the sea in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, and shall stand upon the land,

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast dust upon their heads, and wallow themselves in the ashes.

31 They shall pluck off their hair for thee, and gird them with sackcloth, and they shall weep for thee with sorrow of heart, and bitter mourning.

32 And in their mourning they shall take up lamentation for thee, saying, What city is like Tyrus, so destroyed in the midst of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandize.

34 When thou shalt be broken by the seas, in the depths of the waters, thy merchandize and all thy multitude, which was in the midst of thee, shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and all their kings shall be fore afraid, and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt be terror, and never shalt be any more.

C H A P. XXVIII.

The word of God against the king of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THE word of the Lord came again unto me, saying,

Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am god, I fit

* Which is taken for Greece in Italy.

† Meaning, that they built the walls of the city, which is here meant by the ship: and of these were the builders of Solomon's temple, 1 Kings 5. 18.

‡ That is, they of Cappadocia, or pigmies and dwarfs, which were so called, because that out of the high they seemed little.

§ Of Greece, Italy, and Cappadocia.

¶ By selling slaves.

‡ Which taken for people of Asia minor.

z Meaning, unicorns horns and elephant's teeth.

a Where the best wheat grew.

b That is, Nebuchadnezzar.

c That is, the cities about thee, as Zidon, Arvad, and others.

§ Whereby is meant long time: for it prophesied to be destroyed but seventy years, as Isa. 23. 15.

¶ I am safe that can come to hurt me, God is in the heaven.

† Or, works.
† Or, carbuncles.
† Or, pearls.

† Or, turpentine, or treacle.

† Or, were merchants, whose merchandize passed thro' thine hands.

† Or, ship-masters.

Bef. Chr. 588.

† Or, came company toward thee.

† Or, cres.

fit in the seat of God, in the midst of the sea, yet thou art but a man and not God: and though thou didst think in thine heart, that thou wast equal with God,

3 Behold, thou art wiser than Daniel: there is no secret that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou didst think in thine heart, that thou wast equal with God,

7 Behold, therefore, I will bring strangers upon thee, even the terrible nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall cast thee down into the pit, and thou shalt die the death of them that are slain in the midst of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a God? but thou shalt be a man and no God, in the hands of him that slayeth thee.

10 Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, and art full of wisdom and perfect in beauty.

13 Thou hast been in Eden the garden of God: every precious stone was in thy garment, the ruby, the topaz and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, emerald, and the carbuncle and gold: the workmanship of thy timbrels and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub, that covereth, and I have set thee in honour: thou wast upon the holy mountain of God: thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandize, they have filled the midst of thee with cruelty, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to

¹ Thus he speaketh by derision: for Daniel had declared notable signs of his wisdom in Babylon, when Ezekiel wrote this.

² Like the rest of the heathen and infidels, which are God's enemies.

³ He derideth the vain opinion and confidence that the Tyrians had in their riches, strength and pleasures.

⁴ He meaneth the royal state of Tyrus, which for the excellency and glory thereof he compareth to the cherubims which covered the ark: and by this word 'anointed' he signifieth the same.

⁵ I did thee this honour to make thee one of the builders of my temple, which was when Hiram sent unto Solomon things necessary for the work.

⁶ To wit, among my people Israel, which shined as precious stones.

the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquity of thy merchandize: therefore will I bring forth a fire from the midst of thee, which shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee,

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

20 Again, the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slain shall fall in the midst of her: the enemy shall come against her with the sword on every side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorn unto the house of Israel, nor any grievous thorn of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed judgments upon all round about them that despise them, and they shall know that I am the Lord their God.

C H A P. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after forty years. 18 Egypt is the reward of king Nebuchadnezzar for the labour which he took against Tyrus.

IN the tenth year, and in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh the king of Egypt, and prophesy against him, and against all Egypt,

3 Speak and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lieth in the midst of

¹ Which when I first called thee to this dignity.

² Thou shalt have no part among my people.

³ That is, the honour whereunto I called thee.

⁴ By executing my judgments against thy wickedness.

⁵ That is, Nebuchadnezzar.

⁶ He sheweth for what cause God will assemble his church, and preserve it still, though he destroy his enemies: to wit, that they should praise him, and give thanks for his great mercies.

⁷ To wit, of the captivity of Jeconiah, or of the reign of Zedekiah. Of the order of these prophecies, and how the former sometimes standeth after the latter, read Jer. 27. 1.

⁸ He compareth Pharaoh dragon, which hideth himself in the river Nilus, as Isa. 51. 9.

588.

Or, brought to nothing.

of his rivers, which hath said, The river is mine, and I have made it for myself.

4 But I will put ^a hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee in the wilderness, both thee and all the fish of thy rivers: thou shalt fall upon the open field: thou shalt ^{not} be brought together, nor gathered: for I have given thee for meat ^{to} the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of ^w reed to the house of Israel.

7 When they took hold of thee with their hand, thou didst break and rent all their shoulder: and when they leaned upon thee, thou brakest and madest all their loins to [†] stand ^a upright.

8 Therefore thus saith the Lord God, Behold, I will bring ^a sword upon thee, and destroy ^{them} and beast out of thee.

9 And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord: because he hath said, ^a The river is mine, and I have made it.

10 Behold, therefore, I ^{come} unto thee, and upon thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Sevech, even unto the borders of the [†] black-moors.

11 No foot of man shall pass by it, nor foot of beast shall pass by it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that ^{are} desolate, and her cities shall be desolate among the cities that ^{are} desolate, for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God, ^a At the end of forty years will I gather the Egyptians from the people where they were scattered.

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there ^a small kingdom.

15 It shall be the smallest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no ^{more} the confidence of the house of Israel, to bring ^{their} iniquity to remembrance by looking after them; so shall they know that I ^{am} the Lord God.

17 ¶ In the ^a seven and twentieth year also, in the first ^{month}, and in the first ^{day} of the month, ^{shall} the word of the Lord ^{come} unto me, saying,

18 Son of man, Nebuchadnezzar king of Babel caused his army ^{to} serve a great ^{service}

against Tyrus: every head was made bald, and every shoulder was made bare: yet had he no wages, nor his ^a army for Tyrus, for the service that he served against it.

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar the king of Babel: and he shall take her multitude, and spoil her spoil, and take her prey, and it shall be the wages of his army.

20 I have given him the land of Egypt for his labour, that he served [†] against it, because they wrought [†] for me, saith the Lord God.

21 In that day will I cause the horn of the house of Israel ^{to} grow, and I will give thee an open mouth in the midst of them, and they shall know that I am the Lord.

C H A P. XXX.

The destruction of Egypt, and the cities thereof.

THE word of the Lord came again unto me, saying;

2 Son of man, prophesy, and say, Thus saith the Lord God, Howl and cry, Wo be unto this day.

3 For the day is near, and the day of the Lord is at hand, ^a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and fear shall be in Ethiopia, when the slain shall fall in Egypt, when they shall take away her multitude, and ^{when} her foundations shall be broken down.

5 ^a Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintain Egypt, shall fall, and the pride of her power shall come down: from the tower of ^a Sevech shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that ^I am the Lord, when I have set a fire in Egypt, and ^{when} all her helpers shall be destroyed.

¶ And that day shall there messengers go forth from me in ships, to make the careless Moors afraid, and fear shall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babel.

11 For he, and his people with him, ^{even} the terrible nations, shall be brought ^{to} destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hands of the wicked, and I

8 T. will

^a I will send enemies against thee, which shall pluck thee and thy people, which trust in thee; ^{and} of thy sure places.

^b Read ^a Kings 8. 21: Isa. 36. 6:

^c When they felt their hurt, they would stay no more upon thee, but stood upon their feet, and put their trust in others.

^d Thus God cannot suffer that man should arrogate any thing to himself, ^{and} put his trust in any thing save in him alone.

^e Meaning, that they should not have full dominion, but

be under the Persians, Grecians and Romans, and the cause is, that the Israelites should no more put their trust in them; but learn ^{to} depend ^{on} God.

^f Lest I should by ^{them} means punish their sins.

^g Counting from the captivity of Jeconiah:

^h ^{He} took great pains at ^{the} siege of Tyrus; and his army was sorely handled.

ⁱ Signifying, that Nebuchadnezzar ^{had} more pains than profit by the taking of Tyrus.

^k By Phut and Lud ate ^{the} Africa and Lybia.

^l Which ^{is} a strong city of Egypt, chap. 29. 10

Def. Chr. will make the land waste, and all that therein
572 is, by the hands of strangers: I the Lord have
spoken it.

13 Thus saith the Lord God, I will also destroy
the idols, and I will cause their idols **■** cease out
of † Noph, and there shall be no more a prince
of the land of Egypt, and I will send a fear **■**
the land of Egypt:

14 And I will make Pathros desolate, and will
set fire in † Zoan, and I will execute judgment
in No.

15 And I will pour my wrath upon † Sin,
which is the strength of Egypt: and I will de-
stroy the multitude of † No.

16 And I will set fire in Egypt: Sin shall have
great sorrow, and No shall be destroyed, and Noph
shall have sorrows daily.

17 The young men of † Aven, and of † Phi-
beseh shall fall by the sword: and these cities
shall go into captivity.

18 At Tehaphnehes the day ² shall restrain
his light, when I shall break there the ^h bars **■**
Egypt: and when the pomp of her power shall
cease in her, the cloud shall cover her, and her
daughters shall go into captivity,

19 Thus will I execute judgments in Egypt,
and they shall know that I am the Lord.

20 ¶ And in the ¹ eleventh year, in the first
month, and in the seventh day of the month, the
word of the Lord **■** me, saying,

21 Son of man, ^h I have broken the arm of
Pharaoh king of Egypt: and lo, it shall not be
bound up to be healed, neither shall they put a
roll to bind it, and so make it strong, to hold the
sword.

22 Therefore thus saith the Lord God, Be-
hold, I come against Pharaoh king of Egypt, and
will break his ¹ arm, that was strong, but it is
broken, and I will cause the sword to fall out of
his hand.

23 And I will scatter the Egyptians among
the nations, and will disperse them through the
countries.

24 And I will strengthen the arm of the king
of Babel, and put my sword in his hand, but I
will break Pharaoh's arms, and he shall cast out
sighings, **■** the sighings of him that is wounded
before him.

25 But I will strengthen the arms of the king
of Babel, and the arms of Pharaoh shall fall down,
and they shall know that I **■** the Lord ² when
I shall put my sword into the hand of the king
of Babel, and he shall stretch it out upon the land
of Egypt.

26 And I will scatter the Egyptians among
the nations, and disperse them among the coun-
tries, and they shall know that I **■** the Lord.

C H A P. XXXI.

A comparison of the prosperity of Pharaoh, with
the prosperity of the Assyrians. 10 He prophe-
sied **■** like destruction **■** them both.

² Meaning, that there shall **■** great sorrow and afflic-
tion.

■ That is, the strength and force.

¹ Of the captivity of Jeconiah, or of Zedekiah's reign.

² For Nebuchadnezzar destroyed Pharaoh Necho at Car-
chemish, Jer. 46. 26.

¹ His force and power.

² Whereby we see that tyrants have no power of them-
selves, neither **■** do any **■** harm than God appoint-
eth, and when he will they must cease.

AND in the ^h eleventh year, in the third ¹ month,
and in the first day of the month, the word of the Lord
came unto me, saying,

2 Son of man, speak unto Pharaoh king of
Egypt, and to his multitude, Whom art thou ^o
like in thy greatness?

3 Behold, Ashur was like **■** cedar in Lebanon
with fair branches, and with thick shadowing
boughs, and shot up very high, and his top was
among the thick boughs:

4 The waters nourished him, and the deep
exalted him **■** high with her rivers running
round about his plants, and sent out her ^p little
rivers unto all the trees of the † field.

5 Therefore his height was exalted above all
the trees of the field, and his boughs were multi-
plied, and his branches were long, because of
the multitude of the waters which the deep sent
out.

6 All the fowls of the heaven made their nests
in his boughs, and under his branches did all
the beasts of the field bring forth their young,
and under his shadow dwelt all mighty nations.

7 Thus was he fair in his greatness, and in the
length of his branches: for his root was near
great waters.

8 The cedars in the garden ^h of God could not
hide him: no fir-tree was like his branches, and
the chesnut-tree **■** not like his boughs: all the
trees in the garden of God were not like unto him
in his beauty.

9 I made him fair by the multitude of his
branches: so that all the trees of Eden, that were
in the garden of God, envied him.

10 Therefore thus saith the Lord God, Be-
cause † he is lifted up on high, and hath shot
up his top among the thick boughs, and his
heart is lift up in his height:

11 I have therefore delivered him into the
hands of the ^o mightiest among the heathen: he
shall handle him, for I have cast him away for his
wickedness.

12 And the strangers have destroyed him,
even the terrible nations, and they have left him
upon the mountain, and in all the vallies his
branches are fallen, and his boughs are ^o bro-
ken by all the rivers of the land: and all the
people of the earth are departed from his sha-
dow, and have forsaken him.

13 Upon his ruin shall all the fowls of the
heaven remain, and all the beasts of the field
shall be upon his branches,

14 So that none of all the trees by the waters
shall be exalted by their height, neither shall
shoot up their top among the thick boughs, nei-
ther shall their leaves stand up in their height
which drink so much water: for they are all de-
livered unto death in the nether parts of the
earth, in the midst of the children of men,
among them that go down to the pit.

15 Thus saith the Lord God, In the day
when he went down to hell, I caused them to
mourn,

^h Of Zedekiah's reign, or of Jeconiah's captivity.

^o Meaning, that he was not like in strength **■** the king
of the Assyrians, whom the Babylonians overcame.

■ Many other nations were under their dominion.

^o Signifying, that there was no greater power in the
world than his was.

^o That is, of Nebuchadnezzar, who afterwards was the
monarch and only ruler of the world.

^o Hereby is signified the destruction of the power of the
Assyrians by the Babylonians.

588. Bef. Chr. mourn, and I covered the deep for him, and I did restrain the floods thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: *even* all that were nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went down to hell with him, unto them that be slain with the sword, and his arm, and they that dwell under his shadow in the midst of the heathen.

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet thou shalt be cast down with the trees of Eden, unto the nether parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that be slain by the sword: this is Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXII.

2 *The prophet is commanded to bewail Pharaoh king of Egypt. 12 He prophesieth that destruction shall come unto Egypt through the king of Babylon.*

AND in the twelfth year, in the twelfth month, and in the first day of the month, the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a lion of the nations, and art as a dragon in the sea: thou castedst out thy rivers, and troubledst the waters with thy feet, and stampedst in their rivers.

3 Thus saith the Lord God, I will therefore spread my net over thee with a great multitude of people, and they shall make thee to come up into my net.

4 Then will I leave thee upon the land, and I will cast thee upon the open field, and I will cause all the fowls of the heaven to remain upon thee, and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh upon the mountains, and fill the vallies with thine height.

6 I will also water with thy blood the land wherein thou swimmest, *even* to the mountains, and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 All the lights of heaven will I make dark for thee, and bring darkness upon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and upon the countries which thou hast known. Bef. Chr. 588.

10 Yea, I will make many people amazed at thee, and their kings shall be astonished with fear for thee, when I shall make my sword to glitter against their faces, and they shall be afraid every moment: every man for his own life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pomp of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beasts thereof from the great water sides, neither shall the foot of man trouble them any more, the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country, with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 In the twelfth year also, in the fifteenth day of the month, came the word of the Lord unto me, saying,

18 Son of man, lament for the multitude of Egypt, and cast them down, them and the daughters of the mighty nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down and sleep with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her down, and all her multitude.

21 The most mighty and strong shall speak to him out of the midst of hell with them that help her: they are gone down and sleep with the uncircumcised that be slain with the sword.

22 Ashur is there and all her company: their graves are about him: all they are slain and fallen by the sword.

23 Whose graves are made in the side of the pit, and his multitude are round about his grave: all they are slain and fallen by the sword, which caused fear to be in the land of the living.

24 There

¹ The deep waters that caused him to be so high (meaning his great abundance and pomp) shall lament as though they were covered with sackcloth.

² To cause this destruction of the king of Assyria seem more horrible, he setteth forth other kings and princes which are dead, as though they rejoiced in the fall of such a tyrant.

³ Meaning, that Pharaoh's power was nothing so great as his was.

⁴ Read chap. 28. 10.

⁵ Which was the first year of the general captivity under Zedekiah.

⁶ Thus the scriptures compare tyrants to cruel and huge beasts, which devour all that be weaker than they, and such they may overcome.

⁷ Thou preparedst great armies.

⁸ With heaps of the carcases of thine army.

⁹ As Nilus overflowed Egypt, so will I make the blood

of thine hosts to overflow it.

¹⁰ The word signifieth, be put out as a candle is put out.

¹¹ By this manner of speech is expressed the great sorrow that shall be for the slaughter of the king and his people.

¹² This shall pass in less than four years after this prophecy.

¹³ To wit, of the Chaldeans thine enemies, which shall quietly enjoy all thy commodities.

¹⁴ That is, prophesy that they shall be cast down: thus the Lord giveth his prophets power both to plant and to destroy by his word, read Jer. 1. 10.

¹⁵ Have not other kingdoms, more beautiful than thou, perished?

¹⁶ That is, Egypt.

¹⁷ To make the matter more sensible, he bringeth in Pharaoh, whom the dead shall meet and marvel at him, read Isa. 14. 9.

10r, whale.

Ch. 12, 13, and 17, 20.

Isa. 13, 10, Joel 2, 31, and 3, 15, Matt. 24, 29.

24 There is ² Elam and all his multitude round about his grave: all they are slain *and* fallen by the sword which are gone down with the uncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the ³ living, yet have they borne their shame with them that are gone down to the pit.

25 They have made his bed in the midst of the slain with all his multitude: their graves *are* round about him: all these uncircumcised are slain by the sword: though they have caused their fear in the land of the living, yet have they borne their shame with them that go down to the pit: they are laid in the midst of them that be slain.

26 There is ⁴ Meshech, Tubal, and all their multitude, their graves *are* round about them: all these uncircumcised were slain by the sword, though they caused their fear *to be* in the land of the living.

27 And they shall not lie with the valiant ⁵ of the uncircumcised that are fallen, which are gone down to the grave, with their weapons of war, and have laid their swords under their heads, but their iniquity shall be upon their bones: because *they were* the fear of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and lie with them that are slain with the sword.

29 There is Edom, his kings, and all his princes, which with their strength are laid by them that were slain by the swords: they shall sleep with the uncircumcised, and with them that go down to the pit.

30 There *be* all the princes of the ⁶ North, with all the Zidonians, which *are* gone down with the slain, with their fear: they *are* ashamed of their strength, and the uncircumcised sleep with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and he shall be comforted over all his multitude: Pharaoh, and all his army *shall be* slain by the sword, saith the Lord God.

32 For I have caused my ⁷ fear to be in the land of the living: and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, *even* Pharaoh and all his multitude, saith the Lord God.

C H A P. XXXIII.

2 The office of the governors and ministers. 14 He strengtheneth them that despair, and boldeneth them with the promise of mercy. 30 The word of the Lord against the mockers of the prophet.

A GAIN, the word of the Lord came unto me, saying,

- ¹ Meaning, the Persians.
- ² Whom in this life all the world feared.
- ³ That is, the Cappadocians and Italians, or Spaniards, as Josephus writeth.
- ⁴ Which died *not* by cruel death, but by the course of nature, and are honourably buried with their coat-armour, and signs of honour.
- ⁵ The kings of Babylon.
- ⁶ As the wicked rejoice when they see others partakers of their miseries.
- ⁷ I will make the Egyptians afraid of me, *and* they caused others to fear them.
- ⁸ He sheweth, that the people ought *not* have continually governors and teachers which may have a care *of* them,

■ Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man ¹ from among them, and make him their watchman,

3 If when he seeth the sword come upon the land, he blow the trumpet, and *warn* the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be upon his own head.

5 For he heard the sound of the trumpet, and would not be admonished: *therefore* his blood shall be upon him: but he that receiveth warning, shall save his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his ² iniquity, but his blood will I require *of* the watchman's hand.

7 ³ So thou, O son of man, I have made thee a watchman unto the house of Israel: therefore thou shalt hear the word at my ⁴ mouth, and admonish them from me. Ch. 3. 17.

■ When I shall say unto the wicked, O wicked man, thou shalt die the death: if thou doest not speak, and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I ⁵ require *of* thine hand.

9 Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die for his iniquity, but thou shalt delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak and say, If our transgressions and our sins be upon us, and we *are* consumed because of them, ⁶ how should we then live?

11 Say unto them, As I live, saith the Lord God, ⁷ I desire not the death of the wicked, but that the wicked turn from his way and live: turn you, turn you, from your evil ways, for why will ye die, O ye house of Israel?

12 Therefore thou son of man, say unto the children of thy people, ⁸ The righteousness of the righteous shall not deliver him in the day of his transgression, *and* the wickedness of the wicked *shall cause* him *to* fall therein, in the day that he returneth from his wickedness, neither shall the righteous live for *his righteousness* in the day that he sinneth.

13 When I shall say unto the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall be *no* more remembered, but for his iniquity that he hath committed, he shall die for the same.

14 Again, when I shall say unto the wicked, Thou shalt

and to *warn* them ever of the dangers which *are* at hand.

¹ Signifying, that the wicked shall not escape punishment, though the watchmen be negligent; but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

² Which teacheth that he that receiveth not his charge at the Lord's mouth, is *not* spv, and not *not* true watchman.

³ The watchman must answer for the blood of all that perish through his negligence.

⁴ Thus the wicked, when they hear God's judgments for their sins, despair of his mercies, and murmur.

⁵ Read chap. 18. 23.

⁶ Read of this righteousness, chap. 18. 22, 24.

Bef. Chr. shalt die the death, if he turn from his sin and
587. do that which is lawful and ^b right.

15 To wit, if the wicked restore the pledge,
and give again that he had robbed, and walk
in the statutes of life, without committing in-
iquity, he shall surely live, and not die.

16 None of his sins that he hath committed,
shall be mentioned unto him: because he hath
done that which is lawful and right, he shall
surely live.

• Ch. 18. 25. 17 Yet the children of thy people say, [■] The
way of the Lord is not equal: but their own
way is equal.

18 When the righteous turneth from his
righteousness, and committeth iniquity, he shall
even die thereby.

19 But if the wicked return from his wicked-
ness, and do that which is lawful and right, he
shall live thereby.

20 Yet ye say, The word of the Lord is not
equal. O ye house of Israel, I will judge you
every one after his ways.

21 Also in the twelfth year of ^c our captivity,
in the tenth month, and in the fifth day of the
month, one that had escaped out of Jerusalem
came unto me, and said, The city is smitten.

22 Now the ^d hand of Lord had been upon
me in the evening afore he that had escaped
came, and had opened my mouth, until he came
to me in the morning, and when he had opened
my ^e mouth, I was no more dumb.

23 Again, the word of the Lord came unto
me, and said,

24 Son of man, these that dwell in the deso-
late places of the land of Israel, talk and say,
^f Abraham was but one, and he possessed the
land: but we are many, therefore the land shall
be given us in possession.

25 Wherefore say unto them, Thus saith the
Lord God, Ye eat with the ^g blood, and lift up
your eyes toward your idols, and shed blood:
should ye then possess the land?

26 Ye lean upon your ^h swords: ye work
abomination, and ye defile every one his neigh-
bour's wife: should ye then possess the land?

27 Say thus unto them, Thus saith the Lord
God, As I live, so surely they that are in the
desolate places shall fall by the sword: and him
that is in the open field, will I give unto the
beasts to be devoured: and they that be in the
forts and in the caves, shall die of the pestilence.

28 For I will lay the land desolate and waste,
and the ⁱ pomp of her strength shall cease: and
the mountains of Israel shall be desolate, and
none shall pass through.

29 Then shall they know that I am the Lord,
when I have laid the land desolate and waste,
because of all their abominations that they have
committed.

• Ch. 7. 24.
and 24. 21.
and 30. 6, 7.

^b Hereby he condemneth all them of hypocrisy, which
pretend to forsake wickedness, and yet declare not them-
selves such by their fruits, that is, in obeying God's com-
mandments, and by godly life.

^c When the prophet was led away captive with Jeconiah.

^d I was endued with the spirit of prophecy, chap. 8. 2.

^e Whereby is signified, that the ministers of God cannot
speak till God give them courage, and open their mouths,
chap. 24. 27. and 29. 21. Eph. 6. 19.

^f Thus the wicked think themselves more worthy [■] en-
joy God's promise than the saints of God, to whom they
were made: and would bind God to be subject to them,
though they would not be bound to him.

^g Contrary to the law, Lev. 17. 14.

^h As they that are ready still to shed blood.

30 Also thou son of man, the children of thy Bef. Chr.
people that ¹ talk of thee by the walls and in 587.
the doors of houses; and speak one to another,
every [■] to his brother, saying, Come, I pray
you, and hear what is the word that cometh
from the Lord.

31 For they come unto thee, as the people
^{usetb} [■] come: and my people sit before thee and
hear thy words, but they will not do them: for
with their mouths they make ^k jests, and their
heart goeth after their covetousness.

32 And lo, thou art unto them [■] [■] [†] jesting [■] Or, pleas-
song of one that hath a pleasant voice, and can ^{ant, and}
sing well, for they hear thy words, but do them ^{love song.}
not.

33 And when this cometh to pass (for lo,
it will come) then shall they know that a pro-
phet hath been among them.

C H A P. XXXIV.

2 *Against the shepherds that despise the flock of
Christ, and seek their [■] gain. 7 The Lord
saith that he will visit his dispersed flock, and
gather them together. 23 He promiseth the true
shepherd Christ, and with him peace.*

AND the word of the Lord came unto me,
saying,

2 Son of man, prophesy against the shepherds
of Israel, prophesy and say unto them, Thus
saith the Lord God unto the shepherds, ^{*} Wo be [■] Jer. 23. 1.
unto the ¹ shepherds of Israel, that feed them-
selves: should not the shepherds feed the flocks?

3 Ye eat the ^m fat, and ye cloath you with
the wool: ye kill them that are fed, but ye feed
not the sheep.

4 The ⁿ weak have ye not strengthened, the
sick have ye not healed, neither have ye bound
up the broken, nor brought again that which
was driven away, neither have ye sought that
which was lost: but with cruelty, and with rigour
have ye ruled them.

5 And they were scattered without a shepherd:
and when they were dispersed, they were [■] devour-
ed of all the beasts of the field.

6 My sheep wandered through all the moun-
tains, and upon every high hill: yea, my flock
was scattered through all the earth, and none did
seek or search after them.

7 Therefore ye shepherds, hear the word of
the Lord.

8 As I live, saith the Lord God, surely because
my flock was spoiled, and my sheep were de-
voured of all the beasts of the field: having no
shepherd, neither did my shepherds seek my
sheep, but the shepherds fed themselves and fed
not my sheep;

9 Therefore, hear ye the word of the Lord,
O ye shepherds.

8 U

10 Thus

¹ In derision.

^k This declareth, that we ought to hear God's word with
such zeal and affection, that [■] should in all points obey it:
else [■] abuse the word [■] our [■] condemnation, and make
of his ministers as though they [■] jests [■] serve men's
foolish fancies.

¹ By the shepherds he meaneth the king, the magistrates,
priests, and prophets.

^m Ye seek to enrich yourselves by their commodities, and
so spoil their riches and substance.

ⁿ He describeth the office and duty of a good pastor: who
ought to love and succour his flock, and not [■] be cruel to-
ward them.

^o For lack of good government and doctrine they perisha-
ed.

10 Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheep at their hands, and cause them to cease from feeding the sheep: neither shall the shepherds feed themselves any more: for I will deliver my sheep from their mouths, and they shall no more devour them.

11 For thus saith the Lord God, Behold, I will search my sheep and seek them out.

12 As a shepherd searcheth out his flock, when he hath been among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feed upon the mountains of Israel.

15 I will feed my sheep, and bring them to their rest, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen the weak: but I will destroy the fat and the strong, and I will feed them with judgment.

17 Also you my sheep, Thus saith the Lord God, Behold, I judge between sheep and sheep, between the rams and the goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the great waters, but ye must trouble the residue with your feet?

19 And my sheep eat that which ye have trodden with your feet: and drink that which ye have troubled with your feet.

20 Therefore thus saith the Lord God unto them, Behold, I, even I will judge between the fat sheep and the lean sheep.

21 Because ye have thrust with side and with shoulder, and pushed all the weak with your horns, till ye have scattered them abroad,

22 Therefore will I help my sheep, and they shall no more be spoiled, and I will judge between sheep and sheep.

23 And I will set up a shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David shall be the prince among them. I the Lord have spoken it.

25 And I will make with them a covenant of

peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will set them as a blessing even round about my mountain: and I will cause rain to come down in due season, and there shall be rain of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall give her fruit, and they shall be safe in the land, and shall know that I am the Lord, when I have broken the cords of their yoke, and delivered them out of the hands of those that served themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown: and they shall be no more consumed with hunger in the land, neither bear the reproach of the heathen any more.

30 Thus shall they understand that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord God.

C H A P. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOREOVER the word of the Lord came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophecy against it.

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamity, when their iniquity had an end.

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain men: in thine hills, and in thy vallies, and in all thy rivers shall they fall, that are slain with the sword.

9 I will make thee perpetual desolations, and thy

^f By destroying the covetous hirelings, and restoring true shepherds, whereof we have a sign as oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheep in the pleasant pastures of his word.

^g In the day of their affliction and misery: and this promise is to comfort the church in all dangers.

^h Meaning, such as lift up themselves above their brethren, and think they have no need to be governed by me.

ⁱ That is, by putting difference between the good and the bad, and so give to either as they deserve.

^k By good pasture and deep water is meant, the pure word of God, and the administration of justice, which they did not distribute to the poor, till they had corrupted it.

^l Meaning, Christ, of whom David was a figure, Jer. 30. 9. Hosea 3. 5.

^m This declareth, that under Christ the flock should be truly delivered from sin and hell, and so be safely preserved in the church where they should never perish.

ⁿ The fruits of God's graces shall appear in great abundance in his church.

^o That is, the rod that shall come out of the root of Jesse, Isa. 11. 1.

^p Where the Idumeans dwelt.

^q When by their punishment I called them from their iniquity.

^r Except thou repent thy former cruelty.

thy cities shall not ^a return, and ye shall know that I am the Lord.

10 Because thou hast said, ^a These two nations, and these two countries shall be mine, and we will possess them (seeing the Lord was ^f there.)

11 Therefore, as I live, saith the Lord God, I will even do according to thy ^a wrath, and according to thine indignation which thou hast used in thine hatred against them: and I will make myself known among ^b them when I have judged thee.

12 And thou shalt know that I the Lord have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They lie waste, they are given us to be devoured.

13 Thus with your mouths ye have boasted against me, and have multiplied your words against me: I have heard ^{them}.

14 Thus saith the Lord God, So shall all the world rejoice ^{when} I shall make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

C H A P. XXXVI.

8 He promiseth to deliver Israel from the Gentiles.

22 The benefits done unto the Jews, are to be ascribed to the mercy of God, and not unto their deservings. 26 God reneweth our hearts, that we may walk in his commandments.

^a Ch. 6. 11. **A**LSO thou son of man, prophesy unto the ^a mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.

2 Thus saith the Lord God, Because the ^a enemy hath said against you, Aha, even the ^a high places of the world are ours in possession,

3 Therefore prophesy, and say, Thus saith the Lord God, Because that they have made you desolate and swallowed you up on every side, that ye might be ^a possession unto the residue of the heathen, and ye are come unto the lips and ^a tongues of men, and unto the reproach of the people.

4 Therefore ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains and to the hills, to the rivers and to the vallies, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about:

5 Therefore thus saith the Lord God, Surely, in the fire of mine indignation have I spoken against the residue of the heathen, and against all Idumea, which ^m have taken my land for their

possession, with the joy of all their heart, and with despiteful minds; to cast it out for a prey. ^{537.}

6 Prophecy therefore upon the land of Israel, and say unto the mountains; and to the hills, to the rivers and to the vallies, Thus saith the Lord God; Behold; I have spoken in mine indignation, and in my wrath; because ye have suffered the ^a shame of the heathen.

7 Therefore thus saith the Lord God, I have ^a lifted up mine hand, surely the heathen that are about you shall bear their shame.

8 But you; O mountains of Israel, ye shall ^a shoot forth your branches; and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I ^{come} unto you, and I will turn unto you, and ye shall be tilled and sown.

10 And I will multiply the men upon you, ^{even} all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefits upon you more than ^a at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon ^a you, ^{even} my people Israel, and they shall possess [†] you, and ye shall be their inheritance, and ye shall no more henceforth deprive them of men. [†] Or, these:

13 Thus saith the Lord God, Because they say unto you, Thou ^a land devourest up men; and hast been a waster of thy people;

14 Therefore thou shalt devour men no more; neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt cause thy folk to fall any more, saith the Lord God.

16 [¶] Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways, and by their deeds: their way was before me as the filthiness of the menstruous.

18 Wherefore I poured my wrath upon them; for the blood that they had shed in the land, and for the idols ^{wherewith} they had polluted it.

19 And I scattered them among the heathen; and they were dispersed through the countries: ^{for} according to their ways, and according to their deeds, I judged them.

20 ^{*} And when they entered unto the heathen, whither they went, they polluted mine holy name, when they said of them, These are the people of the Lord, and are gone out of his land. ^{* Isa. 52. 5. Rom. 2. 24.}

21 But

^a To wit, to their former estate.

^b Meaning, Israel and Judah.

^f And so by fighting against God's people, they shall go about to put him out of his own possession.

^g As thou hast done cruelly, so shalt thou be cruelly handled.

^h Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care over them, and so praise his name: and also that the wicked rage as though there were no God, till they feel his hand to their destruction.

ⁱ That is, the Idumeans.

^k That is, Jerusalem, which for God's promises was the chiefest of all the world.

^l Ye are made ^a matter of talk and derision to all the

world.

^m They appointed with themselves to have it, and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

ⁿ Because you have been ^a laughing-stock unto them.

^o By making a solemn oath, read chap. 20. 5.

^p God declareth his mercies and goodness toward his church, who still preserveth his, even when he destroyeth his enemies.

^q Which was accomplished under Christ, to whom all these temporal deliverances did direct them.

^r That is, upon the mountains of Jerusalem.

^s This the enemies imputed ^a the reproach of the land, which God did for the sins of the people according to his just judgments.

Bef. Chr. 21 But I favoured mine holy name which
587. the house of Israel had polluted among the
heathen, whither they went.

22 Therefore say unto the house of Israel,
Thus saith the Lord God, I do not this for your
sakes, O house of Israel, but for mine holy
name's sake, which ye polluted among the
heathen whither ye went.

23 And I will sanctify my great name which
was polluted among the heathen, among whom
ye have polluted it, and the heathen shall know
that I am the Lord, saith the Lord God, when I
shall be sanctified in you before their eyes.

24 For I will take you from among the hea-
then, and gather you out of all countries, and
will bring you into your own land.

25 Then will I pour clean water upon you,
and ye shall be clean: yea, from all your filthi-
ness, and from all your idols will I cleanse you.

26 A new heart also will I give you, and a
new spirit will I put within you, and I will take
away the stony heart out of your body, and I
will give you an heart of flesh.

27 And I will put my Spirit within you, and
cause you to walk in my statutes, and ye shall
keep my judgments and do them.

28 And ye shall dwell in the land that I gave
to your fathers, and ye shall be my people, and
I will be your God.

29 I will also deliver you from all your fil-
thiness: and I will call for corn, and will in-
crease it, and lay no famine upon you.

30 For I will multiply the fruit of the trees,
and the increase of the field, that ye shall bear no
more the reproach of famine among the heathen.

31 Then shall ye remember your own wicked
ways, and your deeds that were not good, and
shall judge yourselves worthy to have been de-
stroyed for your iniquities and for your abomi-
nations.

32 Be it known unto you, that I do not this
for your sakes, saith the Lord God: therefore,
O ye house of Israel, be ashamed and confounded
for your own ways.

33 Thus saith the Lord God, What time as
I shall have cleansed you from all your iniqui-
ties, I will cause you to dwell in the cities, and
the desolate places shall be builded.

34 And the desolate land shall be tilled,
whereas it lay waste in the sight of all that passed
by.

35 For they said, This waste land was like
the garden of Eden, and these waste and desolate
and ruinous cities were strong, and were inha-
bited.

36 Then the residue of the heathen that are
left round about you, shall know that the
Lord build the ruinous places, and plant the de-
solate places: I the Lord have spoken, and will
do it.

37 Thus saith the Lord God, I will yet for

¹ And therefore would not suffer my name to be had in
contempt, the heathen would have reproached me, if I
had suffered my church to perish.

² This excludeth from all dignity and mean to de-
serve any thing, by seeing that God referreth the whole to
himself, and that only for the glory of his holy Spirit.

³ That is, his Spirit, whereby he reformeth the heart
and regenerateth his, Isa. 44. 3.

⁴ Under the abundance of temporal benefits he conclu-
deth the spiritual graces.

⁵ Ye shall come to true repentance, and think yourselve
unworthy to be of the number of God's creatures, for your
ingratitude against him.

⁶ He declareth that it ought not to be referred to the

this be sought of the house of Israel, to perform
it unto them: I will increase them with men
like a flock.

38 As the holy flock, as the flock of Jeru-
salem in their solemn feasts, so shall the desolate
cities be filled with flocks of men, and they shall
know that I am the Lord.

C H A P. XXXVII.

¹ He propheseth the bringing again of the people, be-
ing in captivity. ¹⁶ He sheweth the union of the
ten tribes with the two.

THE hand of the Lord was upon me, and
carried me out in the Spirit of the Lord,
and set me down in the midst of the field, which
was full of bones.

2 And he led me round about by them, and
behold, there were very many in the open field,
and lo, they were very dry.

3 And he said unto me, Son of man, can these
bones live? And I answered, O Lord God, thou
knowest.

4 Again he said unto me, Prophecy upon these
bones, and say unto them, O ye dry bones, hear
the word of the Lord.

5 Thus saith the Lord God unto these bones,
Behold, I will cause breath to enter into you, and
ye shall live.

6 And I will lay sinews upon you, and make
flesh grow upon you, and cover you with skin,
and put breath in you, that ye may live, and ye
shall know that I am the Lord.

7 So I prophesied, as I was commanded: and
I prophesied, there was a noise, and behold,
there was a shaking, and the bones came toge-
ther, bone to his bone.

8 And when I beheld, lo, the sinews and the
flesh grew upon them, and above, the skin co-
vered them, but there was no breath in them.

9 Then said he unto me, Prophecy, unto the
wind: prophecy, son of man, and say to the wind,
Thus saith the Lord God, Come from the four
winds, O breath, and breathe upon these slain,
that they may live.

10 So I prophesied, as he had commanded me:
and the breath came into them, and they lived,
and stood up upon their feet, exceeding great
army.

11 Then he said unto me, Son of man, these
bones are the whole house of Israel. Behold, they
say, Our bones are dried, and our hope is gone
away, and we are clean cut off.

12 Therefore prophecy, and say unto them,
Thus saith the Lord God, Behold, my people,
I will open your graves, and cause you to come
up out of your sepulchres, and bring you into
the land of Israel.

13 And ye shall know that I am the Lord,
when I have opened your graves, O my peo-
ple,

soil or plentifulness of the earth that any country is rich
and abundant, but only to God's mercies, as his plagues
and curses declare, when he maketh it barren.

² He sheweth by a greater miracle that God hath power
and also will deliver his people from their captivity, inas-
much as he is able to give life unto the dead bones and bo-
dies, and raise them up again.

³ Signifying, all parts, whereto the Israelites were scat-
tered: that is, the faithful shall be brought to the same unity
of spirit and doctrine, wheresoever they were scattered through
the world.

⁴ That is, when I have brought you out of those places
and towns where you were captives.

587. *Bef. Chr. ple,* and brought you up out of your sepulchres,

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came then again unto me, saying.

16 Moreover, thou son of man, take thee a piece of wood, and write upon it, Unto Judah, and to the children of Israel his companions: then take ^d another piece of wood, and write upon it, Unto Joseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt join them one [■] another into one tree, and they shall be [■] one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew [■] what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree [■] of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the tree of Judah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood, whereon thou writest, shall be in thine hand in their sight.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one people in the land, upon the mountains of Israel; [■] and one king shall be king to them all: and they shall be no more two people, neither be divided any more henceforth into two kingdoms.

23 Neither shall they be polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my [■] servant shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the ^f land that I have given unto Jacob my servant, where your fathers have dwelt, and they shall dwell therein, *even* they, and their sons, and their sons sons for ever, and my servant David shall be their prince for ever.

26 Moreover, I will make [■] a covenant of peace with them: it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary among them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

^d Which signifieth the joining together of the two houses of Israel and Judah.

[■] That is, the house of Israel.

[■] Meaning, that the elect by Christ shall dwell in the heavenly Jerusalem, which is meant by the land of Canaan.

[■] Which was a people that came of Magog, the son of Japhet, Gen. 10. 2. Magog also here signifieth a certain country, so that by these two countries, which had the government of Greece and Italy, he meaneth the principal enemies of the church, Rev. 20. 8.

^h He sheweth that the enemies should bend themselves against the church, but it should be [■] their [■] destruction.

ⁱ The Persians, Ethiopians, and men of Africa.

28 Thus the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be among them for evermore. *Bef. Chr. 587.*

C H A P. XXXVIII.

2 *He prophesieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.*

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face against [■] Gog and against the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chief prince of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy jaws, and I will bring thee forth, and all thine host, *both* horses and horsemen, all clothed with all sorts of armour, *even* a great multitude with bucklers and shields, all [■] handling swords.

5 They ⁱ of Paras, of Cush, and Phut with them, *even* all they that bear shield and helmet.

6 ^k Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thyself, and ^l make thee ready, *both* thou, and all thy multitude that are assembled unto thee, and be thou their safeguard.

8 After many days thou shalt be visited: *for* in the latter years thou shalt come into the land that hath been destroyed with the sword, and is gathered out of many people upon the mountains of Israel, which have long lain waste: yet [†] they have been brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come up like [■] tempest, and shalt be like a cloud to cover the land, *both* thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, Even at the same time shall *many* things come into thy mind, and thou shalt think [■] evil thoughts.

11 And thou shalt say, I will go up to the land that hath no walled towers: [■] I will go to them that are at rest, and dwell in safety, which dwell all without walls, and have neither bars nor gates,

12 *Thinking* to spoil the prey, and to take [■] booty, to turn thine hand upon the desolate places that [■] [■] inhabited, and upon the people that [■] gathered out of the nations which have gotten cattle and goods, and dwell in the midst of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the lions thereof, shall say unto thee, [■] Art thou come to spoil the prey? hast thou gathered thy multitude to take [■] booty? to carry away silver and gold, to take away cattle and goods, and to spoil a great prey?

8 X

14 There-

^k Gomer was Japhet's son, and Togarmah the son of Gomer, and are thought to be they that inhabited Asia minor.

^l Signifying, that all the people of the world should assemble themselves against the church, and Christ their head.

[■] That is, [■] molest and destroy the church.

[■] Meaning, Israel, which had now been destroyed, and [■] yet built again: declaring hereby the simplicity of the godly, who seek [■] so much [■] fortify themselves by outward force, [■] depend on the providence and goodness of God.

^o One enemy shall [■] envy another, because every [■] shall think [■] have the spoil of the church.

† Or, it is meaning, the land of Israel.

John 10. 16.

1sa. 46. 11.
Jer. 23. 5.
Ch. 34. 23.
Dan. 9. 24.

Pf. 109.
4.
and 116 2.

14 Therefore, Son of man, prophesy, and say unto Gog, Thus saith the Lord God, In that day when my people Israel dwelleth safe, shalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride upon horses, even a great multitude and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land: thou shalt be in the latter days, and I will bring thee upon my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he of whom I have spoken in old time, by the hand of my servants the prophets of Israel, which prophesied in those days, and years, that I would bring thee upon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all that move and creep upon the earth, and all the men that are upon the earth, shall tremble at my presence, and the mountains shall be overthrown, and the stars shall fall, and every wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence, and with blood, and I will cause to rain upon him, and upon his bands, and upon the great people that are with him, a fore rain and hailstones, fire and brimstone.

23 Thus will I be magnified and sanctified, and known in the eyes of many nations, and they shall know that I am the Lord.

C H A P. XXXIX.

1 He sheweth the destruction of Gog and Magog. 11 The graves of Gog and his host. 17 They shall be devoured of birds and beasts. 23 Wherefore the house of Israel is captive. 24 Their bringing again from captivity is promised.

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will destroy thee, and leave but the

sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: 587.

3 And I will smite thy bow out of thy left hand, and I will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, and all thy bands, and the people that is with thee: for I will give thee unto the birds, and to every feathered fowl and beast of the field, to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send fire on Magog, and among them that dwell safely in the isles, and they shall know that I am the Lord.

7 So will I make mine holy name known in the midst of my people Israel, and I will not suffer them to pollute mine holy name any more, and the heathen shall know that I am the Lord, the holy One of Israel.

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel, shall go forth, and shall burn and set fire upon the weapons, and on the shields, and bucklers, upon the bows, and upon the arrows, and upon the staves in their hands, and upon the spears, and they shall burn them with fire seven years.

10 So that they shall bring no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire, and they shall rob those that robbed them: and spoil those that spoiled them, saith the Lord God.

11 And at the same time will I give unto Gog a place there for burial in Israel, even the valley whereby men go toward the east part of the sea: and it shall cause them that pass by to stop their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-gog.

12 And seven months long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them, and they shall have a name when I shall be glorified, saith the Lord God,

14 And they shall chuse men to go continually through the land with them that travel, to bury those that remain upon the ground to cleanse it: they shall search to the end of seven months.

15 And the travellers that pass through the land, if any see a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-Gog. 16 And

Shall not thou spy thine occasions come against my church when they suspect nothing?

Meaning, in the last age, and from the coming of Christ unto the end of the world.

Signifying, that God will be sanctified by maintaining his church, and destroying his enemies, as ch. 36. 23. and 37. 26.

Hereby he declareth that affliction can come to the church, whereof they have not been advertised aforetime, to teach them to endure all things with more patience when they know that God hath so ordained.

All means whereby man should think to save himself shall fail, the affliction in those days shall be so great, and the destruction shall be so terrible.

Against the people of Gog and Magog.

Or destroy thee with six plagues, as chap. 38. 22.

Meaning, that by the virtue of God's word, the enemy

shall be destroyed wheresoever he assaileth his church.

That is, among all nations where the enemies of my people dwell, seem they never so far separate.

That is, this plague is fully determined in my counsel, and cannot be changed.

After this destruction the church shall have great peace and tranquillity, and burn all their weapons, because they shall no more fear the enemy: and this is chiefly meant of the accomplishment of Christ's kingdom, when by their head Christ all enemies shall be overcome.

Which declareth, that the enemies shall have horrible fall.

For the stink of the carcases.

Meaning, a long time.

Partly, that the holy land should not be polluted, and partly, for the compassion that the children of God have, even on their enemies.

20-23

† Or, of the multitude of Gog.

Bef. Chr. 16 And also the name of the city shall be **†** Hama-
587- monah: thus shall they cleanse the land.

† Or, multitude. 17 And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to all the beasts of the field, Assemble yourselves, and come: **†** gather yourselves on every side **■** my sacrifice: for I do sacrifice a great sacrifice for you upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the valiant, and drink the blood of the princes of the earth, of the wethers, of the lambs, and of the goats, and of bullocks, even of all fat beasts of Bashan.

19 And, shall eat fat till ye be full, and drink blood, till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and mine hand which I have laid upon them.

22 So the house of Israel shall know that I am the Lord their God from that day and so forth.

23 And the heathen shall know that the house of Israel went into captivity for **†** their iniquity, because they trespassed against me: therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have compassion upon the whole house of Israel, and will be jealous for mine holy name.

26 After that they have borne their shame, and all their transgression whereby they have transgressed against me, when they dwelt safely in their land, and without fear of any.

27 When I have brought them again from the people, and gathered them out of their enemies land, and am **†** sanctified in them in the sight of many nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

C H A P. XL.

The restoring of the city and the temple.

IN the five and twentieth year of our being in captivity, in the ^h beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither.

■ Into the land of Israel brought he **■** by

† a divine vision, and set **■** upon a very high mountain, whereupon was as the building of **■** city toward the South.

3 And he brought me thither, and behold, there was a ¹ man, whose similitude was to look to like brass, with **■** linen thread in his hand, and **■** reed to measure with: and he stood at the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest unto the house of Israel.

5 And behold, I saw **■** wall on the outside of the house round about: and in the man's hand was **■** reed to measure with, of six cubits long, by the cubit, and an hand breadth: so he measured the breadth of the building with one reed, and the height with one reed.

6 Then came he unto the gate which looketh toward the East, and went up the stairs thereof, and measured the **†** post of the gate, which was one reed broad, and **†** the other post of the gate, which **■** one reed broad.

7 And every chamber was one reed long, and **■** reed broad, and between the chambers were five cubits: and the post of the gate by the porch of the gate within was one reed.

8 He measured also the porch of the gate within, with one reed.

9 Then measured he the porch of the gate of eight cubits, and the **†** posts thereof, of two cubits, and the porch of the gate was inward.

10 And the chambers of the gate eastward were three on this side, and three **■** that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteen cubits.

12 The space also before the chambers was one cubit on this side, and the space was one cubit on that side, and the chambers were six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of **■** chamber to the top of the gate: the breadth was five and twenty cubits, door against door.

14 He made also posts of threescore cubits, and the posts of the court and of the gate had one measure round about.

15 And upon the fore-front of the entry of the gate unto the fore-front of the porch of the gate within, were fifty cubits.

16 And there were narrow windows in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windows went round about within: and upon the posts were palm-trees.

17 **¶** Then brought he me into the outward court, and lo, there were chambers, and **■** pavement made for the court round about, and thirty chambers were upon the pavement.

18 And the pavement was by the side of the gates

■ Whereby he signifieth the horrible destruction that should come upon the enemies of his church.

† The heathen shall know that they overcame not my people by their strength, neither yet by the weakness of mine arm, but that this was for my people's sins.

^h The Jews counted the beginning of the year after two

sorts: for their feasts they began to count in March, and for their other affairs in September: so that this is to be understood of September.

¹ Which was **■** angel in form of **■** man, that came to measure out this building.

Bef. Chr.

574-
† Or, vision of God.**†** Or, threshold.**†** Or, upper post.**†** Or, pentacles.

574. gates over-against the length of the gates, and the pavement was beneath.

19 Then he measured the breadth from the fore-front of the lower gate without, unto the fore-front of the court within, an hundred cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows and their arches, with their palm-trees, were after the measure of the gate that looketh toward the East, and the going up unto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner-court stood over-against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubits.

24 After that, he brought me toward the South, and lo, there was a gate toward the South, and he measured the posts thereof, and the arches thereof, according to these measures.

25 And there were windows in it, and in the arches thereof round about like those windows: the height was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the south-gate, and he measured the south-gate, according to these measures.

29 And the chambers thereof, and the posts thereof, and the arches thereof, according to these measures, and there were windows in it, and the arches thereof round about, it was fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof were toward the outer court, and palm-trees were upon the posts thereof, and the going up to it had eight steps.

32 ¶ Again, he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the posts thereof, and the arches thereof, were according to these measures, and there were windows therein, and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outer court, and palm-trees were upon the posts thereof, on this side and on that side, and the going up to it had eight steps.

35 ¶ After he brought me to the North-gate, and measured it, according to these measures,

36 The chambers thereof, the posts thereof, and the arches thereof, and there were windows

therein round about: the height was fifty cubits, and the breadth five and twenty cubits. 574.

37 And the posts thereof were toward the outer court, and palm-trees were upon the posts thereof on this side, and on that side, and the going up to it had eight steps.

38 And every¹ chamber, and the entry thereof, was under the posts of the gates: there they washed the burnt-offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they slew the burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side beyond the steps, at the entry of the North-gate, stood two tables, and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate, even eight tables whereupon they slew their sacrifice.

42 And the four tables were of hewn stone for the burnt-offering, of ■ cubit and ■ half long, and ■ cubit and ■ half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were boards an hand broad fastened round about, and upon the tables lay the flesh of the offering.

44 And without the inner-gate were the chambers of the singers in the inner-court, which was at the side of the North-gate: and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the North.

45 And he said unto me, This chamber, whose prospect is toward the South, is for the priests that have the charge to keep the house.

46 And the chamber whose prospect is toward the North, is for the priests that have the charge to keep the altar: these are the sons of Zadok among the sons of Levi, which may come near to the Lord to minister unto him.

47 So he measured the court, an hundred cubits long, and ■ hundred cubits broad, even four square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the^m posts of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits, and he brought ■ by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side.

C H A P. XLI.

1 The disposition and order of the building of the temple, and the other things thereto belonging.

Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

■ And the breadth of the entry was ten cubits,

¹ In all he maketh six courts, two on the east side, two on the north, and two on the south side.

^m He speaketh of the chambers, which were ■ the porch

of the inner court on the north side.

ⁿ By the posts of the porch, he meaneth the wall, which ■ five cubits thick ■ either side of the alley or porch.

574. bits, and the sides of the entry were five cubits on the one side, and five cubits on the other side, and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went^a he in, and measured the posts of the entry two cubits, and the entry six cubits, and the breadth of the entry seven cubits.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits before the temple. And he said unto me, This is the most holy place.

5 After, he measured the wall of the house six cubits, and the breadth of every chamber four cubits round about the house, on every side.

6 And the chambers were chamber upon chamber, three and thirty foot high, and they entered into the wall made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round, mounting upward to the chambers: for the stair of the house was mounting upward round about the house: therefore the house was larger upward: so they went up from the lowest chamber to the highest by the midst.

8 I saw also the house high round about: the foundations of the chambers were a full reed of six great cubits.

9 The thickness of the wall which was for the chamber without was five cubits, and that which remained was the place of the chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the chambers were toward the place that remained, one door toward the North, and another door toward the South, and the breadth of the place that remained was five cubits round about.

12 Now the building that was before the separate place toward the west corner was seventy cubits broad, and the wall of the building was five cubits thick, round about, and the length ninety cubits.

13 So he measured the house an hundred cubits long, and the separate place and the building with the walls thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East, was an hundred cubits.

15 And he measured the length of the building, over-against the separate place which was behind it, and the chambers on the one side and on the other side an hundred cubits with the temple within, and the arches of the court.

16 The posts and the narrow windows, and the chambers round about, on^b three sides over-against the posts, cieled with cedar wood round about, and from the ground up to the windows, and the windows were cieled.

17 And from above the door unto the inner house and without, and by all the wall round about within and without, it was cieled according to the measure.

18 And it was made with cherubims and palm-trees, so that a palm-tree was between cherub and cherub: and every cherub had two faces.

19 So that the face of a man was toward the palm-tree on the one side, and the face of a lion toward the palm-tree on the other side: thus was it made through all the house round about.

20 From the ground unto above the door were cherubims and palm-trees made as in the wall of the temple.

21 The posts of the temple were squared, and thus to look unto was the similitude and form of the sanctuary.

22 The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said unto me, This is the table that shall be before the Lord.

23 And the temple and the sanctuary had two doors.

24 And the doors had two wickets, even two turning wickets, two wickets for one door, and two wickets for another door.

25 And upon the doors of the temple there were made cherubims and palm-trees, like as was made upon the walls, and there were thick planks upon the forefront of the porch without.

26 And there were narrow windows and palm-trees on the one side, and on the other side, by the sides of the porch, and upon the sides of the house, and thick planks.

C H A P. XLII.

Of the chambers of the temple for the priests, and the holy things.

THEN brought he me into the outer court by the way toward the North, and he brought me into the chamber that was over-against the separate place, and which was before the building, toward the North.

1 Before the length of an hundred cubits was the north door, and it was fifty cubits broad.

2 Over-against the twenty cubits which were for the inner court, and over-against the pavement which was for the outer court, was chamber against chamber in three rows.

3 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubit, and their doors toward the North.

4 Now the chambers above were narrower: for those chambers seemed to eat up these, to wit, the lower, and those that were in the midst of the building:

5 For they were in three rows, but had not pillars the pillars of the court: therefore there was difference from them beneath and from the middlemost, even from the ground.

6 And the wall that was without, over-against the chambers, toward the outer court on the forefront of the chambers, was fifty cubits long.

7 For the length of the chambers that were in the outer court was fifty cubits: and lo, before the temple were an hundred cubits.

8 Y

9 And

temple.

10 So that the wall for the chambers of the outward court and the wall of the inner, either fifty cubits, and the whole court an hundred.

^a The angel went into the most holy place.

^b He declareth that whatsoever was of stone-work from the bottom to the top, was covered with wood, on the east, south and north sides.

^c These chambers were contrary fashioned to them of the

9 And under these chambers was the entry, on the east side, as one goeth into them from the outward court.

10 The chambers were in the thickness of the wall of the court toward the East, over-against the separate place, and over-against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doors.

12 And according to the doors of the chambers, that were toward the South, was a door in the corner of the way, even the way directly before the wall toward the East, as one entereth.

13 Then said he unto me, The North chambers and the South chambers, which are before the separate place, they be holy chambers, wherein the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering: for the place is holy.

14 When the priests enter therein, they shall not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner-house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the east side with the measuring rod, five hundred reeds, even with the measuring reed round about.

17 He measured also the north side, five hundred reeds, even with the measuring reed round about.

18 And he measured the south side, five hundred reeds with the measuring reed.

19 He turned about also to the west side, and measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

C H A P. XLIII.

2 He seeth the glory of God going into the temple, from whence it had before departed. 7 He mentioneth the idolatry of the children of Israel, for the which they were consumed and brought to naught. 9 He is commanded to call them again to repentance.

Afterward he brought me to the gate, even the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw was like the vision, even the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face.

¹ Under these chambers were entries or doors, a pass from one place to another.

² When I prophesied the destruction of the city by the Chaldeans.

³ Which was departed afore, ch. 10. 4. and 11. 22.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit took me up and brought me into the inner-court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto me out of the house: and there stood a man by me,

7 Which said unto me, Son of man, this place is my throne; and the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more defile mine holy name, neither they, nor their kings, by their fornication, nor by the carcases of their kings in their high places.

8 Albeit they set their thresholds by my thresholds, and their posts by my posts (for there was but a wall between me and them) yet have they defiled mine holy name with their abominations that they have committed: wherefore I have consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carcases of their kings far from me, and I will dwell among them for ever.

10 ¶ Thou son of man, shew this house to the house of Israel, that they may be ashamed of their wickedness, and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the pattern thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the laws thereof: and write it in their sight, that they may keep the whole fashion thereof, and all the ordinances thereof, and do them.

12 This is the description of the house, It shall be upon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house: ^{† H. 1. 12.}

13 And these are the measures of the altar, after the cubits, the cubit is a cubit and an handbreadth, even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the height of the altar.

14 And from the bottom which toucheth the ground to the lower piece shall be two cubits: and the breadth one cubit, and from the little piece to the great piece shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits, and from the altar upwards shall be four horns.

16 And the altar shall be twelve cubits long, and twelve broad, and four-square in the four corners thereof.

17 And the frame shall be fourteen cubits long, and fourteen broad in the four-square corners thereof, and the border about it shall be half a cubit, and the bottom thereof shall be a cubit about, and the steps thereof shall be turned toward the East.

18 ¶ And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt-offering thereon, and to sprinkle blood thereon.

19 And

¹ By their idolatries.

² He alludeth to Ammon and Manasseh, who were buried in their gardens in the temple, and there had erected up monuments to their idols.

Bef. Chr. 574. 19 And thou shalt give to the priests, and the Levites that be of the seed of Zadok, which approach unto me to minister unto me, faith the Lord, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the frame, and upon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullock also of the sin-offering, and burn it in the appointed place of the house without the sanctuary.

22 But the second day thou shalt offer an he-goat without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them for a burnt-offering unto the Lord.

25 Seven days shalt thou prepare every day an he-goat for a sin-offering: they shall also prepare a young bullock and a ram out of the flock, without blemish.

26 Thus shall they seven days purify the altar and cleanse it, and consecrate it.

27 And when these days are expired, upon the eighth day, and so forth, the priests shall make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you, faith the Lord God.

C H A P. XLIV.

He reproveth the people for their offence. 7 The uncircumcised in heart, and in the flesh. 9 Who are to be admitted to the service of the temple, and who to be refused.

THEN he brought me toward the gate of the outward sanctuary, which turneth toward the East, and it was shut.

Then said the Lord unto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the prince: the prince himself shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 Then brought he me toward the north gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the laws thereof, and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O house of Israel, ye have enough of all your abominations,

7 Seeing that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute mine house, when ye offer my bread, even fat and blood: and they have broken my covenant, because of all your abominations.

For ye have not kept the ordinances of mine holy things: but you yourselves have set other to take the charge of my sanctuary.

9 Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel:

10 Neither yet the Levites that are gone back from me, when Israel went astray, which went astray from me after their idols, but they shall bear their iniquity.

11 And they shall serve in my sanctuary, and keep the gates of the house, and minister in the house: they shall slay the burnt-offering, and the sacrifice for the people: and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity,

13 And they shall not come near unto me to do the office of the priest unto me, neither shall they come near unto any of mine holy things in the most holy place, but they shall bear their shame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests of the Levites, the sons of Zadok, that kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to serve me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and shall come near to my table to serve me, and they shall keep my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them while they serve in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they shall not gird themselves in the sweating places.

19 But when they go forth into the outer court, even to the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctify the people with their garments.

20 They shall not also shave their heads, nor suffer their locks to grow long, but round their heads.

21 Neither shall any priest drink wine when they enter into the inner court.

22 Nei- ^{Lev. 10. 9.}

* Meaning, from the common people, but not from the priests, nor the prince, read chap. 46. 8, 9.

† For they had brought idolaters which were of other countries, to teach them their idolatry, ch. 23. 40.

‡ Ye have not offered unto me according to my laws.

§ The Levites which had committed idolatry, were put from their dignity, and could not be received into the priest's

office, although they had been of the house of Aaron, but must serve in the inferior offices, as to watch and keep the doors, read Kings 23. 9.

¶ Which observed the law of God, and fell not into idolatry.

‡ As did the infidels and heathen.

22 Neither shall they take for their wives a widow, or her that is divorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath been the widow of a priest.

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand to judge, and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies, and they shall sanctify my sabbaths.

25 And they shall come at no dead person to deale themselves, except at their father, or mother, or son, or daughter, brother or sister, that hath had yet no husband: in these may they be defiled.

26 And when he is cleansed; they shall reckon unto him seven days.

27 And when he goeth into the sanctuary unto the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And the priests shall be their inheritance, *yea*, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering, and every dedicate thing in Israel shall be theirs.

30 And all the first of all the first-born, and every oblation, *even* all of every sort of your oblations, shall be the priests. Ye shall also give unto the priests the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead, or torn, whether it be fowl or beast.

C H A P. XLV.

1 Out of the land of promise are there separated four portions, of which the first is given to the priests and to the temple, the second to the Levites, the third to the city, the fourth to the prince. 9 An exhortation unto the heads of Israel. 10 Of just weights and measures. 13 Of the first-fruits, &c.

Moreover, when ye shall divide the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land, five and twenty thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and it shall be the sanctuary, and the most holy place.

4 The holy portion of the land shall be the priests, which minister in the sanctuary, which come near to serve the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And in the five and twenty thousand of

length, and the ten thousand of breadth, shall the Levites that minister in the house have their possession for twenty chambers. 574.

6 Also ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over-against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *even* before the oblation of the holy portion, and before the possession of the city from the west corner westward, and from the east corner eastward, and the length shall be by one of the portions from the west border unto the east border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off cruelty and oppression, and execute judgment and justice: take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and true ephah, and true bath.

11 The ephah and the bath shall be equal: a bath shall contain the tenth part of an homer, and an ephah the tenth part of an homer: the equality thereof shall be after the homer.

12 And the shekel shall be twenty gerahs, and twenty shekels, and five and twenty shekels and fifteen shekels shall be your maneh. Exod. 29. 17. Lev. 27. 25. Num. 3. 49.

13 This is the oblation that ye shall offer, the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of the oil, *even* of the bath of oil, ye shall offer the tenth part of a bath out of the Cor (ten baths are an homer: for ten baths fill an homer.)

15 And one lamb of two hundred sheep out of the fat pastures of Israel for a meat-offering, and for a burnt-offering and for peace-offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the solemn feasts and in the new moons, and in the sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the frame of the altar, and upon the posts of the gate of the inner-court. Or, walls.

20 And

They may be at their burial, which was a defiling.
Of all the land of Israel the Lord only requireth this portion for the temple, and for the priests, for the city, and for the prince.
The prophet sheweth that the heads must be first reformed afore any good order can be established among the people.

Ephah and bath were both of one quantity, save that ephah contained in dry things that which bath did in liquor, Lev. 5. 11. 1 Kings 5. 11.
That is, threescore shekels make a weight called Mina: for he joineth these three parts to a mina.
Which was Nisan, containing part of March, and part of April.

20 And so shalt thou do the seventh day of the month, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days, and ye shall eat unleavened bread.

22 And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering.

23 And in the seven days of the feast he shall make a burnt-offering to the Lord, even of seven bullocks, and seven rams without blemish daily for seven days, and a he-goat daily for a sin-offering.

24 And he shall prepare a meat-offering of an ephah for a bullock, an ephah for a ram, and a hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast for seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

C H A P. XLVI.

The sacrifices of the sabbath, and of the moons. Through which doors they must go in, or come out of the temple, &c.

THUS saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the six working days: but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall make his burnt-offering, and his peace-offerings; and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the evening.

3 Likewise, the people of the land shall worship at the entry of this gate before the Lord on the sabbaths, and in the new moons.

4 And the burnt-offering that the prince shall offer unto the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the meat-offering shall be an ephah for a ram: and the meat-offering for the lambs a gift of his hand, and an hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, even an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall bring, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate: and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he

came in, but they shall go forth over-against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs the gift of his hand, and an hin of oil to an ephah.

12 Now when the prince shall make a free burnt-offering, or peace-offerings freely unto the Lord, one shall then open him the gate that turneth toward the East, and he shall make his burnt-offering and his peace-offerings as he did on the sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt-offering unto the Lord of a lamb of one year without blemish: thou shalt do it every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to mingle with the fine flour: this meat-offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil every morning, for a continual burnt-offering.

16 Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sons, it shall be his sons, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty: after, it shall return to the prince, but his inheritance shall remain to his sons for them.

18 Moreover, the prince shall not take of the people's inheritance, nor thrust them out of their possession: but he shall cause his sons to inherit of his own possession, that my people be not scattered every man from his possession.

19 After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which stood toward the North: and behold, there was a place at the west side of them.

20 Then said he unto me, This is the place where the priests shall see the trespass-offering, and the sin-offering, where they shall bake the meat-offering, that they should not bear them into the outer court, to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to go by the four corners of the court: and behold, in every corner of the court there was a court.

22 In the four corners of the court there were courts joined of forty cubits long, and thirty broad: these four corners were of one measure.

23 And there went a wall about them, even about those four, and kitchens were made under the walls round about.

24 Then said he unto me, This is the kitchen where the ministers of the house shall see the sacrifice of the people.

* Read Exod. 29. 40.

† That is, as much as he will.

‡ Meaning, as he shall think good.

§ Which was the jubilee, Lev. 25. 9.

¶ But be content with that portion that God hath assigned

him, as chap. 45. 8.

‡ That the people should have to do with those things which appertain to the Lord, and think it lawful for them to eat them.

C H A P. XLVII.

¶ The vision of the waters that came out of the temple. 13 The coasts of the land of promise, and the division thereof by tribes.

Afterward he brought me unto the door of the house: and behold, waters issued out from the threshold of the house eastward: for the forefront of the house stood toward the East, and the waters ran down from under the right side of the house, at the south side of the altar.

2 Then brought he me out toward the north gate, and led me about by the way without unto the outer gate, by the way that turneth eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the ancles.

4 Again, he measured a thousand, and brought me through the waters: the waters were to the knees: again, he measured a thousand, and brought me through: the waters were to the loins.

5 Afterward he measured a thousand, and it was a river that I could not pass over: for the waters were risen, and the waters did flow as a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I returned, behold, at the brink of the river were very many trees on the one side, and on the other.

8 Then said he unto me, These waters issue out toward the east country, and run down into the plain, and shall go into one sea: they shall run into another sea, and the waters shall be wholesome.

9 And every thing that liveth, which moveth, whithersoever the rivers shall come, shall live, and there shall be very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and every thing shall live whither the river cometh.

10 And then the fishers shall stand upon it, and from En-gedi even unto Eneglaim, they shall spread out their nets: for their fish shall be according to their kinds, the fish of the main sea, exceeding many.

11 But the miry places thereof, and the marshes thereof shall not be wholesome: they shall be made salt pits.

12 And by this river, upon the brink thereof, on this side, and on that side, shall grow all fruitful trees, whose leaf shall not fade, neither shall the fruit thereof fail: it shall bring forth

† Or, trees for meat.

¶ Whereby are meant the spiritual graces that should be given to the church under the kingdom of Christ.

* Signifying, that the graces of God should never decrease, but ever abound in his church.

† Meaning, the multitude of them that should be refreshed by the spiritual waters.

‡ Shewing, that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterranean, Zeph. 14. 8.

The waters which of nature are salt and unwholesome, shall be made sweet and comfortable.

¶ Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching win

now fruit according to his months, because their waters run out of the sanctuary: and the fruit thereof shall be meat, and the leaf thereof shall be for medicine.

Bef. Chr. 574. † Or, for bruises and sores.

13 ¶ Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel, Joseph shall have two portions.

* Gen. 48. 20.

14 And ye shall inherit it, one well another: concerning the which I lift up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

* Gen. 13. 7. and 15. 18. and 26. 4. Deut. 34. 4.

15 And this shall be the border of the land toward the north side, from the main sea toward Hethlon, as men go to Zedad:

16 Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath, and Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, and the border of Damascus, and the residue of the North, northward, and the border of Hamath: so shall be the north part.

18 But the east side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, and from the border unto the East sea: and so shall be the east part.

19 And the south side shall be toward Teman, from Tamar to the waters of Meriboth in Kadesh, and the river to the main sea: so shall be the south part toward Teman.

† Or, Nile.

20 The west part also shall be the great sea from the border, till a man come over-against Hamath: this shall be the west part.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 And you shall divide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be unto you as born in the country among the children of Israel: they shall part inheritance with you, in the midst of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

C H A P. XLVIII.

The lots of the tribes. 9 The parts of the possession of the priests, of the temple, of the Levites, of the city, and of the prince, are rehearsed.

NOW these are the names of the tribes. From the north side, to the coast toward Hethlon, one goeth to Hamath, Hazar-enan, and the border of Damascus northward to the coast of Hamath, even from the east side to the west shall be a portion for Dan.

2 And

many.

* Which were cities in the corners of the salt or dead sea.

† They shall be here of all sorts, and in great abundance as in the great ocean wherein they are bred.

‡ That is, the wicked and reprobate.

§ By the land of promise he signifieth the spiritual land, whereof this was a figure.

¶ Meaning, that in this spiritual kingdom, there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

‡ The tribes, after that they had entered into the land under Joshua, divided the land somewhat otherwise than is here set forth by this vision.

Bef. Chr. 574. 2 And by the border of Dan, from the east side unto the west side, ■ *portion* for Asher.

3 And by the border of Asher, from the east part even unto the west part, ■ *portion* for Naphtali.

4 And by the border of Naphtali, from the east quarter unto the west side, ■ *portion* for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, ■ *portion* for Ephraim.

6 And by the border of Ephraim, from the east part even unto the west part, ■ *portion* for Reuben.

7 And by the border of Reuben, from the east quarter unto the west quarter, a *portion* for Judah.

8 And by the border of Judah, from the east part unto the west part, ^d shall be the offering which they shall offer of five and twenty thousand *reeds* broad, and of length ■ one of the *other* parts, from the east side unto the west side, and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the Lord, shall be of five and twenty thousand long, and of ten thousand the breadth,

10 And for them, *even* for the priests, shall be this holy oblation, toward the North five and twenty thousand *long*, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South five and twenty thousand long, and the sanctuary of the Lord shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of * Zadok, which have kept my charge, which went not astray when the children of Israel went astray ■ the Levites went astray.

12 Therefore *this* oblation of the land that is offered shall be theirs, *as* a thing most holy, by the border of the Levites.

13 And over-against the border of the priests, the Levites shall have five and twenty thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth over-against the five and twenty thousand, shall be a profane place for the city, for housing, and for suburbs, and the city shall be in the midst thereof.

16 And these shall be the measures thereof, the north part five hundred and four thousand, and the south part ^e five hundred and four thousand, and the east part five hundred and four thousand, and the west part five hundred and four thousand.

17 And the suburbs of the city shall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fifty, and toward the West two hundred and fifty.

18 And the residue in length over-against the oblation of the holy portion shall be ten thousand

^d That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three parts: for the priests, for the prince, and for the city.

^e Meaning, that it should be square.

■ Every way it shall be five and twenty thousand.

eastward, and ten thousand westward: and it shall be over-against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve in the city.

19 And they that serve in the city, shall be of all the tribes of Israel that shall serve therein.

20 All the oblation shall be five and twenty thousand with ^f five and twenty thousand: you shall offer this oblation four square for the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on the one side, and on the other of the oblation of the sanctuary, and of the possession of the city, over-against the five and twenty thousand of the oblation toward the east border, and westward over-against the five and twenty thousand toward the west border, over-against shall be for the portion of the prince: this shall be the holy oblation, and the house of the sanctuary shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, that which is in the midst shall be the prince's: between the border ^g of Judah and between the border of Benjamin shall be the prince's.

23 And the rest of the tribes shall be thus from the east part unto the west part, Benjamin shall be a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon a *portion*.

25 And by the border of Simeon, from the east part unto the west part, Issachar ■ *portion*.

26 And by the border of Issachar, from the east side unto the west, Zebulun a *portion*.

27 And by the border of Zebulun, from the east part unto the west, Gad a *portion*.

28 And by the border of Gad at the south side, toward ^h Temath, the border shall be even from ⁱ Tamar unto the waters of Meribah in Kadesh, and to the ^k river that runneth into the main sea.

29 This is the land which ye shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the city, on the north side five hundred, and four thousand measures.

31 And the gates of the city shall be after the names of the tribes of Israel, the gates northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the east side five hundred and four thousand and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the south side, five hundred and four thousand measures, and three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the west side five hundred and four thousand, with three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 *It was* round about eighteen thousand measures, and the name of the city from that day shall be, † The Lord is there.

DANIEL.

† Heb. Jerich-
shammab.

^g So that Judah was on the north side of the prince's and Levites portions, and Benjamin on the south side.

^h Which is here taken for Idumea.

ⁱ Which was Jericho, the city of palm-trees.

^k Meaning, Nilus, that runneth into the sea called Mediterranean.

DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercy toward his church, are most lively here set forth, who never leaveth his desolate, but now in their greatest miseries and afflictions giveth them prophets, as Ezekiel and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most special revelations of such things as should come to the church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four monarchies and empires of the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certain number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover, he sheweth Christ's office, and the cause of his death, which was by his sacrifice to take away sins, and to bring everlasting life. And as from the beginning, God ever exercised his people under the cross, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his church until the dead rise again, and Christ gather his into his kingdom in the heavens.

CHAP. I.

Ref. Chr.
607.

1 The captivity of Jehoiakim king of Judah. 4 The king chooseth certain young men of the Jews to learn his law. 5 They have the king's ordinary appointed, but they abstain from it.

IN the ^a third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babel unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of ^b Shinar, to the house of his god, and he brought the vessels into his god's treasury.

3 And the king spake unto ^c Ashpenaz the master of his ^d eunuchs, that he should bring certain of the children of Israel, of the ^e king's seed, of the princes:

4 Children in whom was no blemish, but ^f well-favoured, and instructed in all wisdom, and well seen in knowledge, and able to utter knowledge, and such as were able to stand in the king's palace, and whom they might teach the ^g learning and the tongue of the Chaldeans.

5 And the king appointed them provision every day of a ^h portion of the king's meat, and of the wine which he drank, so nourishing them ⁱ three years, that at the end thereof they might ^j stand before the king.

6 Now among these were certain of the chil-

^a Read **■** Kings 24. 1. and Jer. 25. 1.

^b Which was **■** plain by Babylon, where was the temple of their great god, and is here taken for Babylon.

^c Who was as master of the wards.

^d He calleth them Eunuchs, whom the king nourished and brought up to be rulers of other countries afterward.

^e His purpose was to keep them **■** hostages, and that he might shew himself victorious, and also by their good industry and learning of his religion, they might favour rather him than the Jews, and so to be able **■** serve him as governors in their land: moreover, by this means the Jews might be better kept in subjection, fearing otherwise to procure hurt to these noble men.

^f The king required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of **■** strong and comely nature, that they might do him better service: this did he for his own commodity, therefore it is not to praise his liberality: yet in this he is worthy praise, that he esteemed learning, **■** knew that it was a necessary mean to govern by.

^g That they might forget their own religion and country fashions, to serve him the better **■** his purpose: yet it is **■** to be thought that Daniel did learn any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that he would not eat the **■** that the king appointed him, but was content to learn the knowledge of natural things.

^h That by their good entertainment they might learn to forget the mediocrity of their own people.

dren of Judah, Daniel, Hananiah, Mishael, and Azariah: Ref. Chr.
606.

7 Unto whom the chief of the eunuchs ¹ gave other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 **¶** But Daniel had determined in his heart, that he would not ² defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he required the chief of the eunuchs that he might not defile himself.

9 (Now God had brought Daniel into favour and tender love with the chief of the eunuchs)

10 And the chief of the eunuchs said unto Daniel, ³ I fear my lord the king, who hath appointed your meat and your drink: therefore if he see your faces worse liking than the other children which are of your sort, then shall ye make me lose mine head unto the king.

11 Then said Daniel to Melzar, whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ⁴ ten days, and let them give us ⁵ pulse to eat, and water to drink.

13 Then let our countenances be looked upon ⁶ before thee, and the countenances of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So

¹ To the intent that in this time they might both learn the manners of the Chaldeans, and also their tongue.

² As well **■** serve at the table, **■** in other offices.

³ That they might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of some point of religion: therefore this was **■** great temptation, and **■** sign of servitude, which they were not able to resist.

⁴ Not that he thought any religion to be in the meat or drink (for afterward he did eat) but because the king should not entice him by this sweet poison to forget his religion and accustomed sobriety, and that in his meat and drink he might daily remember of what people he was: and Daniel bringeth this in, to shew how God from the beginning assisted him with his Spirit, and **■** length called him to be **■** prophet.

⁵ He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them which are of no religion: for neither he would condemn theirs, nor maintain his own.

⁶ Meaning, that within this space he might have the trial, and that no man shall be able to discern it: and thus he spake, being moved by the Spirit of God.

⁷ Not that it was a thing abominable **■** eat dainty meats, and to drink wine, as both before and after they did; but if they should have hereby been won to the king, and have refused their own religion, that meat and drink had been accursed.

Daniel discovers and interprets Nebuchadnezzar's Dream!

Dan. Ch. 2. V. 28, &c.



There is a GOD in heaven
that revealeth Secrets

Bef. Chr. 606. 14 So he consented to them in this matter, and proved them ten days.

15 And **■** the end of ten days, their **■** countenances appeared fairer and in † better liking than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.

17 As for these four children, God gave them knowledge, and understanding in all learning and wisdom; also he gave Daniel understanding of all **■** visions and dreams.

18 Now when the time was **■** expired, that the king had appointed to bring them in, the chief of the eunuchs brought them before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and understanding, that the king inquired of them, he found them ten times better than all the enchanters and astrologers that were in all his realm.

21 And Daniel was unto **■** the first year of king Cyrus.

C H A P. II.

1 The dream of Nebuchadnezzar. 13 The king commandeth all the wise men of Babylon to be slain, because they could not interpret his dream. 16 Daniel requireth time to solve the question. 24 Daniel is brought unto the king, and sheweth him his dream and the interpretation thereof. 44 Of the everlasting kingdom of Christ.

AND in the second **■** year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed **■** dreams, wherewith his spirit was **■** troubled, and his **■** sleep was upon him.

2 Then the king commanded to call the enchanters, and the astrologers, and the forcerers, and the **■** Chaldeans, for **■** to shew the king his dreams: so they came and stood before the king.

3 And the king said unto them, I have dreamed **■** dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in the **■** Aramites language, O king, live for ever: shew thy servants the dream, and **■** shall shew the interpretation.

5 And the king answered and said to the Chaldeans, The thing is gone from me. If ye

will not make me understand the dream, with **■** the interpretation thereof, ye **■** shall be drawn in pieces, and your houses shall be made a jakes.

6 But if ye declare the dream and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream and the interpretation thereof.

7 They answered again, and said, Let the king shew **■** his servants the dream, and we will declare the interpretation thereof.

8 *Then* the king answered, and said, I know certainly that ye would † gain the time, because ye see the thing is gone from me.

9 But if ye will not declare **■** the dream, there is but one judgment for you: for ye have prepared lying and corrupt words to speak before me till the time be changed: therefore tell me the dream, that I may know if ye can declare me the interpretation thereof.

10 *Then* the Chaldeans answered before the king, and said, There is no man upon earth that can declare the king's matter: yea, there is neither king nor prince, nor lord that asked such things at **■** enchanter, or astrologer, or Chaldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and in great fury, and commanded to destroy all the wise men of Babel,

13 ¶ And when sentence was given, the wise men were slain: and they **■** sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsel, and wisdom to Arioch the king's † chief steward, which was gone forth to put to death the wise men of Babel,

15 *Yea*, he answered and said unto Arioch the king's captain, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went, and desired the king that he would give him leisure, and that he would shew the king the interpretation thereof.

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

9. A 19 Then

■ This bare feeding, and that also of Moses when he fled from the court of Egypt, declareth, that **■** must live in such sobriety **■** God doth call us unto, seeing **■** will make it more profitable unto us than all dainties: for his blessing only sufficeth.

■ Meaning, in the liberal sciences and natural knowledge, and not in the magical arts which **■** forbidden, Deut. 18. 11.

■ So that he only **■** prophet, and **■** of the other: for by dreams and visions God appeared to his prophets, Numb. 12. 6.

■ Of the three years above-mentioned, ver. 5.

■ That is, he was esteemed in Babylon **■** prophet, so long **■** that commonwealth stood.

■ The father and the son were both called by this **■** so that this is meant of the son when he reigned alone: for he reigned also after **■** sort with his father.

■ Not that he had many dreams, but because many matters were contained in this dream.

■ Because it was so rare and strange **■** dream, that he had not had the like.

■ He was so heavy with sleep, that he began to sleep

again. Some read, and his sleep was broken from him.

■ For all these astrologers and forcerers called themselves by this name of honour; **■** though all the wisdom and knowledge of the country depended upon them, and that all other countries were void of the same.

■ That is, in the Syrian tongue, which differed not much from the Chaldean, save it seemed **■** be **■** eloquent, and therefore the learned used to speak it: as the Jewish writers do to this day.

■ This is **■** just reward of their arrogance (which vaunted of themselves that they had the knowledge of all things) that they should be proved fools, and that to their perpetual shame and confusion.

■ Herein appeared their ignorance, that notwithstanding their brags, yet they **■** able **■** tell the dream, except he entered them into the matter, and therefore they would pretend knowledge where **■** but mere ignorance, and so as deluders of the people, they **■** worthy to die.

■ Which declareth that God would **■** have his servants joined in the company of these forcerers and astrologers, whose arts **■** wicked, and therefore justly ought to die, though the king did it upon **■** rage, and no zeal.

Bef. Chr. 603.

† Heb. re. dicitur.

† Or, the captain of the guard.

Es. Chr. 603. 19 Then was the secret revealed unto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered, and said, * The name of God be praised for ever and ever: for wisdom and strength are his,

21 And he changeth the times and seasons: he taketh away kings: he setteth up kings: he giveth wisdom unto the wise, and understanding to those that understand.

22 He discovereth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, that thou hast given me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared unto us the king's matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king had ordained to destroy the wise men of Babel: he went and said thus unto him, Destroy not the wise men of Babel, but bring me before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in haste, and said thus unto him, I have found a man of the children of Judah that were brought captives, that will declare unto the king the interpretation.

26 Then answered the king, and said unto Daniel, whose name was Belteshazzar, Art thou able to shew me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologers, the enchanters, nor the soothsayers declare unto the king:

28 But there is a God in heaven that revealeth secrets, and sheweth the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the things which thou hast seen in thine head upon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy mind, what should come to pass hereafter, and he that revealeth secrets, telleth thee what shall come.

30 As for me, this secret is not shewed me for any wisdom that I have, more than any other living, but only to shew the interpretation, and that thou mightest know the thoughts of thine heart.

† He sheweth that he hath neither wisdom nor knowledge, but very dark blindness and ignorance of himself: for it cometh only of God that man understandeth any thing.

* To whom thou madest thy promise, and who lived in thy fear: whereby he excludeth all other gods.

¶ Meaning, power to interpret it.

¶ Whereby appeareth that many were slain, ver. 13. and the rest at Daniel's offer, were preserved on condition: not that Daniel favoured their wicked profession, but that he had respect to equity, because the king proceeded according to his wicked affection, and not considering if their sentence were lawful or no.

¶ He affirmeth that man by reason and art is not able to attain to the cause of God's secrets, but the understanding only thereof must come of God: whereby he smiteth the king with a certain fear and reverence of God, that he might be the more apt to receive the high mysteries that should be revealed.

† Because he had said, that God only must reveal: the signification of this dream, the king might have asked why Daniel did enterprise to interpret it, and therefore he sheweth, that he was but God's minister, and had no gifts but such as God had given him to set forth his glory.

¶ By gold, silver, brass and iron, meant the Chaldean, Persian, Macedonian and Roman kingdom, which should successively rule all the world, till Christ (which is here called the stone) come himself, and destroy the last

31 O king, thou sawest, and behold, there was a great image: this great image, whose glory was so excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, and his feet were part of iron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken all together, and became like the chaff of the summer flowers, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall arise another kingdom, inferior to thee, of silver, and another third kingdom shall be of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: for iron breaketh in pieces, and subdueth all things, and as iron bruise all these things, so shall it break in pieces, and bruise all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided, but there shall be in it of the strength of the iron, thou sawest the iron mixed with the clay and earth.

42 And as the toes of the feet were part of iron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with clay and earth, they shall mingle themselves with the seed of men: but they shall not join one

and this to assure the Jews that their afflictions should not end with the empire of the Chaldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchy.

¶ Daniel leaveth out the kingdom of the Assyrians, which was before the Babylonians, both because it was not a monarchy and general empire, and also because he would declare the things that were to come, the coming of Christ, for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was of itself wicked and cruel.

¶ Meaning, the Persians, which were inferior in dignity, power and riches, but worse touching ambition, cruelty, and all kinds of vice; shewing, that the world should grow worse and worse, till it be restored by Christ.

¶ That is, of the Macedonians shall be of brass, not alluding to the hardness thereof, but to the vileness, in respect of silver.

¶ That is, the Roman empire shall subdue all these other aforesaid, which after Alexander divided into the Macedonians, Grecians, Syrians and Egyptians.

¶ They shall have civil wars and continual discords among themselves.

¶ They shall by marriages and affinities think to make themselves strong: yet shall they never be joined in hearts.

Bef. Chr. 603. one with another, as iron cannot be mixed with clay.

44 And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and this kingdom shall not be given to another people, but it shall break and destroy all these kingdoms, and it shall stand for ever.

45 Whereas thou sawest, that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: so the great God hath shewed the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and bowed himself unto Daniel, and commanded that they should offer meat-offerings, and sweet odours unto him.

47 Also the king answered unto Daniel, and said, I know of a truth that your God is God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. He made him governor over the whole province of Babel, and chief of the rulers, and above all the wise men of Babel.

49 Then Daniel made request to the king, and he set Shadrach, Meshach, and Abednego, over the charge of the province of Babel: but Daniel sat in the gate of the king.

C H A P. III.

1 The king setteth up a golden image. 8 Certain are accused because they despised the king's commandment, and are put into a burning oven. 25 By belief in God they are delivered from the fire. 26 Nebuchadnezzar confesseth the power of God after the sight of the miracle.

NEbuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babel.

¹ His purpose is to shew that all the kingdoms of the world are transitory, and that the kingdom of Christ shall only remain for ever.

² Meaning Christ, who was sent of God, and not set up by man, whose kingdom at the beginning should be small, and without beauty to man's judgment, but should at length grow and fill the whole earth, which he calleth a great mountain, ver. 35. And this kingdom, which is not only referred to the person of Christ, but also the whole body of his church, and to every member thereof, shall be eternal: for the Spirit that is in them, is life eternal, Rom. 8. 10.

³ Though this humbling of the king seemed to deserve commendation, yet because he joined God's honour with the prophet's, it is he reproved, and Daniel herein erred, if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

⁴ This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, and appeared soon afterward.

⁵ Not that the prophet was desirous of gifts or honour, but because by this means he might relieve his poor brethren which were grievously oppressed in this their captivity, and also he received them, lest he should offend this cruel king, which willingly gave them.

⁶ He did this for their private profit, but that the whole church, which was then there in affliction, might have some release and ease by this benefit.

⁷ Meaning, that either he was a judge, or that he had the whole authority, so that none could be admitted to the king's presence but by him.

⁸ Under pretence of religion and holiness, in making an

Then Nebuchadnezzar the king sent forth to gather together the nobles, the princes, and the dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces, that they should come to the dedication of the image which Nebuchadnezzar the king had set up.

3 So the nobles, princes and dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces, were assembled unto the dedicating of the image that Nebuchadnezzar the king had set up: and they stood before the image which Nebuchadnezzar had set up.

4 Then a herald cried aloud, Be it known to you, O people, nations, and languages,

5 That when you hear the sound of the cornet, trumpet, harp, sackbut, psaltery, dulcimer, and all instruments of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whosoever falleth not down and worshippeth, shall the same hour be cast into the midst of an hot fiery furnace.

7 Therefore soon all the people heard the sound of the cornet, trumpet, harp, sackbut, psaltery, and all instruments of musick, all the people, nations, and languages fell down, and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ By reason whereof at that same time came men of the Chaldeans, and grievously accused the Jews:

9 For they spake and said to the king Nebuchadnezzar, O king, live for ever:

10 Thou, O King, hast made a decree, that every man that shall hear the sound of the cornet, trumpet, harp, sackbut, psaltery, and dulcimer, and all instruments of musick, shall fall down and worship the golden image:

11 And whosoever falleth not down, and worshippeth, that he should be cast into the midst of an hot fiery furnace:

12 There are certain Jews whom thou hast set over the charge of the province of Babel, Shadrach, Meshach, and Abednego: these men,

image to his idol Bel, he sought his own ambition and vain glory: and this declareth that he was not touched with the true fear of God before, but that he confessed him on a sudden motion, as the wicked when they are overcome with the greatness of his works. The Greek interpreters write, that this was done eighteen years after the dream, and may appear the king feared lest the Jews by their religion should have altered the state of his commonwealth, and therefore he meant to bring all to one kind of religion, and so rather sought his own greatness than God's glory.

⁹ Shewing, that the idol is not known for an idol so long as he is with the workman: but when the ceremonies and customs are received and used, and the consent of the people is there, then of a block they think they have made a god.

¹⁰ This was sufficient with the wicked at all times to approve their religion, if the king's authority were alledged for the establishing thereof, not considering in the mean season what God's word did permit.

¹¹ These are the two dangerous weapons wherewith Satan useth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for tho' some feared God, yet the multitude which consented to the wickedness, astonished them: and here the king required not an inward consent but an outward gesture, that the Jews might by little and little learn to forget their true religion.

¹² It seemeth that they named not Daniel, because he was greatly in the king's favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image was invented by the malicious flatterers, which sought nothing but the destruction of the Jews, whom they accused of rebellion and ingratitude.

20. O men, O king, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image that thou hast set up.

13 ¶ Then Nebuchadnezzar, in his anger and wrath, commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 ¶ And Nebuchadnezzar spake, and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serve my god, nor worship the golden image that I have set up?

15 ¶ Now therefore, are ye ready, when ye hear the sound of the cornet, trumpet, harp, sackbut, psaltery, and dulcimer, and all instruments of musick, to fall down, and worship the image which I have made? for if ye worship it not, ye shall be cast immediately into the midst of an hot fiery furnace: for who is that God that can deliver you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 Behold, our God whom we serve, is able to deliver us from the hot fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of rage, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heat the furnace at once seven times more than it was wont to be heated.

20 And he charged the most valiant men of war that were in his army, to bind Shadrach, Meshach, and Abednego, and to cast them into the hot fiery furnace.

21 So these men were bound in their coats, their hose, and their cloaks, with their other garments, and cast into the midst of the hot fiery furnace.

22 Therefore, because the king's commandment was strait, that the furnace should be exceeding hot, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell down bound into the midst of the hot fiery furnace,

24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? Who

answered, and said unto the king, It is true, O king.

25 And he answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God.

26 Then the king Nebuchadnezzar came near to the mouth of the hot fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, the servants of the high God, go forth, and come hither: so Shadrach, Meshach, and Abednego came forth of the midst of the fire.

27 Then the nobles, princes, and dukes, and the king's counsellors came together to see these men, because the fire had no power over their bodies: for not an hair of their head was burnt, neither were their coats changed, nor any smell of fire come upon them.

28 ¶ Wherefore Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants, that put their trust in him, and have changed the king's commandment, and yielded their bodies rather than they would serve or worship any god, save their own God.

29 Therefore I make a decree, that every people, nation and language, which speak any blasphemy against the God of Shadrach, Meshach and Abednego, shall be drawn in pieces, and their houses shall be made jakes, because there is no god that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach and Abednego, in the province of Babel.

31 Nebuchadnezzar king, unto all people, nations and languages, that dwell in all the world, Peace be multiplied unto you:

32 I thought it good to declare the signs and wonders that the high God hath wrought toward me.

33 How great are his signs, and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

C H A P. IV.

2 Another dream of Nebuchadnezzar, which Daniel declareth. 29 The prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignity.

Nebuchadnezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dream, which made me afraid, and the

¶ Signifying, that he would receive them to grace, if they would now at the length obey his decree.

¶ For they should have done injury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for God's cause.

¶ They ground on two points, first, on the power and providence of God over them, and secondly, on their cause, which was God's glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

¶ This declareth that the more that tyrants rage, and the more witty they shew themselves in inventing strange and cruel punishments, the more is God glorified by his servants, to whom he giveth patience and constancy to abide the cruelty of their punishment, for either he delivereth them from death, or else for this life giveth them a better.

¶ For the angels were called the sons of God, because of their excellency: therefore the king called this angel, whom God sent to comfort his in these great torments, the son of God.

¶ This commendeth their obedience unto God, that

they would not for any fear depart out of this furnace till the time appointed, as Noah remained in the ark till the Lord called him forth.

¶ He was moved by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adjoined, without the which there can be no faith.

¶ If this heathen king, moved by God's Spirit, would not see blasphemy unpunished, but made law and set a punishment to such transgressors, much ought all they that profess religion, take order that such impiety reign not, lest according as their knowledge and charge is greater, so they suffer double punishment.

¶ Meaning, so far as his dominion extended.

¶ Read chap. 2. 44.

¶ There was no trouble that might cause him to dream, and therefore it was only of God.

¶ This is another dream besides that which he saw of the four empires: for Daniel both declared what that dream was, and what it meant: and here he only expoundeth the dream.

the thoughts upon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare unto me the interpretation of the dream.

4 So came the enchanters, the astrologers, the Chaldeans, and the soothsayers, to whom I told the dream, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I told the dream, saying,

6 O Belteshazzar, chief of the enchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw a tree in the midst of the earth, and the height thereof was great:

A great tree and strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth.

9 The boughs thereof were fair, and the fruit thereof much, and in it was meat for all: it made a shadow under it for the beasts of the field; and the fowls of the heaven dwelt in the boughs thereof, and all flesh fed of it.

10 I saw in the visions of mine head upon my bed, and behold, a watchman and an holy one came down from heaven,

11 And cried aloud, and said thus, Hew down the tree, and break off his branches: shake off his leaves, and scatter his fruit, that the beasts may flee from under it, and the fowls from his branches.

12 Nevertheless, leave the stump of his roots in the earth, and with a band of iron and brass bind it among the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts among the grass of the field.

13 Let his heart be changed from man's nature, and let a beast's heart be given unto him, and let seven times be passed over him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that living men may know that the most High hath power over the kingdom of men, and giveth it to whomsoever he will, and appointeth over it the most abject among men.

¹ In that that he sent abroad others, whose ignorance in times past he had experienced, and left Daniel; which were ever ready in hand: it declareth the nature of the ungodly, which never seek the servants of God, but for very necessity, and then they spare no flatterings.

² This no doubt was a great grief to Daniel, not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchadnezzar did, to make him forget the true religion of God.

³ Which also was a great grief to the prophet, to be numbered among the forcerers, and men whose practices were wicked, and contrary to God's word.

⁴ By the tree is signified the dignity of a king, whom God ordaineth to be a defence for all kind of men, and whose state is profitable for mankind.

⁵ Meaning, the angel of God, which neither eateth nor sleepeth, but is ever ready to do God's will, and is not infected with man's corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that it should not be cut down by man, but by God.

⁶ Hereby he meaneth that Nebuchadnezzar should only for a time lose his kingdom, but be like a beast.

⁷ God hath decreed this judgment, and the whole army

15 This is the dream, that I king Nebuchadnezzar have seen: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) held his peace by the space of one hour, and his thoughts troubled him, and the king spake, and said, Belteshazzar, let neither the dream, nor the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached unto the heaven, and the sight thereof through all the world,

18 Whose leaves were fair, and the fruit thereof much, and in it was meat for all, under the which the beasts of the field dwelt; and upon whose branches the fowls of the heaven did sit,

19 It is thou, O king, that art great and mighty: for thy greatness is grown, and reacheth unto heaven, and thy dominions to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one, that came down from heaven, and said, Hew down the tree and destroy it, yet leave the stump of the roots thereof in the earth, and with a band of iron and brass bind it among the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.

21 This is the interpretation, O king, and it is the decree of the most High, which is come upon my lord the king:

22 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee eat grass as the oxen, and they shall wet thee with the dew of heaven: and seven times shall pass over thee, till thou know that the most High beareth rule over the kingdom of men, and giveth it to whomsoever he will.

23 Whereas they said, that one should leave the stump of the tree roots, thy kingdom shall remain unto thee: after that, thou shalt know that the heavens have the rule.

24 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by mercy toward the poor: so, let there be a healing of thine error.

9 B

25 All

of heaven have, as it were, subscribed unto it, like as also they desire the execution of his decree against all them that lift up themselves against God.

¹ He was troubled for the great judgment of God which he saw ordained against the king: and so the prophets used, on the one part, to denounce God's judgments for the zeal they bear to his glory: and on the other part, to have compassion upon man, and also to consider, that they should be subject to God's judgments, if they did not regard them with pity.

² Whereby he meaneth a long space, as seven years. Some interpret seven months, and others seven weeks, but it seemeth he meant of years.

³ Not that his shape or form changed into a beast, but that he was either stricken mad, and so avoided man's company, or was cast out for his tyranny, and so wandered among the beasts, and ate herbs and grass.

⁴ Daniel sheweth the cause why God thus punished him.

⁵ Cease from provoking God to anger any longer by thy sins, that he may mitigate his punishment, if thou shew by thine upright life that thou hast true faith and repentance.

⁶ Suffer the errors of thy former life to be redressed.

25 All these things shall come upon the king
Nebuchadnezzar.

26 At the end of twelve months, he
walked in the royal palace of Babel.

27 And the king spake, and said, Is not this
great Babel, that I have built for the house of
the kingdom, by the might of my power, and
for the honour of my majesty?

28 While the word was in the king's mouth; a
voice came down from heaven, saying, O king
Nebuchadnezzar, to thee be it spoken, Thy
kingdom is departed from thee,

29 And they shall drive thee from men, and
thy dwelling shall be with the beasts of the field:
they shall make thee to eat grass as the oxen,
and seven times shall pass over thee, until thou
knowest that the most High beareth rule over
the kingdom of men, and giveth it to whom-
soever he will.

30 The very same hour was this thing ful-
filled upon Nebuchadnezzar, and he was driven
from men, and did eat grass as the oxen, and
his body was wet with the dew of heaven, till
his hairs were grown as eagles feathers, and his
nails like birds claws.

31 And at the end of these days, I Nebu-
chadnezzar lift up mine eyes unto heaven, and
mine understanding was restored unto me, and
I gave thanks unto the most High, and I praised
and honoured him that liveth for ever, whose
power is an everlasting power, and his kingdom
is from generation to generation.

32 And all the inhabitants of the earth are
reputed as nothing: and according to his will
he worketh in the army of heaven, and in the
inhabitants of the earth, and none can stay his
hand, nor say unto him, What doest thou?

33 At the same time was mine understanding
restored unto me, and I returned to the honour
of my kingdom: my glory and my beauty was
restored unto me, and my counsellors and my
princes sought unto me, and I was established
in my kingdom, and my glory was augmented
toward me.

34 Now therefore, I Nebuchadnezzar praise
and extol and magnify the King of heaven,
whose works are all truth, and his ways judg-
ment; and those that walk in pride, he is able
to abase.

CHAPTER V.

1 Belshazzar king of Babylon seeth a band-writing
on the wall. The soothsayers called of the king
cannot expound the writing. 25 Daniel readeth

After that Daniel had declared this vision: and this
his pride declareth that it is in man to convert God,
except his Spirit move him, seeing that these terrible threat-
enings could not move him to repent.

When the term of these seven years was accomplished.

He confesseth God's will be the rule of all justice,
and a most perfect law whereby he governeth both man and
angel, and devils, so that none ought to murmur, or ask a
reason of his doing, but only stand content therewith,
and give him the glory.

By whom it seemeth that he had been put from his
kingdom before.

He doth not only praise God for his deliverance, but
also confesseth his fault, that God may only have the glory,
and man the shame, and that he may be exalted, and man
cast down.

Daniel reciteth the history of king Belshazzar, Evil-
merodach's son, to shew God's judgments against the wick-
ed for the deliverance of his church, and how the prophecy
of Jeremiah was true, that they should be delivered after
seventy years.

The kings of the east parts then used to sit alone com-
monly, and disdained that any should sit in their company:

it, and interpreteth it also. 30 The king is slain. Ref. Chr.
31 Darius enjoyeth the kingdom. 538.

KING Belshazzar made a great feast to a
thousand of his princes, and drank wine
before the thousand.

And Belshazzar, while he tasted the wine, com-
manded to bring him the golden and silver
vessels, which his father Nebuchadnezzar had
brought from the temple in Jerusalem, that the
king and his princes, his wives and his concu-
bines, might drink therein.

3 Then were brought the golden vessels that
were taken out of the temple of the Lord's
house at Jerusalem, and the king and his princes,
his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of
gold, and of silver, of brass, of iron, of wood,
and of stone.

5 At the same hour appeared fingers of
man's hand, which wrote over-against the can-
dlestick upon the plaister of the wall of the
king's palace, and the king saw the palm of the
hand that wrote.

6 Then the king's countenance was changed,
and his thoughts troubled him, so that the joints
of his loins were loosed; and his knees smote
one against the other.

7 Wherefore the king cried aloud, that they
should bring the astrologers, the Chaldeans and
the soothsayers. And the king spake, and said
to the wise men of Babel, Whosoever can read
this writing, and declare me the interpretation
thereof, shall be clothed with purple, and shall
have a chain of gold about his neck, and shall
be the third ruler in the kingdom.

8 Then came all the king's wise-men, but
they could neither read the writing, nor shew
the king the interpretation.

9 Then was king Belshazzar greatly troubled,
and his countenance was changed in him, and his
princes were astonished.

10 Now the queen, by reason of the talk of
the king and his princes, came into the banquet-
house, and the queen spake, and said, O king, live
for ever: let not thy thoughts trouble thee, nor
let thy countenance be changed:

11 There is a man in thy kingdom, in whom
is the spirit of the holy gods, and in the days of
thy father, light and understanding and wisdom,
like the wisdom of the gods, was found in him:
whom the king Nebuchadnezzar thy father,
the king, I say, thy father, made chief of the
inchanters, astrologers, Chaldeans, and sooth-
sayers.

12 Because
and now to shew his power, and how little he set by his
enemy, which then besieged Babylon, he made a solemn
banquet, and used excess in their company, which is meant
here by drinking wine: thus the wicked are most dissolute
and negligent, when their destruction is at hand.

Meaning, his grandfather.

In contempt of the true God, they praised their idols;
not that they thought that the gold or silver were gods,
but that there was certain virtue and power in them
to do them good, which is also the opinion of all idolaters.

That it might the better be seen.

So he that before contemned God, was moved by this
sight to tremble for fear of God's judgments.

Thus the wicked in their troubles seek many means,
which draw them from God, because they seek not him
who is the only comfort in all afflictions.

To wit, his grandmother; Nebuchadnezzar's wife, which
for her age was not before the feast, but came thither
when she heard of these strange news.

Read chap. 4. 6. and this declareth, that both this
name was odious unto him, and that he did not use
these vile practices, because he was not among them when
all were called.

Bef. Chr. 538. 12 Because a more excellent spirit, and knowledge, and understanding (for he did expound dreams, and declare hard sentences, and dissolved doubts) were found in him, even in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and said unto Daniel, Art thou that Daniel, which art of the children, of the captivity of Judah, whom my father the king brought out of Jewry?

14 Now, I have heard of thee, that the spirit of the holy gods is in thee, and that light, and understanding, and excellent wisdom is found in thee.

15 Now therefore, wise men, and astrologers have been brought before me, that they should read this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldst shew interpretations, and dissolve doubts: now if thou canst read the writing, and shew the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered, and said before the king, Keep thy rewards thyself, and give thy gifts to another: yet I will read the writing unto the king, and shew him the interpretation.

18 O king, bear thou, The most high God gave unto Nebuchadnezzar thy father a kingdom, and majesty, and honour, and glory.

19 And for the majesty that he gave him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set up, and whom he would he put down.

20 But when his heart was puffed up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his honour from him.

21 And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God bare rule over the kingdom of men, and that he appointeth over it whomsoever he pleaseth.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lifted thyself up against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy princes, thy wives and thy concubines, have drunk wine in them, and thou hast praised the

gods of silver and gold, of brass, iron, wood and stone, which neither see, neither hear, nor understand: and the God, in whose hand thy breath is, and all thy ways, him hast thou not glorified.

24 Then was the palm of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdom, and hath finished it.

27 TEKEL, Thou art weighed in the balance, and art found too light.

28 PERES, Thy kingdom is divided, and given to the Medes and Persians.

29 Then at the commandment of Belshazzar they clothed Daniel with purple, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 The same night was Belshazzar the king of the Chaldeans slain.

31 And Darius of the Medes took the kingdom, being threescore and two years old.

C H A P. VI.

Daniel is made ruler over the governors. 5 An act against Daniel. 16 He is put into a den of lions by the commandment of the king. 23 He is delivered by faith in God. 24 Daniel's accusers are put unto the lions. 25 Darius by decree magnifieth the God of Daniel.

¶ It pleased Darius to set over the kingdom an hundred and twenty governors, which should be over the whole kingdom,

2 And over these, three rulers (of whom Daniel was one) that the governors might give accounts unto them, and the king should have no damage.

3 Now this Daniel was preferred above the rulers and governors, because the spirit was excellent in him, and the king thought to set him over the whole realm.

4 ¶ Wherefore the rulers and governors sought an occasion against Daniel concerning the kingdom: but they could find none occasion or fault: for he was so faithful, that there was no blame nor fault found in him.

5 Then said these men, We shall not find occasion against this Daniel, except we find it against him concerning the law of his God.

6 Therefore the rulers and these governors went together to the king, and said thus unto him, King Darius, live for ever.

7 All the rulers of the kingdom, the officers and governors, the countessors and dukes, have consulted together to make a decree for the king, and to establish a statute, that whosoever shall ask

† Or, wast-ind.

† Or, not he troubled.

* For the idolaters thought that the angels had power as God, and therefore had them in like estimation as they had God, thinking that the spirit of prophecy and understanding came of them.

† Before he read the writing, he declareth the king his great ingratitude toward God, who could not be moved to give him the glory, considering his wonderful work toward his grandfather, and so sheweth, that he doth not sin of ignorance, but of malice.

‡ After that God had so long time deferred his anger, and patiently waited for thine amendment.

§ This word is twice written for the certainty of the thing, shewing that God had most surely counted; signify

ng also that God hath appointed a term for all kingdoms, and that a miserable end shall come all that raise themselves against him.

¶ Cyrus his son-in-law gave him this title of honour, although Cyrus in effect had the dominion.

‡ Read Esther chap. 1. 1.

§ This heathen king preferred Daniel a stranger to all his nobles and familiars, because the graces of God were excellent in him than in others.

¶ Thus the wicked cannot abide the graces of God in others, but seek by all occasions to deface them: therefore against such assaults there is no better remedy than to walk uprightly in the fear of God, and have a good conscience.

557. **18** ¶ petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirm the decree, and seal the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 ¶ Now when Daniel understood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and praised his God, as he did aforesaid.

11 Then these men assembled, and found Daniel praying, and making supplication unto his God.

12 So they came, and spake unto the king, concerning the king's decree, Hast thou not sealed the decree, that every man that shall make a request to any god or man within thirty days, save to thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according the law of the Medes and Persians, which altereth not.

13 Then answered they, and said unto the king, This Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the sun went down, to deliver him.

15 Then these men assembled unto the king, and said unto the king, Understand, O king, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth may be altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the den of lions: *now* the king spake, and said unto Daniel, Thy God, whom thou alway servest, *even* he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his princes, that the purpose might not be changed concerning Daniel.

18 Then the king went unto his palace, and remained fasting, neither were the instruments of musick brought before him, and his sleep went from him.

^f Herein is condemned the wickedness of the king, who would be set up as a god, and passed not what wicked laws he approved for the maintenance of the same.

¶ Because he would not by his silence shew that he consented to this wicked decree, he set open his windows toward Jerusalem, when he prayed: both to stir up himself with the remembrance of God's promises to his people when they should pray toward that temple, and also that others might see that he would neither consent in heart nor deed for these few days, any thing that was contrary to God's glory.

^g Thus the wicked maintain evil laws by constancy and authority, which is oft-times either lightness or stubbornness, whereas the innocents thereby perish: and therefore governors neither ought to fear, nor be ashamed to break such.

ⁱ This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

^k My just cause and uprightness is this thing wherein I was charged, is approved of God.

^l For he did disobey the king's commandment to obey God, and so did injury to the king, who ought to command nothing whereby God should be dishonoured.

^m Because he committed himself wholly unto God whose

19 ¶ Then the king rose early in the morning, and went in all haste unto the den of lions. Ref. Chr. 557.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake, and said unto Daniel, O Daniel, the servant of the living God, is not thy God, (whom thou alway servest) able to deliver thee from the lions?

21 Then Daniel said unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths; that they have not hurt me: for my justice was found out before him: and unto thee, O king, I have done no hurt.

23 Then was the king exceedingly glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And by the commandment of the king, these men which had accused Daniel, were brought, and were cast into the den of lions, *even* they, their children, and their wives: and the lions had the mastery of them, and brake all their bones a-pieces or ever they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and fear before the God of Daniel: for he is the living God, and remaineth for ever, and his kingdom shall not perish, and his dominion shall be everlasting:

27 He rescueth and delivereth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus of Persia.

C H A P. VII.

¶ A vision of four beasts is shewed unto Daniel. **8**
The ten horns of the fourth beast. **27** Of the everlasting kingdom of Christ.

IN the first year of Belshazzar king of Babel, Daniel saw a dream, and there were visions in his head, upon his bed: then he wrote the dream, and declared the sum of the matter.

2 Daniel,

cause he did defend, he was assured, that nothing but good could come unto him: wherein we see the power of faith, **¶ Heb. 11. 33.**

^a This is a terrible example against all the wicked, which do against their conscience make cruel laws to destroy the children of God, and also admonisheth princes how to punish such, when their wickedness is come to light: though not in every point, or with such-like circumstances, yet to execute true justice upon them.

^b This proveth that Darius did worship God aright, or else was converted: for then he would have destroyed all superstition and idolatry, and not only given God the chief place, but also have set him up, and caused him to be honoured according to his word: but this was a certain confession of God's power, whereunto he was compelled by this wonderful miracle.

^c Which hath not only life in himself, but is the only fountain of life, and quickeneth all things, so that without him there is no life.

^d Whereas the people of Israel looked for a continual quietness after these seventy years, as Jeremiah had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encourageth them

Bef. Chr. 555. Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea:

3 And four great beasts came up from the sea, one diverse from another.

4 The first was a lion, and had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted up from the earth, and set upon his feet a man, and a man's heart was given him.

5 And behold, another beast which was the second, was like a bear, and stood upon the one side: and he had three ribs in his mouth between his teeth, and they said thus unto him, Arise, and devour much flesh.

6 After this, I beheld, and lo, there was another like a leopard, which had upon his back four wings of fowl: the beast had also four heads, and dominion was given him.

7 After this, I saw in the visions by night, and behold, the fourth beast was fearful and terrible, and very strong. It had great iron teeth: it devoured and brake in pieces and stamped the residue under his feet: and it was unlike to the beasts that were before it: for it had ten horns.

As I considered the horns, behold, there came up among them another little horn, before whom there were three of the first horns pluckt away: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking presumptuous things.

them to look for a continual affliction, till the Messiah be uttered and revealed, by whom they should have a spiritual deliverance, and all the promises fulfilled: whereof they should have a certain token in the destruction of the Babylonical kingdom.

Which signified that there should be horrible troubles and afflictions in all the corners of the world, and at sundry times.

Meaning, the Assyrian and Chaldean empire, which was most strong and fierce in power, and must soon come to their authority, though they had wings to fly, yet their wings were pulled by the Persians, and they went on their feet, and were made like other men, which is here meant by man's heart.

Meaning, the Persians, which were barbarous and cruel.

They were small in the beginning, and were shut up in the mountains, and had no bruit.

That is, destroyed many kingdoms, and insatiable.

To wit, the angels by God's commandment, who by this means punished the ingratitude of the world.

Meaning, Alexander king of Macedonia.

That is, his four chief captains, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the less, Cassander, and after him Antipater, was king of Macedonia, and Ptolomæus had Egypt.

It was not of himself, nor of his own power, that he got all these countries: for his armies contained but thirty thousand men, and he overcame in battle Darius, which had ten hundred thousand, when he was so heavy with sleep that his eyes were scarce open, the stories report: therefore this power was given him of God.

That is, the Roman empire, which was a monster, and could not be compared to any beast, because the nature of none was able to express it.

Signifying, the tyranny and greediness of the Romans.

That which the Romans could quietly enjoy in other countries, they would give it to other kings and rulers, that at all times when they would they might take it again: which liberality is here called, the stamping of the rest under the feet.

That is, sundry and divers provinces which were governed by the deputies and proconsuls, whereof every one may be compared to a king:

Which is meant of Julius Cæsar, Augustus, Tiberius, Caligula, Claudius and Nero, &c. who were as kings in effect, but because they could not rule but by the consent of the senate, their power is compared to a little horn. For Mahomet came not of the Roman empire; and the pope hath no vocation of government: therefore this cannot be applied

9 I beheld, till the thrones were set up; and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand thousands stood before him: the judgment was set, and the books opened.

11 Then I beheld, because of the voice of the presumptuous words, which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their lives were prolonged for a certain time and season.

13 ¶ As I beheld in visions by night, behold, like the Son of man came in the clouds of heaven, and approached unto the Ancient of days, and they brought him before him.

14 And he gave him dominion and honour, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which never shall be taken away: and his kingdom shall never be destroyed.

15 I Daniel was troubled in my spirit, in the midst of my body, and the visions of mine head made me afraid.

16 Therefore I came unto one of them that stood by, and asked him the truth of all this:

9 C

this:

unto them: and also in this prophecy the prophet's purpose is chiefly to comfort the Jews in the revelation of Christ. Some take it for the whole body of Antichrist.

Meaning, a certain portion of the ten horns: that is, a part from the whole estate pluckt away. For Augustus took from the senate the liberty of choosing the deputies to send into the provinces, and took the government of certain countries to himself.

These Roman emperors at the first used a certain humanity and gentleness, and were content that others, the consuls and senates, should bear the burden of dignity, so that they might have the profit, and therefore in elections and counsels would behave themselves according as did other senators: yet against their enemies, and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

Meaning, the places where God and his angels should judge these monarchies; which judgment should begin at the first coming of Christ.

That is, God, which was before all times, and is here described as man's nature is able to comprehend some portion of his glory.

That is, an infinite number of angels, which were ready to execute his commandment.

This is meant of the first coming of Christ, when as the will of God was plainly revealed by his gospel.

Meaning, that he was astonished; when he saw these emperors in such dignity and pride, and so suddenly destroyed at the coming of Christ, when this fourth monarchy was subject to other nations.

As the three former monarchies had an end at the time that God appointed, although they flourished for a time, to shall this fourth have, and they that patiently abide God's appointment, shall enjoy the promises.

Which is meant of Christ, who had not yet taken upon him man's nature, neither the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being separate from the common sort of men by manifest signs of his divinity.

To wit, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him in respect of that, that he was our Mediator.

This is meant of the beginning of Christ's kingdom, when God the Father gave unto him all dominion, as the Mediator, the intent that he should govern here his church in earth continually, till the time that he brought them to eternal life.

Through the strangeness of the vision.

Meaning, of the angel, ver. 10.

Bef. Chr. 555.

555. **Ref. Chr.** this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are four, are four kings which shall arise out of the earth,

18 And they shall take the ^a kingdom of the saints of the ^b Most High, which shall possess the kingdom for ever, even for ever and ever.

19 ¶ After this I would *know* the truth of the fourth beast, which was so ^c unlike to all the others, very fearful, whose teeth were of iron, and his nails of brass: *which* devoured, brake in pieces, and stamped the ^d residue under his feet.

20 Also *to know* of the ten horns that were in his head, and of the other which came up, before whom three fell, and of the horn that had eyes, and of the mouth that spake presumptuous things, whose ^e look was more stout than his fellows.

21 I beheld, and the same ^f horn made battle against the saints, yea, and prevailed against them,

22 Until ^g the Ancient of days came, and judgment was given to the saints of the Most High: and the time approached that the saints possessed the kingdom.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be unlike to all the kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall rise: and another shall rise after them, and he shall be unlike to the first, and he shall subdue ^h three kings,

25 And shall speak words against ⁱ the Most High, and shall consume the saints of the Most High, and think that he may ^j change times and laws, and they shall be given into his hand, until a ^k time and times, and the dividing of time.

26 But the ^l judgment shall sit, and they that

take away his dominion to consume and destroy it unto the end. **Ref. Chr.** 555.

27 And the ^m kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the holy people of the Most High, whose kingdom is an everlasting kingdom, and all ⁿ powers shall serve and obey him.

28 Even this is the end of the matter, I Daniel had many ^o cogitations *which* troubled me, and my countenance changed in me: but I kept the matter in mine heart.

C H A P. VIII.

A vision of ^p battle between a ram and a goat. 20
The understanding of the vision.

IN the third year of the reign of king Belshazzar, ^q vision appeared unto me, even unto me Daniel, ^r after that *which* appeared unto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province ^s of Elam, and in a vision methought I was by the river of Ulai.

3 Then I looked up and saw, and behold, there stood before the river a ^t ram, which had two horns: and these two horns were high: but one was ^u higher than another, and the highest came up last.

4 And I saw the ram pushing against the West, and against the North, and against the South: so that no ^v beasts might stand before him, nor could deliver out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, ^w a goat came from the West over the whole earth, and touched not the ground: and this goat had an ^x horn that appeared between his eyes.

6 And he came unto the ram that had the two horns, whom I had seen standing by the river, and ran unto him in his fierce rage.

7 And

^a Because Abraham was appointed heir of all the world, Rom. 4. 13. and in him all the faithful, therefore the kingdom thereof is theirs by right, which these four beasts or tyrants should invade and usurp until the world were restored by Christ: and this was to confirm them that were in troubles, that their afflictions should have an end at length.

^b That is, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth.

^c For the other three monarchies were governed by a king, and the Roman empire by consuls: the Romans changed their governors yearly, and the other monarchies retained them for term of life: also the Romans were the strongest of all the other, and were never quiet among themselves.

^d Read ver 7.

^e This is meant of the fourth beast, which was more terrible than the other.

^f Meaning, the Roman emperors, who were most cruel against the church of God, both of the Jews and of the Gentiles.

^g Till God shewed his power in the person of Christ, and by the preaching of the gospel gave unto his some rest, and so obtained a famous name in the world, and were called the church of God, or the kingdom of God.

^h Read the exposition hereof, ver. 8.

ⁱ That is, shall make wicked decrees and proclamations against God's word, and send throughout all their dominion, to destroy all that did profess it.

^j These emperors shall not consider that they have their power of God, but think it is in their own power ^k change God's laws and man's, and ^l it were the order of nature, as appeareth by Octavius, Tiberius, Caligula, Nero, Domitianus, &c.

^k God shall suffer them thus ^m rage against his saints for a long time, which is meant by the time and times, but

at length he will assuage these troubles, and shorten the times for his elect's sake, Matt. 24. 22. which is here meant by the dividing of time.

^l God by his power shall restore things that were out of order, and so destroy this little horn, that it shall never rise up again.

^m He sheweth wherefore the beast should be destroyed, to wit, that his church might have rest and quietness, which though they do not fully enjoy here, yet they have it in hope, and by the preaching of the gospel enjoy the beginning thereof, which is meant, by these words, 'under the heaven:' and therefore he here speaketh of the beginning of Christ's kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head.

ⁿ That is, some of every sort that bear rule.

^o Tho' he had many motions in his heart, which moved him to and fro to seek out this matter curiously: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the church.

^p After the general vision he cometh to certain particular visions: as touching the destruction of the monarchy of the Persians and Macedonians: for the ruin of the Babylonians was at hand, and also he had sufficiently spoken thereof.

^q That is, of Persia.

^r Which representeth the kingdom of the Persians and Medes, which were joined together.

^s Meaning, Cyrus, which after grew greater in power than Darius his uncle and father-in-law.

^t That is, ^u kings or nations.

^u Meaning, Alexander that came from Greece, with great speed and expedition.

^v Though he came in the ^w of all Greece, yet he bare the title and dignity of the general captain, so that the strength was attributed to him which is meant by this horn.

7 And I saw him come unto the ram, and being moved against him, he smote the ram, and brake his two horns: and there was power in the ram to stand against him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his power.

Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came up four that appeared toward the four winds of the heaven.

9 And out of one of them came forth a little horn, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 Yea, it grew up unto the host of heaven, and it cast down some of the host, and of the stars to the ground, and trod upon them,

11 And extolled himself against the Prince of the host, from whom the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And a time shall be given him over the daily sacrifice for the iniquity: and it shall cast down the truth to the ground, and thus shall it do, and prosper.

13 Then I heard one of the saints speaking, and one of the saints spake unto a certain one, saying, How long shall I endure the vision of the daily sacrifice, and the iniquity of the desolation to tread both the sanctuary and the army under foot?

14 And he answered me, Unto the evening and the morning, two thousand and three hundred: then shall the sanctuary be cleansed.

15 ¶ Now when I Daniel had seen the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came where I stood: and when he came, I was afraid, and fell upon my face: but

he said unto me, Understand, O son of man: for in the last time shall be the vision. Bef. Chr. 553.

18 Now as he speaking unto me, I being asleep, fell on my face on the ground: but he touched me, and set me up in my place.

19 And he said, Behold, I will shew thee what shall be in the last wrath: for in the end of the time appointed it shall come.

20 The which thou sawest having two horns, are the kings of the Medes and Persians.

21 And the goat is the king of Greece, and the great horn that is between his eyes is the first king.

22 And that that is broken, and four stood up for it, are four kingdoms, which shall stand up of that nation, but not in his strength.

23 And in the end of their kingdom, when the rebellious shall be consumed, a king of fierce countenance, and understanding dark sentences, shall stand up:

24 And his power shall be mighty, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.

25 And through his policy also, he shall cause craft to prosper in his hand, and he shall extol himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken down without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore seal thou up the vision, for it shall be after many days.

27 And I Daniel was stricken and sick certain days: but when I rose up, I did the king's business, and I was astonished at the vision, but none understood it.

C H A P. IX.

4 Daniel desireth to have that performed of God, which he had promised concerning the return of the

* Alexander overcame Darius in two sundry battles, and so had the two kingdoms of the Medes and Persians.

* Alexander's great power was broken, for when he had overcome all the East, he thought to return toward Grecia to subdue them that there had rebelled, and so died by the way.

* That is, which were famous: for almost in the space of fifteen years, there were fifteen divers successors before this monarchy was divided into these four, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the less, and Ptolemæus Egypt.

* Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdom, and therefore is here called the little horn, because neither princely conditions, nor any other thing was in him, why he should obtain this kingdom.

* That is, toward Egypt.

* Whereby he meaneth Ptolemæus.

* That is, Judea.

* Antiochus raged against the elect of God, and trod his precious stars under feet, which are so called, because they are separated from the world.

* That is, God, who governeth and maintaineth his church.

* He laboured to abolish all religion, and therefore cast God's service out of his temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon.

* He sheweth that their sins are the cause of all these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer utterly to abolish his religion.

* This horn shall abolish for a time the true doctrine, and so corrupt God's service.

* Meaning, that he heard one of the angels asking this

question of Christ, whom he calleth a certain one, or a secret one, or a marvellous one.

* That is, the Jews sins, which were the cause of this destruction.

* That is, which suppresseth God's religion, and his people.

* Christ answered me for the comfort of the church.

* That is, until so many natural days be past, which make six years three months and half, for so long under Antiochus was the temple profaned.

* Which was Christ, who in this manner declared himself to the old fathers, how he would be God manifested in the flesh.

* This power to command the angel, declared that he was God.

* The effect of this vision shall not yet appear, but a long time after.

* Meaning that great rage which Antiochus should shew against the church.

* That is, out of Greece.

* They shall not have like power as had Alexander.

* Noting, that this king Antiochus was impudent and cruel, and also crafty, that he could not be deceived.

* That is, not like Alexander's strength.

* Both the Gentiles that dwell about him, and also the Jews.

* Whatsoever he goeth about by his craft, he shall bring it to pass.

* That is, under pretence of peace: or as if it were in sport.

* Meaning, against God.

* For God would destroy him with a notable plague, and so comfort his church.

* Read ver. 14.

* For fear and astonishment.

the people from their banishment in Babylon. 5 *All true confession.* 20 *Daniel's prayer is heard.* 21 *Gabriel the angel expoundeth unto him the vision of the seventy weeks.* 24 *The anointing of Christ.* 25 *The building again of Jerusalem.* 26 *The death of Christ.*

judged us, by bringing upon **■** **■** great plague: for under the whole heaven hath not been the like, **■** hath been brought upon Jerusalem.

13 All this plague is **■** upon us, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the Lord **†** made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doth: for **■** would not hear his voice.

15 **■** And now, O Lord our God, that hast brought thy people out of the land of Egypt with **■** mighty hand, and hast gotten thee renown, **■** *appeareth* this day, we have sinned, we have done wickedly.

16 O Lord, according **■** all thy **■** righteousness, I beseech thee, let thine anger and thy wrath be turned away from the city Jerusalem thine holy mountain: for because of our sins, and for the iniquities of our fathers, Jerusalem and thy people *are* **■** reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face **■** shine upon thy sanctuary that lieth waste, for the **■** Lord's sake.

18 O my God, incline thine ear and hear: open thine eyes and behold our desolations, and the city whereupon thy name is called: for we do not present our supplications before thee for our **■** own righteousness, but for thy great tender mercies.

19 O Lord, hear, O Lord, forgive, O Lord, **■** consider, and do it: defer not, for thine own sake, O my God: for thy name is called upon thy city, and upon thy people.

20 **¶** And whiles I was speaking and praying, and confessing my sin, and the sin of my people Israel, and did present my supplication before the Lord my God, for the holy mountain of my God,

21 Yea, while I was speaking in prayer, even the man **■** Gabriel, whom I had seen before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee knowledge *and* understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*, for thou art greatly beloved: therefore understand the matter and consider the vision.

24 Seventy

IN the first year of Darius the son of **■** Ahasuerus, of the seed of the Medes, which was made king over the **■** realm of the Chaldeans,

2 *Even* in the first year of his reign, I Daniel understood by **■** books, the number of the years, whereof the Lord had spoken unto Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem.

3 And I turned my face unto the Lord God, and **■** sought by prayer and supplications, with fasting and sackcloth and ashes,

4 And I prayed unto the Lord my God, and made my confession, saying, O Lord God, *which art* **■** great and fearful, and keepest covenant and mercy toward them which love **†** thee, and toward them that keep thy commandments,

5 We have sinned, and have committed iniquity, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgments:

6 For we would not obey thy servants the prophets, which spake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, **■** righteousness *belongeth* unto thee, and unto us **†** open shame, **■** *appeareth* this day, to every man of Judah, and to the inhabitants of Jerusalem: yea, unto all Israel, *both* near and far off, through all the countries whither thou hast driven them, because of their offences that they have committed against thee.

8 O Lord, unto us *appertaineth* open shame, to our **■** kings, to our princes, and to our fathers, because we have sinned against thee.

9 *Thy* compassion and forgiveness is in the Lord our God, albeit we have rebelled against him:

10 For we have not obeyed the **■** voice of the Lord our God, to walk in his laws, which he had laid before us by the ministry of his servants the prophets.

11 Yea, all Israel have transgressed thy law, and are turned back, and have not heard thy voice: therefore the **■** curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that

■ Who was also called Astyages.

■ For Cyrus, led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdom, though Cyrus was king in effect.

■ For though he was an excellent prophet, yet he daily increased in knowledge by reading of the scriptures.

■ He speaketh not of that ordinary prayer, which he used in his house thrice a day, but of a **■** and vehement prayer, lest their sins should cause God **■** delay the time of their deliverance prophesied by Jeremiah.

† That is, hast all power in thyself **■** execute thy terrible judgments against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word, and love thee.

■ He sheweth that whensoever God punisheth, he doth it for just cause: and thus the godly never accuse him of rigour as the wicked do, but acknowledge that in themselves there is just cause why he should so intreat them.

■ He doth not excuse the kings because of their autho-

riety, but prayeth chiefly for them **■** the chief occasions of these great plagues.

■ He sheweth that they rebel against God, which serve him not according to his commandment and word.

† As Deut. 27. 15. or the curse confirmed by an oath.

■ That is, according, **■** all thy merciful promises and the performance thereof.

■ Shew thyself favourable.

○ That is, for thy Christ's sake, in whom thou wilt accept all our prayers.

■ Declaring, that the godly flee only unto God's mercies, and renounce their own works, when they seek for remission of their sins.

■ Thus he could not content himself with any vehemency of words: for he was so led with **■** fervent zeal, considering God's promise made **■** the city, in respect of his church, and for the advancement of God's glory.

538. **24** Seventy ^a weeks are determined upon ^r thy people, and upon thy holy city, to finish the wickedness, and to seal up the ^s sins, and to reconcile the iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to bring again *the people*, and to build Jerusalem, unto Messiah the prince, *shall be seven* ^a weeks and ^m threescore and two weeks, *and the street shall be built again, and the wall, even in* [†] *troublesome time.*

26 And after threescore and ^a two weeks, shall Messiah be slain, and shall ^m have nothing, and the people of ^m the prince that shall come shall destroy the city and the sanctuary, and the end thereof *shall be with* ^m *flood*: and unto the end of the battle it shall be destroyed by desolations.

27 And he ^a shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to ^m cease, ^a and for the overspreading of the abominations, he shall make it desolate, even until the consummation determined shall be poured upon the desolate.

C H A P. X.

There appeareth unto Daniel a man clothed in linen:

11 *Which sheweth him wherefore he is sent.*

IN the ^d third year of Cyrus king of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar) and the word *was* true, but the time appointed *was* ^c long, and he understood the thing, and had understanding of the vision.

2 At the same time I Daniel was in heaviness for three weeks of days.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three weeks of days were fulfilled.

4 Then in the four and twentieth day of the ^f first month, as I ^z was by the side of that great river, even Hiddekel,

5 And I lift up mine eyes, and looked, and behold, there *was* ^m man ^b clothed in linen, whose loins *were* girded with fine gold of ^{*} Uphaz: Bef. Chr. 534+ Jer. 10. 9.

6 His body also *was* like the chrysolite, and his face (to look upon) like the lightning, and his eyes ^m lamps of fire, and his arms and his feet *were* like in colour to polished brass, and the voice of his words *was* like the voice of ^m multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision: but ^m great fear fell upon them, so that they fled away and hid themselves.

^m Therefore I was left alone, and saw this great vision, and there remained no strength in me: for ^l my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voice of his words: and when I heard the voice of his words, I slept on my face: and my face *was* toward the ground.

10 And behold, an ^k hand touched me, which set me upon my knees, and upon the palms of mine hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand in thy place: for unto thee am I now sent. And when he had said this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to humble thyself before thy God, thy words were heard, and I am come for thy words.

13 But the ^l prince of the kingdom of Persia withstood me one and twenty days: but lo, ^m Michael one of the chief princes, came to help me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter days: for yet the ^a vision *is* for *many* days.

15 And when he spake these words unto me, I set my face toward the ground, and held my tongue.

16 And behold, ^m one like the similitude of the sons of man touched my lips: then I opened

9 D my

^m He alludeth to Jeremiah's prophecy, who prophesied that their captivity should be seventy years: but now God's mercy should sevenfold exceed his judgment, which should be four hundred and ninety years, even to the coming of Christ, and so then it should continue for ever.

^a Meaning Daniel's nation, over whom he was careful.

^b To shew mercy, and to put sin out of remembrance.

^c That is, from the time that Cyrus gave them leave ^m depart.

^d These weeks make forty-nine years, whereof 46 ^m referred to the time of the building of the temple, and three to the laying of the foundation.

^e Counting from the sixth year of Darius, who gave the second commandment for the building of the temple, ^m sixty-two weeks, which make four hundred and thirty-nine years, which comprehend the time from this building of the temple, unto the baptism of Christ.

^f In this last week of the seventy shall Christ come and preach, and suffer death.

^g He shall seem to have ^m beauty, nor to be of any estimation, as Isa. 53. 2.

^h Meaning Titus, Vespasian's son, who should come and destroy both the temple and the people, without all hope of recovery.

ⁱ By the preaching of the gospel he confirmed his promise, first to the Jews, and after to the Gentiles.

^j Christ accomplished this by his death and resurrection.

^k Meaning, that Jerusalem and the sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or ^m some read, that the plagues shall be so great, that they shall all be astonished ^m them.

^l He noteth this third year, because at this time the

building of the temple began to be hindered by Cambyfes, Cyrus's son, when the father made war in Asia minor against the Scythians, which was ^m discouraging to the godly, and a great fear to Daniel.

^c Which is to declare that the godly should not hasten too much, but patiently abide the issue of God's promise.

^d Called Abib, which containeth part of March and part of April.

^e Being carried by the spirit of prophecy to have the sight of this river Tygris.

^f This was the angel of God, which was sent to assure Daniel in this prophecy that followeth.

^g The word also signifieth, comeliness or beauty, so that for fear he was like ^m dead man for deformity.

^h Which declareth, that when we are stricken down with the majesty of God, we cannot rise, except he also lift us up with his hand, which is his power.

ⁱ Meaning, Cambyfes, who reigned in his father's absence, and did not only for this space hinder the building of the temple, but would have further raged, if God had ^m sent me to resist him, and therefore have I staid for the profit of the church.

^j Though God could by ^m angel destroy all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, that is, Christ Jesus, the head of angels.

^k For though the prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ, for the comfort of his church.

^l This was the same angel that spake with him before in the similitude of a man.

534 Bes. Chr. my mouth and spake, and said unto him that stood before me, O my lord, ^p by the vision my sorrows are returned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with my lord, *being* such one? for **■** for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me, one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloved, fear not: ^q peace *be* unto thee: be strong and of good courage. And when he had spoken unto me, I ^r was strengthened, and said, Let my Lord speak, for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come unto thee? but now will I return to fight with the prince of Persia: and when I am gone forth, lo, the ^s prince of Grecia shall come.

21 But I will shew thee that which is decreed in the scripture of truth: ^t and there is none that holdeth with me in these things, but Michael your prince.

C H A P. XI.

A prophecy of the kingdoms which should be enemies to the church of God, as of Persia, 3 of Grecia, 5 of Egypt, 28 of Syria, 36 and of the Romans.

ALSO I, in the first year of Darius of the Medes, *even* I ^u stood to encourage and **■** strengthen him.

2 And now will I shew thee the truth, Behold, **■** here shall stand up yet ^v three kings in Persia, **■** and the fourth shall be far richer than they all: and by his strength, *and* by his riches, he shall stir up ^w all against the realm of Grecia.

3 But a ^x mighty king shall stand up, that shall rule with great dominion, and do according to his pleasure.

^p I was overcome with fear and sorrow, when **■** saw the vision.

^q He declareth hereby, that God would be merciful unto the people of Israel.

^r Which declareth, that when God smiteth down his children, he doth not immediately lift them up at once, (for now the angel had touched him twice) but by little and little.

^s Meaning, that he would not only himself bridle the rage of Cambyses, but also the other kings of Persia, by Alexander the king of Macedonia.

^t For this angel was appointed for the defence of the church under Christ, who is the head thereof.

^u The angel assureth Daniel, that God hath given him power to perform these things, seeing he appointed him **■** assist Darius, when he overcame the Chaldeans.

^v Whereof Cambyses that now reigned, was the first, the second Smerdis, the third Darius the son of Hystaspes, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

^w For he raised up all the East countries to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in four battles he was discomfited and fled away with shame.

^x That is, Alexander the Great.

^y For when his estate was most flourishing, he overcame himself with drink, and so fell into **■** disease, or, as some write, was prisoned by Cassander.

^z For his twelve chief princes first divided his kingdom among themselves.

^{aa} After this his monarchy was divided into four: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolomæus Egypt.

^{ab} Thus God revenged Alexander's ambition and cruelty, in causing his posterity to be murdered, partly of the father's chief friends, and partly one of another.

^{ac} Note of these four shall be able to be compared **■** the

4 And when he shall stand up, ^{ad} his kingdom shall be broken, ^{ae} and shall be divided toward ^{af} the four winds of heaven, and not to his ^{ag} posterity, nor according to his ^{ah} dominion which he ruled: for his kingdom shall be pluckt up, even *to be* for others besides ^{ai} those.

5 And the ^{aj} king of the South shall be mighty, and *one* of ^{ak} his princes, and shall prevail against him, and bear rule: his dominion shall be **■** great dominion.

6 And in the end of the years they shall be joined together: for the king's ^{al} daughter of the South shall come to the king of the North to make an agreement, but she shall not retain the power of ^{am} the arm, neither shall ^{an} he continue, nor his ^{ao} arm: but she shall be delivered *to death*, and they that brought her, and he ^{ap} that begat her, and he that comforted her in these times.

7 But out of the bud of her ^{aq} roots shall one stand up in his stead, ^{ar} which shall come with an army, and shall enter into the fortrefs of the king of the North, and do with them *as he list*, and shall prevail.

8 And shall also carry captives into Egypt, their gods with their molten images, *and* with their precious vessels of silver and of gold, and he shall continue ^{as} more years than the king of the North.

9 So the king of the South shall come in **■** his kingdom, and shall return into his own land.

10 Wherefore his ^{at} sons shall be stirred up, and shall assemble **■** mighty great army: and *one* ^{au} shall come, and overflow, and pass through: then shall he ^{av} return, and be stirred up at his fortrefs.

11 And the king of the South shall be angry, and shall come forth, and fight with him, *even* with the king of the North: for he shall set forth **■** great ^{aw} multitude, and the multitude shall be given into his hand.

12 Then

power of Alexander.

^{ad} That is, his posterity having no part thereof.

^{ae} To wit, Ptolomæus king of Egypt.

^{af} That is, Antiochus, the son of Seleucus, and one of Alexander's princes, shall be more mighty: for he should have both Asia and Syria.

^{ag} That is, Berenice the daughter of Ptolomæus Philadelphus, shall be given in marriage to Antiochus Theos, thinking by this affinity, that Syria and Egypt should have **■** continual peace together.

^{ah} That force and strength shall not continue: for soon after Berenice and her young son, after her husband's death, was slain of her step-son Seleucus Calinicus, the son of Laodice, the lawful wife of Antiochus, but put away *for* this woman's sake.

^{ai} Neither Ptolomæus nor Antiochus.

^{aj} Some read, seed, meaning the child begotten of Berenice.

^{ak} Some read, she that begat her, and thereby understand her nurse, which brought her up: so that all they that were the occasion of this marriage, were destroyed.

^{al} Meaning, that Ptolomæus Evergetes, after the death of his father Philadelphus, should succeed in the kingdom, being of the same stock that Berenice was.

^{am} To revenge his sister's death against Antiochus Calinicus, king of Syria.

^{an} For this Ptolomæus reigned six and forty years.

^{ao} Meaning, Seleucus, and Antiochus the Great, the sons of Calinicus, shall make war against Ptolomæus Philopater, the son of Philadelphus.

^{ap} For his elder brother Seleucus died, **■** was slain whilst the wars were preparing.

^{aq} That is, Philopater, when he shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt.

^{ar} For Antiochus had six thousand horsemen, and three score thousand footmen.

534. **12** Then the multitude shall be proud, and their heart shall be lifted up: for he shall cast down thousands: but he shall not still prevail.

13 For the king of the North shall return, and shall set forth a greater multitude than afore, and shall come forth (after certain years) with a mighty army, and great riches.

14 And at the same time there shall many stand up against the king of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast up a mount, and take the strong city: and the arms of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall do unto him as he list, and none shall stand against him: and he shall stand in the pleasant land, which by his hand shall be consumed.

17 Again he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, and he shall give him the daughter of women; to destroy her: but she shall not stand on his side, neither before him.

18 After this, shall he turn his face unto the isles, and shall take many, but a prince shall cause his shame to light upon him, besides that he shall cause his own shame to turn upon himself.

19 For he shall turn his face towards the forts of his own land: but he shall be overthrown and fall, and be no more found.

20 Then shall stand up in his place, in the glory of the kingdom, one that shall raise taxes: but after few days he shall be destroyed, neither in wrath, nor in battle.

21 And in his place shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And the arms shall be overthrown with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall work deceitfully: for he shall come up, and overcome with a small people.

24 He shall enter into the quiet and plentiful province, and he shall do that which his fathers have not done, nor his fathers fathers: he shall divide among them the prey and the spoil, and the substance, yea, and he shall forecast his devices against the strong holds, even for a time.

25 Also he shall stir up his power, and his courage against the king of the South, with a great army, and the king of the South shall be stirred up to battle with a very great and mighty army: but he shall not stand: for they shall forecast and practise against him.

26 Yea, they that feed of the portion of his meat, shall destroy him: and his army shall overflow: and many shall fall, and be slain.

27 And both these kings hearts shall be to do mischief, and they shall talk of deceit at one table, but it shall not avail: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great substance: for his heart shall be against the holy covenant: so shall he do and return to his own land.

29 At the time appointed he shall return, and come toward the South: but the last shall not be as the first.

30 For the ships of Chittim shall come against him:

■ After the death of Ptolomæus Philopater, who left Ptolomæus Epiphanes his heir.

* For not only Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

† For under Onias, which falsely alledged that place of Isa. 19. 19. certain of the Jews retired with him into Egypt, to fulfil this prophecy: also the angel sheweth that all these troubles which are in the church, are by the providence and counsel of God.

■ The Egyptians were not able to resist Stopas, Antiochus's captain.

‡ He sheweth that he shall not only afflict the Egyptians, but also the Jews, and shall enter into their country, whereof he admonished them before, that they may know that all these things come by God's providence.

§ This was the second battle that Antiochus fought against Ptolomæus Epiphanes.

¶ To wit, a beautiful woman, which was Cleopatra, Antiochus's daughter.

‡ For he regarded not the life of his daughter, in respect of the kingdom of Egypt.

• She shall not agree ■ his wicked counsel, but shall love her husband ■ her duty requireth, and not seek his destruction.

■ That is, toward Asia, Greece, and those isles which in the sea called Mediterranean: for the Jews called all countries Isles, which were divided from them by sea.

• For whereas Antiochus was wont to contemn the Romans, and put their ambassadors ■ shame in all places, Attilius the consul, or Lucius Scipio, put him to flight, and caused his shame ■ turn ■ his ■ head.

■ By his wicked life, and obeying of foolish counsel.

† For fear of the Romans he shall flee to his holds.

■ For when ■ under the pretence of poverty he would have robbed the temple of Jupiter Dodonæus, the countrymen slew him.

† That is, Seleucus shall succeed his father Antiochus.

• Not by foreign enemies, or battle, but by treason.

• Which was Antiochus Epiphanes, who, as is thought,

was the occasion of Seleucus his brother's death, and was of a vile, cruel and flattering nature, and defrauded his brother's son of the kingdom, and usurped the kingdom without the consent of the people.

■ He sheweth that great foreign powers shall come to help the young son of Seleucus, against his uncle Antiochus, and yet shall be overthrown.

† Meaning Ptolomæus Philometor, Philopater's son, who was this child's cousin german, and is here called the prince of the covenant, because he was the chief, and all others followed his conduct.

■ For after the battle, Philometor and his uncle Antiochus made ■ league.

† For he came upon him unawares, and when he suspected his uncle Antiochus nothing.

■ Meaning, in Egypt.

† He will content himself with the small holds for a time, but ever labour by craft to attain to the chiefest.

■ He shall be overcome with treason.

• Signifying his princes, and the chief about him.

■ Declaring, that his soldiers shall burst out, and venture their lives to slay and be slain for the safeguard of their prince.

† The uncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief ■ against another.

■ Signifying, that it standeth not in the counsel of men ■ bring things to pass, but in the providence of God, who ruleth the kings by ■ secret bridle, that they cannot do what they list themselves.

• Which he shall take of the Jews in spoiling of Jerusalem and the temple, and this is told them before, to move them to patience, knowing that all things are done by God's providence.

■ That is, the Roman power shall come against him: for P. Popilius the ambassador appointed him to depart in the Romans name, to which thing he obeyed, although with grief, and in revenge his rage, he came against the people of God the second time.

him: therefore he shall be sorry and return, and fight against the holy covenant: so shall he do, he shall even return^c and have intelligence with them that forsake the holy covenant.

31 And arms^e shall stand on his part, and they shall pollute the sanctuary^c of strength, and shall take away the daily sacrifice, and they shall set up the abominable desolation.

32 And such as wickedly^f break the covenant shall he cause to sin by flattery: but the people that do know their God, shall prevail and prosper.

33 And they that understand among^g the people, shall instruct many: yet they shall fall by sword, and by flame, by captivity and by spoil many days.

34 Now when they shall fall, they shall be holpen with a^h little help: but many shall cleave unto themⁱ feignedly.

35 And some of^j them of understanding shall fall to try them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the^k king shall do what him list: he shall exalt himself, and magnify himself against all that is God, and shall speak marvellous things against the God of gods, and shall prosper, till the wrath^l be accomplished: for the determination is made.

37 Neither shall he regard the^m God of his fathers, nor the desiresⁿ of women, nor care for any god: for he shall magnify himself above all.

38 But in his place shall he honour the^o god Mauzzim, and the god whom his fathers knew not shall he honour with^p gold and with silver, and with precious stones, and pleasant things.

39 Thus shall he do in^q the holds of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall divide the land for gain.

^e With the Jews which shall forsake the covenant of the Lord: for first he was called against the Jews by Jason the high priest, and this second time by Menelaus.

^f A great faction of the wicked Jews shall hold with Antiochus.

^g So called, because the power of God was nothing diminished, although this tyrant set up in the temple the image of Jupiter Olympius, and so began to corrupt the pure service of God.

^h Meaning, such as bare the name of Jews: but indeed were nothing less: for they sold their souls, and betrayed their brethren for gain.

ⁱ They that remain constant among the people shall teach others by their example, and edify many in the true religion.

^j Whereby he exhorteth the godly to constancy, although they should perish a thousand times, and though their miseries endure never so long.

^k As God will not leave his church destitute, yet will he not deliver it all at once, but so help, as they may still seem to fight under the cross, as he did in the time of the Maccabees, whereof he here prophesieth.

^l That is, there shall be even of this small number, many hypocrites.

^m To wit, of them that fear God, and will lose their life for the defence of true religion, signifying also that the church must continually be tried and purged, and ought to look for one persecution after another: for God hath appointed the time, therefore we must obey.

ⁿ Because the angel's purpose is to shew the whole course of the persecutions of the Jews unto the coming of Christ, he now speaketh of the monarchy of the Romans, which he nameth by the name of a king, who were without all religion, and contemned the true God.

^o So long the tyrants shall prevail as God hath appointed to punish his people, but he sheweth it is but for a time.

^p The Romans shall observe no certain form of religion as other nations, but shall change their gods at their pleasure, yet contemn them, and prefer themselves to their gods.

40 And at the end of time shall the king of the South push at him, and the king of the North shall come against him like a whirlwind with chariots and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass through.

41 He shall enter also into the^r pleasant land, and many countries shall be overflowed: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and of the Lybians, and of the blackmoors where he shall pass.

44 But the tidings out of the East and the North shall^s trouble him: therefore he shall go forth^t with great wrath to destroy and root out many.

45 And he shall plant the tabernacles^u of his palace between the seas in the glorious and holy mountain, yet he shall come to his end, and none shall help him.

C H A P. XII.

Of the deliverance of the church by Christ.

AND at that^v time shall Michael stand up, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there began to be a nation unto that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many^w of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and perpetual contempt.

3 And

^r Signifying that they should be without all humanity: for the love of women is taken for singular or great love, as 2 Sam. 1. 26.

^s That is, the God of power and riches: they shall esteem their own power above all their gods, and worship it.

^t Under pretence of worshipping the gods, they shall enrich their city with the most precious jewels of all the world, because that hereby all men should have them in admiration for their power and riches.

^u Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should have been despised as atheists: but this was to increase their fame and riches: and when they got any country, they so made others the rulers thereof, that the profit ever came in the Romans.

^v That is, both the Egyptians and Syrians shall at length fight against the Romans, but they shall be overcome.

^w The angel forewarneth the Jews that when they should see the Romans invade them, and that the wicked should escape their hands, that then they should not think but that all this was done by God's providence, forasmuch as he warned them of it so long before, and therefore he would still preserve them.

^x Hearing that Crasus was slain, and Antonius discomfited.

^y For Augustus overcame the Parthians, and recovered that which Antonius had lost.

^z The Romans after this reigned quietly throughout all countries, and from sea to sea, and in Judea: but at length for their cruelty God shall destroy them.

^{aa} The angel here noteth two things: first, that the church shall be in great affliction and trouble at Christ's coming, and next, that God will send his angel to deliver it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the gospel.

^{bb} Meaning, all shall rise at the general resurrection, which thing he here nameth, because the faithful should have ever their respect to that: for in the earth there shall be no sure comfort.

534. **3** And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, shall shine as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book till the end of the time: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brink of the river, and the other on that side of the brink of the river.

6 And one said unto the man clothed in linen, which was upon the waters of the river, When shall be the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and swore by him that liveth for ever, that it shall tarry for a time, two times and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

¶ Who have kept the true fear of God, and his religion. He chiefly meaneth the ministers of God's word, and next all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

¶ Though the most part despise this prophesy, yet keep thou it sure, and esteem it as a treasure.

¶ Till the time that God hath appointed for the full revelation of these things: and then many shall run to and fro search the knowledge of these mysteries, which things they obtain now by the light of the gospel.

¶ Which was Tygris.

¶ Which was as it were a double oath, and did the more confirm the thing.

¶ Meaning, a long time, a longer time, and at length a short time: signifying, that their troubles should have end.

8 Then I heard it, but I understood it not: then said I, O my lord, what shall be the end of these things? 534. Bef. Chr.

¶ And he said, Go thy way, Daniel: for the words are closed up, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall have understanding: but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abominable desolation set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand up in thy lot at the end of the days.

¶ When the church shall be scattered and diminished in such sort, as it shall seem to have no power.

¶ From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law.

¶ Signifying, that the time shall be long of Christ's second coming, and yet the children of God ought not to be discouraged, though it be deferred.

¶ In this number he addeth a month and half the former number, signifying, that it is in man appointed the time of Christ's coming, but that they be blessed that patiently abide his appearing.

¶ The angel warneth the prophet patiently to abide till the time appointed come, signifying that he should depart this life and rise again with the elect, when God had sufficiently humbled and purged his church.

H O S E A

T H E A R G U M E N T.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Jeroboam, the son of Nebat, and instead of his true service commanded by his word, worshipped him according to their own fancies and traditions of men, giving themselves to most vile idolatry and superstition, the Lord from time to time sent them prophets to call them to repentance: but they grew ever worse and worse, and still abused God's benefits. Therefore now when their prosperity was at the highest under Jeroboam the son of Joash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Judah) to condemn them of their ingratitude: and whereas they thought themselves to be greatly in the favour of God, and to be his people, the prophet calleth them bastards and children born in adultery: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of seventy years, though they remained still in their vices and wickedness, and derided the prophets, and contemned God's judgments. And because they should neither be discouraged with threatenings only, nor yet flatter themselves by the sweetness of God's promises, he setteth before them the two principal parts of the law, which is the promise of salvation, and the doctrine of life: for the first part he directeth the faithful to Messiah, by whom only they should have true deliverance: and for the second, he useth threatenings and menaces to bring them from their wicked manners and vices, and this is the chief scope of all the prophets, either by God's promises to allure them to be godly, or else by threatenings of his judgments to fear them from vice: and albeit that the whole law contain these two points, yet the prophets moreover note peculiarly both the time of God's judgments and the manner.

C H A P. I.

- 1 The time wherein Hosea prophesied. 2 The idolatry of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THE word of the Lord that came unto Hosea the son of Beeri, in the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said unto Hosea, Go, take unto thee a wife of fornications, and children of fornications: for the land hath committed great whoredom, departing from the Lord.

3 So he went, and took Gomer, the daughter of Diblaim, which conceived and bare him a son.

4 And the Lord said unto him, Call his name Jezreel: for yet a little, and I will visit the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And at that day will I also break the bow of Israel in the valley of Jezreel.

6 She conceived yet again, and bare a daughter, and God said unto him, Call her name Lo-ruhamah: for I will no more have pity upon the house of Israel: but I will utterly take them away.

7 Yet I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said God, Call his name Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor told: and in the place where it

¹ Called also Azariah, who being a leper was deposed from his kingdom.

² So that it may be gathered by the reign of these four kings, that he preached above sixty years.

³ That is, one that of long time hath accustomed to play the harlot: not that the prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth under this parable or figure the idolatry of the synagogue, and of the people her children.

⁴ Gomer signifieth consumption corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.

⁵ Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did prevail with God: but that they were bastards, and therefore should be called Jezreelites, that is, scattered people, alluding to Jezreel, which was the chief city of the ten tribes under Ahab, where Jehu shed so much blood, 2 Kings 10. 8, 11.

⁶ I will be revenged upon Jehu for the blood that he shed in Israel: for albeit God stirred him up to execute his judgments, yet he did them for his own ambition, and for the glory of God, the end declared: for he built up that idolatry which he had destroyed.

⁷ When the measure of their iniquity is full, and I will take vengeance and destroy all their policy and force.

⁸ That is, not obtaining mercy, whereby he signifieth that God's favour departed from them.

⁹ For the Israelites never returned after that they were taken captives by the Assyrians.

¹⁰ For after their captivity he restored them miraculously by the means of Cyrus, Ezra 1. 1.

¹¹ That is, not my people.

¹² Because they thought that God could have been true in his promise except he had preserved them, he declareth that though they were destroyed, yet the Israelites,

was said unto them, Ye are not my people, it shall be said unto them, *Ye are* the sons of the living God. Bef. Chr. 785.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great is the day of Jezreel.

C H A P. II.

- 1 The people is called to repentance. 5 He sheweth their idolatry, and threateneth them except they repent.

SAY unto your brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your mother: plead with her, for she is not my wife, neither am I her husband, but let her take away her fornications out of her sight, and her adulteries from between her breasts,

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and leave her like a dry land, and slay her for thirst.

4 And I will have no pity upon her children: for they be the children of fornications.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I will go after my lovers that gave me my bread and my water, my wool and my flax, mine oil and my drink.

6 Therefore behold, I will stop thy way with thorns, and make an hedge, that she shall not find her paths.

7 Though she follow after her lovers, yet shall she not come to them: though she seek them, yet shall she not find them: then shall she say, I will go and return to my first husband: for at that time was I better than now.

8 Now she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they bestowed upon Baal.

9 There-

which are the sons of the promise, should be without number, which stand both of the Jews and the Gentiles, Rom. 9. 26.

¹ To wit, after the captivity of Babylon, when the Jews were restored, but chiefly this is referred to the time of Christ, who should be the head both of the Jews and Gentiles.

² The calamity and destruction of Jezreel shall be so great, that their restore them shall be as a miracle.

³ Seeing, that I have promised you deliverance, it remaineth that you encourage another to embrace the same, considering that ye are my people, on whom I will have mercy.

⁴ God sheweth, that the fault was in them, but in their synagogue, and their idolatries, that he forsook them, Isa. 50. 1.

⁵ Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

⁶ For though the people were as an harlot for their idolatries, yet he had left them with their apparel and dowry, and certain signs of his favour; but if they continued still, he would utterly destroy them.

⁷ When I brought her out of Egypt, Ezek. 16. 4.

⁸ That is, bastards, and begotten in adultery.

⁹ Meaning, the idols which they served, and by whom they thought they had wealth and abundance.

¹⁰ I will punish thee, that then thou mayest try whether thine idols can help thee, and bring thee unto such straightness, that thou shalt have lust to play the wanton.

¹¹ This he speaketh of the faithful which truly converted, and also sheweth the use and profit of God's rods.

¹² This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idols.

Bel. Chr. 785.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *lent* to cover her shame.
 10 And now will I discover her lewdness in the sight of her lovers, and no man shall deliver her out of mine hand.
 11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.
 12 And I will destroy her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them as a forest, and the wild beasts shall eat them.
 13 And I will visit upon her the days of Baalim, wherein she burnt incense to them: and she decked herself with her ear-rings and her jewels, and she followed her lovers, and forgot me, saith the Lord.
 14 Therefore behold, I will allure her, and bring her into the wilderness, and speak friendly unto her.
 15 And I will give her her vineyards from thence, and the valley of Achor for the door of hope, and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.
 16 And at that day, saith the Lord, thou shalt call me *Ishi*, and shalt call me no more *Baali*.
 17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.
 18 And in that day will I make a covenant for them with the wild beasts, and with the fowls of the heaven, and with that that creepeth upon the earth: and I will break the bow and the sword and the battle out of the earth, and will make them to sleep safely.
 19 And I will marry thee unto me for ever: yea, I will marry thee unto me in righteousness, and in judgment, and in mercy, and in compassion.
 20 I will even marry thee unto me in faithfulness, and thou shalt know the Lord.
 21 And in that day I will hear, saith the Lord, I will even hear the heavens, and they shall hear the earth.
 22 And the earth shall hear the corn, and the wine, and the oil, and they shall hear Izrael.

▪ Signifying, that God will take away his benefits when man by his ingratitude doth abuse them.
 ▪ That is, all her service, ceremonies, and inventions, whereby she worshipped her idols.
 ▪ I will punish her for her idolatry.
 ▪ By shewing how harlots trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves their holy days.
 ▪ By my benefits in offering her grace and mercy, even in that place where she shall think herself destitute of help and comfort.
 ▪ Which plentiful valley, and wherein they had great comfort when they came out of the wilderness, Josh. 7. 26. and is called the door of hope, because it was departing from death, and an entry into life.
 ▪ She shall then praise God, as she did when she was delivered out of Egypt.
 ▪ That is, mine husband, knowing that I am joined thee by inviolable covenant.
 ▪ That is, my master: which name was applied their idols.
 ▪ No idolatry shall once come into their mouth, but they shall serve me purely according to my word.
 ▪ Meaning, that he will so bless them, that all creatures shall favour them.
 ▪ With covenant that never shall be broken.

23 And will sow her unto me in the earth, and I will have mercy upon her that was not pitied: and I will say them which were not my people, * Thou art my people: and they shall say, *Thou art my God*.
 Ref. Chr. 785.
 * Rom. 9. 25. 1 Pet. 10.

CHAP. III.

1 The Jews shall be cast off for their idolatry. 5 Afterward they shall return to the Lord.

THEN said the Lord to me, ° Go yet, and love a woman (beloved of her husband, and was a harlot) according to the love of the Lord toward the children of Israel: yet they looked to other gods, and loved the wine bottles.

2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley.
 3 And I said unto her, Thou shalt abide with me many days: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so unto thee.
 4 For the children of Israel shall remain many days without a king, and without a prince, and without an offering, and without an image, and without ephod, and without Teraphim.
 5 Afterward shall the children of Israel convert, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

CHAP. IV.

A complaint against the people, and the priests of Israel.

HEAR the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring they break out, and blood toucheth blood.
 3 Therefore shall the land mourn, and every one that dwelleth therein shall be cut off, with the beasts of the field, and with the fowls of the heaven, and also the fishes of the sea shall be taken away.
 4 Yet

▪ Then shall the heaven desire rain for the earth, which shall bring forth for the use of man.
 ▪ Herein the prophet representeth the person of God, which loved his church before he called her, and did not withdraw the same when she gave herself unto idols.
 ▪ That is, gave themselves wholly to pleasures, and could not take up, as they that are given drunkenness.
 ▪ Yet I loved her, and paid a small portion for her, lest she perceiving the greatness of my love, should have abused me, and not been under duty: for fifteen pieces of silver were but half the price of a slave, Exod. 21. 32.
 ▪ I will try thee a long time in thy widowhood, whether thou wilt be mine or no.
 ▪ Meaning, only all the time of their captivity, but also unto Christ.
 ▪ That is, they should neither have policy nor religion, and their idols also wherein they put their confidence, should be destroyed.
 ▪ This is the kingdom of Christ's kingdom, which was promised David to be eternal, Psalm 72. 17.
 ▪ Because the people would not obey the admonitions of the prophet, he citeth them before the judgment-seat of God, against whom they chiefly offended, Isa. 7. 13. Zech. 12. 10. Micah 6. 1, 2.
 ▪ In every place appeareth a liberty most heinous vices, so that one followeth on the neck of another.

Beh. Chr. 4 Yet let none rebuke nor reprove another:
730 for thy people are as they that rebuke the
priest.

5 Therefore shalt thou fall in the day, and
the prophet shall fall with thee in the night, and
I will destroy thy mother.

6 My people are destroyed for lack of know-
ledge: because thou hast refused knowledge, I
will also refuse thee that thou shalt be no priest
to me: and seeing thou hast forgotten the
law of thy God, I will also forget thy chil-
dren.

7 As they were increased, so they sinned
against me: therefore will I change their glory
into shame.

8 They eat up the sins of my people, and
lift up their minds in their iniquity.

9 And there shall be like people, like priest:
for I will visit their ways upon them, and reward
them their deeds.

10 For they shall eat, and not have enough:
they shall commit adultery, and shall not in-
crease, because they have left off to take heed to
the Lord.

11 Whoredom, and wine, and new wine take
away their heart.

12 My people ask counsel at their stocks,
and their staff teacheth them: for the spirit
of fornications hath caused them to err, and
they have gone whoring from under their
God.

13 They sacrifice upon the tops of the moun-
tains, and burn incense upon the hills under the
oaks and the poplar-tree and the elm, because the
shadow thereof is good: therefore your daugh-
ters shall be harlots, and your spouses shall be
whores.

14 I will not visit your daughters when they
are harlots, nor your spouses when they are
whores: for they themselves are separated with
harlots, and sacrifice with whores: therefore the
people that doth not understand, shall fall.

15 Though thou, Israel, play the harlot, yet
let not Judah sin: come not ye unto Gilgal,
neither go ye up to Beth-aven, nor swear, The
Lord liveth.

7 As though he would say, that it were in vain to rebuke
them: for no man can abide it: yea, they will speak
against the prophets and priests, whose office it is chiefly
to rebuke them.

8 Ye shall perish all together: the one because he would
not obey, and the other, because he would not admonish.

9 That is, the synagogue, wherein thou boastest.

10 That is, the priests shall be cast off, because that for
lack of knowledge they are not able to execute their charge,
and instruct others, Deut. 33. 3. Mal. 2. 7.

11 Meaning, the whole body of the people, which
weary with hearing the word of God.

12 The more I was beneficial unto them.

13 To wit, the priests seek to eat the people's offerings,
and flatter them in their sins.

14 Signifying, that as they have sinned together, so shall
they be punished together.

15 Shewing, that their wickedness shall be punished on
all sorts: for though they think by the multitude of wives
to have many children, yet they shall be deceived of their
hope.

16 In giving themselves to pleasures, they become like
brute beasts.

17 Thus he speaketh by derision in calling them his peo-
ple, which now for their sins they were not: for they
sought help of stocks and sticks.

18 They are carried away with a rage.

19 Because they take away God's honour and give it to
idols, therefore he will give them up to their lusts, that they
shall dishonour their own bodies, Rom. 1. 28.

20 I will not correct your shame bring you amendment,
but let you run headlong to your own damnation.

16 For Israel is rebellious as an unruly heifer. Beh. Chr.
Now the Lord will feed them a lamb in a large place. 780.

17 Ephraim is joined to idols: let him alone.

18 Their drunkenness stinketh: they have
committed whoredom: their rulers love to say
with shame, Bring ye.

19 The wind hath bound them up in her
wings, and they shall be ashamed of their sacri-
fices.

CHAP. V.

Against the priests and rulers of Israel. 13 The
help of man is in vain.

O Ye priests, hear this, and hearken ye, O
house of Israel, and give ye ear, O house
of the king: for judgment is toward you, be-
cause ye have been a snare on Mizpah, and a
net spread upon Tabor.

2 Yet they were profound to decline
slaughter, though I have been a rebuker of
them all.

3 I know Ephraim, and Israel is not hid
from me: for now, O Ephraim, thou art be-
come an harlot, and Israel is defiled.

4 They will not give their minds to turn unto
their God: for the spirit of fornication is in
the midst of them, and they have not known
the Lord.

5 And the pride of Israel doth testify to his
face: therefore shall Israel and Ephraim fall in
the iniquity: Judah also shall fall with them.

6 They shall go with their sheep, and with
their bullocks to seek the Lord: but they shall
not find him, for he hath withdrawn himself from
them.

7 They have transgressed against the Lord:
for they have begotten strange children: now
shall a month devour them with their portions.

8 Blow ye the trumpet in Gibeah, and the
shaum in Ramah: cry out at Beth-aven, after
thee, O Benjamin.

9 Ephraim shall be desolate in the day of
rebuke

8 God complaineth that Judah is infected, and willet
them to learn by their example in return in time.

9 For albeit the Lord had honoured this place in time
past by his presence, yet because it was abused by their
idolatry, he would not that his people should resort thither.

10 He calleth Bethel, that is, the house of God, Beth-
aven, that is, the house of iniquity, because of their abomi-
nations set up there, signifying, that no place is holy, where
God is not purely worshipped.

11 God will so disperse them, that they shall not remain
in any certain place.

12 They are so impudent in receiving bribes, that they
will command men to bring them unto them.

13 To carry them suddenly away.

14 The priests and princes caught the poor people in their
snare, as the fowlers did the birds in these two high moun-
tains.

15 Notwithstanding they seemed to be given altogether
holiness and sacrifices, which here he calleth slaughter in
contempt.

16 Though I had admonished them continually by my
prophets.

17 They boasted themselves not only to be Israelites, but
also Ephraimites, because their king Jeroboam came of that
tribe.

18 Meaning, their contemning of all admonitions.

19 That is, their children are degenerate, so that there is
no hope in them.

20 Their destruction is not far off.

21 That is, all Israel comprehended under this part, sig-
nifying, that the Lord's plagues should pursue them from
place to place, till they were destroyed.

780. rebuke: among the tribes of Israel have I caused to know the truth.

10 The princes of Judah were like them that remove the bound, therefore will I pour out my wrath upon them like water.

11 Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a rottenness.

13 When Ephraim saw his sickness, and Judah his wound, then went Ephraim unto Asshur, and sent unto king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim a lion; and as a lion's whelp to the house of Judah: I, even I, will spoil, and go away: I will take away, and none shall rescue it.

15 I will go, and return to my place, till they acknowledge their fault, and seek me: in their affliction they will seek me diligently.

C H A P. VI.

1 Affliction causeth a man to turn to God: 9 The wickedness of the priests.

COME, and let us return to the Lord: for he hath spoiled, and he will heal us: he hath wounded us, and he will bind us up.

2 After two days will he revive us, and in the third day he will raise us up, and we shall live in his sight.

3 Then shall we have knowledge, and endeavour ourselves to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, and as the latter rain unto the earth.

4 O Ephraim, what shall I do unto thee? O Judah, how shall I entreat thee? for your goodness is as a morning cloud, and as the morning dew it goeth away.

5 Therefore have I cut down by the prophets: I have slain them by the words of my mouth, and thy judgments were as the light that goeth forth.

6 For I desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they trespassed against me.

^c By the success they shall know that I have surely determined this.

^d They have turned upside down all political order, and all manner of religion.

^e To wit, after king Jeroboam's commandment, and did not rather follow God.

^f Instead of seeking for remedy at God's hand.

^g Who was king of the Assyrians.

^h He sheweth the people how they ought to turn to the Lord, that he might call back his plagues.

ⁱ Though he correct us from time to time, yet his help will not be far off, if we return to him.

^k You seem to have a certain holiness and repentance, but it is upon the sudden, and as a morning cloud.

^l I have still laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vain: for my word was not meat to feed them, but a sword to slay them.

^m My doctrine which I taught thee, was most evident.

ⁿ He sheweth to what scope his doctrine tended, that they should join the obedience of God, and the love of their neighbour with outward sacrifice.

^o That is, light and weak persons.

^p Which was the place where the priests dwelt, and which

8 ^p Gilcad is a city of them that work iniquity, and is polluted with blood. Bef. Chr. 780.

9 And as thieves wait for a man; so the company of priests murder in the way by consent: for they work mischief.

10 I have seen villany in the house of Israel: there is the whoredom of Ephraim: Israel is defiled.

11 Yea; Judah hath set a plant for thee; while I would return the captivity of my people.

C H A P. VII:

1 Of the vices and wantonness of the people. 12 Of their punishment.

WHEN I would have healed Israel; then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they have dealt falsely: and the thief cometh in, and the robber spoileth without.

2 And they consider not in their hearts, that I remember all their wickedness: now their own inventions have beset them about: they are in my sight.

3 They make the king glad with their wickedness; and the princes with their lies.

4 They are all adulterers, and very over-heated by the baker, which ceaseth from raising up and from kneading the dough until it be leavened.

5 This is the day of our king: the princes have made him sick with flaggons of wine: he stretcheth out his hand to scorners.

6 For they have made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hot as an oven, and have devoured their judges: all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim hath mixed himself among the people, Ephraim is as a cake on the hearth not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.

11 Ephraim also is like a dove deceived, without heart: they call to Egypt: they go to Ashur.

9 F

12 But

should have been best instructed in my word.

^a That is, doth imitate thine idolatry, and hath taken grafts of thy trees.

^b Meaning, that there was no kind of vice among them, but that they were subject to all wickedness, both secret and open.

^c They esteem their wicked king Jeroboam above God, and seek but how to flatter and please him.

^d He compareth the rage of the people to a burning oven which the baker heateth still, till his dough be leavened and raised.

^e They used all riot and excess in their feasts and solemnities, whereby their king was overcome with surfeit, and brought into diseases, and delighted in flatteries.

^f By their occasion God hath deprived them of all good rulers.

^g That is, he counterfeiteth the religion of the Gentiles, yet is but a cake baked on the one side, and raw on the other, that is, neither thorough hot, nor thorough cold, but partly a Jew, and partly a Gentile.

^h Which are tokens of his manifold afflictions.

ⁱ That is, without all judgment, they that cannot tell whether it is better to cleave only to God, or to seek the help of man.

Def. Chr. 700. 12 But when they shall go, I will spread my net upon them, and draw them down as the fowls of the heaven: I will chastise them as their congregation hath heard.

13 Wo unto them, for they have fled away from me: destruction shall be unto them, because they have transgressed against me: though I have redeemed them, yet they have spoken lyes against me.

14 And they have not cried unto me with their hearts, when they howled upon their beds: they assembled themselves for corn, and wine, and they rebel against me.

15 Though I have bound and strengthened their arm, yet do they imagine mischief against me.

16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

C H A P. VIII.

1 The destruction of Judah and Israel, because of their idolatry.

SET the trumpet to thy mouth, be shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up a king, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols: therefore shall they be destroyed.

5 Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocency!

6 For it came even from Israel: the workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind, it hath no stalk: the bud shall bring forth no meal: if so be it bring forth, the strangers shall devour it.

8 Israel is devoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Asshur: they are as a wild ass alone by himself: Ephraim hath hired lovers.

¹ According to my curses made to the whole congregation of Israel.

² That is, divers times redeemed them, and delivered them from death.

³ When they were in affliction, and cried out for pain, they sought not unto me for help.

⁴ They only seek their own commodity and wealth, and not for me their God.

⁵ Because they boast of their own strength, and pass not when they speak against me and my servants, Psalm 73. 9.

⁶ God encourageth the prophet to signify the speedy coming of the enemy against Israel, which was once the people of God.

⁷ They shall cry like hypocrites, but not from the heart, as their deeds declare.

⁸ That is, Jeroboam, by whom they sought their own liberty, and not to obey my will.

⁹ That is, upright judgment, and godly life.

¹⁰ Meaning, the calf was invented by themselves, and of their fathers in the wilderness.

¹¹ Saying, that their religion hath but a shew, and is itself is but vanity.

¹² They never cease, but run to and fro to seek help.

¹³ That is, the tribute which the king and the princes shall lay upon them: which means the Lord useth to bring them to repentance.

10 Yet though they have hired among the nations, now will I gather them, and they shall sorrow little, for the burden of the king and the princes.

11 Because Ephraim hath made many altars to sin, his altars shall be to sin.

12 I have written to them the great things of my law, but they were counted as strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker; and buildeth temples, and Judah hath increased strong cities: but I will send fire upon his cities, and it shall devour the palaces thereof.

C H A P. IX.

Of the hunger and captivity of Israel.

REJOICE not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God: thou hast loved a reward upon every corn floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land, but Ephraim will return to Egypt, and they will eat unclean things in Asshur.

4 They shall not offer wine to the Lord, neither shall their sacrifices be pleasant unto him: but they shall be unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread for their souls shall not come into the house of the Lord.

5 What will ye do then in the solemn day, and in the day of the feast of the Lord?

6 For lo, they are gone from destruction: but Egypt shall gather them up, and Memphis shall bury them: the nettle shall possess the pleasant places of their silver, and the thorn shall be in their tabernacles.

7 The days of visitation are come: the days of recompence are come: Israel shall know it: the prophet is a fool: the spiritual man is mad, for the multitude of thine iniquity: therefore the hatred is great.

The watchman of Ephraim should be with my God: but the prophet is the snare of a fowler in all his ways, and hatred in the house of his God.

9 They

¹ Thus the idolaters count the word of God as strange in respect of their own invention.

² Saying, that they offer it to the Lord, but he accepteth no service which he himself hath not appointed.

³ For though all other people should escape, yet thou shalt be punished.

⁴ Thou hast committed idolatry in hope of reward, and to have thy barns filled, Jer. 44. 17. ⁵ A harlot that had rather live by playing the whore, than to be entertained of her own husband.

⁶ Their outward things that thou seekest, shall be taken from thee.

⁷ All these doings both touching policy and religion shall be rejected as things polluted.

⁸ The meat-offering, which they offered for themselves.

⁹ When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captivity, when ye shall see yourselves cut off from God.

¹⁰ Though they think to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

¹¹ Then they shall know that they were deluded by them who challeng'd themselves to be their prophets and spiritual men.

¹² The prophet's duty is to bring men to God, and not to be a snare to pull them from God.

Bef. Chr. 760. 9 They ^z are deeply fet: they are corrupt as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like ^a grapes in the wilderness: I saw your fathers as the first ripe in the fig-tree at her first time, *but* they went to Baal-Peor, and separated themselves unto that shame, and *their* abominations were according to ^b their lovers.

11 Ephraim their glory shall flee away like a bird: from the birth ^c and from the womb, and from the conception.

12 Though they bring up their children, yet I will deprive them from being men: yea, woe to them when I depart from them.

13 Ephraim, as I saw, *is as a tree* ^d in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, give them: what wilt thou give them? give them a ^e barren womb and dry breasts.

15 All their wickedness *is* in ^f Gilgal, for there do I hate them: for the wickedness of their inventions, I will cast them out of mine house: I will love them no more: all their princes are rebels.

16 Ephraim is smitten, their root is dried up: they can bring no fruit: yea, though they bring forth, yet will I slay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

C H A P. X.

1 Against Israel and his idols. 14 His destruction for the same.

ISRAEL *is* an ^z empty vine, yet hath it brought forth fruit unto itself, *and* according to the multitude of the fruit thereof, he hath increased the altars: according to the ^a goodness of their land they have made fair images.

2 Their heart *is* ^b divided: now shall they be found faulty: he shall break down their altars: he shall destroy their images.

3 For now they shall say, We have no ^c king, because we feared not the Lord: and what should ^d king do to us?

^z This people is so rooted in their wickedness, that Gibeah, which was like to Sodom, was never more corrupt, Judges 19. 22.

^a Meaning, that he so esteemed them, and delighted in them.

^b They were ^e abominable unto me, as their lovers, the idols.

^c Signifying, that God would destroy their children by these sundry means, and so consume them by little and little.

^d As they kept tender plants in their houses in Tyrus, ^f preserve them from the cold air of the sea, so was Ephraim at the first unto me, but now I will give him to the slaughter.

^e The prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great slaughter should come upon their children.

^f The chief cause of their destruction is, that they committed idolatry, and corrupt my religion in Gilgal.

^g Whereof though the grapes were gathered, yet ever as it gathered new strength, it increased new wickedness, so that the correction which should have brought them to obedience, did but utter their stubbornness.

^h As they were rich and had abundance.

ⁱ To wit, from God.

^k The day shall come that God shall take away their king, and then they shall feel the fruit of their sins, and

4 They have spoken words, swearing falsely in making a ^l covenant: thus ^m judgment groweth ⁿ wormwood in the furrows of the field.

5 The inhabitants of Samaria shall ^o fear because of the calf of Beth-aven: for the people thereof shall mourn over it, and the ^p Chemarims thereof that rejoiced in it for the glory thereof, because it is departed from it.

6 It shall be also brought to Ashur for ^q present unto king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 Of Samaria, the king thereof is destroyed, as the foam upon the water.

8 The high places also of ^r Aven shall be destroyed: *even* the sin of Israel: the thorn and thistle shall grow upon their altars, and they shall say to the mountains, ^s Cover us, and to the hills, Fall upon us.

9 O Israel, thou hast ^t sinned from the days of Gibeah: there they ^u stood: the battle in Gibeah against the children of iniquity did not touch them.

10 It is my desire ^v that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two ^w furrows.

11 And Ephraim *is* as an heifer used to delight ^x in threshing: but I will pass by her ^y fair neck: I will make Ephraim to ride: Judah shall plow, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness: reap after the measure of mercy: ^z break up your fallow ground: for *it is* time to seek the Lord, till he come and rain righteousness upon you.

13 But you have plowed wickedness: ye have reaped iniquity: you have eaten the fruit of lyes: because thou didst trust in thine own ways; *and* in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed; as ^{aa} Shalman destroyed Beth-arbel in the day of battle: the mother with the children was dashed in pieces:

15 So shall Beth-el do unto you, because of your malicious wickedness: in the morning shall the king of Israel be destroyed.

C H A P.

how they trusted in him in vain, 2 Kings 17. 6, 7.

^l In promising to be faithful toward God.

^m Thus their integrity and fidelity which they pretended, was nothing but bitterness and grief.

ⁿ When the calf shall be carried away.

^o Chemarims were certain idolatrous priests, which did wear black apparel in their sacrifices, and cried with ^p loud voice, which superstition Elijah derided, 1 Kings 18. 27. Read ^q Kings 23. 5.

^r Thus he speaketh in contempt of Beth-el. Read ch. 4. 15.

^s In those days wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeal could not be good in executing God's judgments, seeing thine own deeds were as wicked as theirs.

^t To wit, ^u fight, or the Israelites remained in that stubbornness from that time.

^v The Israelites were not moved by their example ^w cease from their sins.

^x Because they are so desperate, I will delight ^y destroy them.

^z That is, when they have gathered all their strength together.

^{aa} Wherein is pleasure, as in plowing is labour and pain.

^{bb} I will lay my yoke upon her fat neck.

^{cc} Read Jer. 4. 4.

^{dd} That is, Shalmanazzar, in the destruction of that city, compared neither kind nor age.

C H A P. XI.

1 *The benefits of the Lord toward Israel.* 5 *Their ingratitude against him.*

WHEN Israel^a was a child, then I loved him, and called my son out of Egypt.

2 They called them, *but* they^b went thus from them: they sacrificed unto Baalim, and burnt incense to images.

3 I led Ephraim also, *as one* should bear them in his arms: but they knew not that I healed them.

4 I led them with cords^c of a man, *even* with hands of love, and I was to them as he that taketh off the yoke from their jaws, and I laid the meat unto them.

5 He shall no more return into the land of Egypt: but Asshur shall be his^d king, because they refused to convert.

6 And the sword shall fall on his cities, and shall consume his bars, and devour them, because of their own counsels.

7 And my people are bent to rebellion against me: though^e they called them to the most High: yet none at all would exalt *him*.

8 ^f How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as^g Admah? how shall I set thee as Zeboim? mine heart is turned within me: ^h my repentings are rolled together.

9 I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: for I am God, and not man, the holy One in the midst of thee, and I will notⁱ enter into the city.

10 They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children of the West shall fear.

11 ^j They shall fear as a sparrow out of Egypt: and as a dove out of the land of Asshur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lyes, and the house of Israel with deceit: but Judah yet ruleth with^k God, and is faithful with the saints.

C H A P. XII.

He admonisheth by Jacob's example to trust in God, and not in man.

^a While the Israelites were in Egypt, and did not provoke my wrath by their malice and ingratitude.

^b They rebelled, and went a contrary way when the prophets called them to repentance.

^c That is, friendly: and not [■] beasts or slaves.

^d Seeing they contemn all this kindness, they shall be led captive into Assyria.

^e To wit, the prophets.

^f God considereth with himself, and that with a certain grief how to punish them.

^g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.

^h Meaning, that his love wherewith he first loved them, made him between doubt and assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his judgments, as he declareth in the next verse.

ⁱ To consume thee, but will cause thee to yield, and so receive thee to mercy: and this is meant of the small number who shall walk after the Lord.

^j The Egyptians and Assyrians shall be afraid when the Lord maintaineth his people.

^k Governeth their state according to God's word, and doth not degenerate.

^l That is, flattereth himself with vain confidence.

Ephraim is fed^m with the wind, and followeth after the east wind: he increaseth daily lyes and destruction, and they do make a covenant with Asshur, andⁿ oil is carried into Egypt.

2 The Lord hath also a controversy with^o Judah, and will visit Jacob according to his ways: according to his works, will he recompense him.

3 He took his brother by the heel in the womb, and by his strength he had^p power with God,

4 And had^q power over the angel, and prevailed: he wept and prayed unto him: ^r He found him in Beth-el, and there he spake with us.

5 Yea, the Lord God of hosts, the Lord is himself his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope still in thy God:

7 He is^s Canaan: the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Notwithstanding I am rich, I have found me out riches in all my labours: they shall find none iniquity in me, ^t that were wickedness.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in^u the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry of the prophets.

11 Is there^v iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, and their altars are [■] heaps in the furrows of the field.

12 ^w And Jacob fled into the country of Aram, and Israel served for^x a wife, and for a wife he kept *sheep*.

13 And by a^y prophet the Lord brought Israel out of Egypt, and by a prophet was he reserved.

14 *But* Ephraim provoked him with high places: therefore shall his blood be poured upon him, and his reproach shall his Lord reward him.

C H A P.

^m Meaning, presents, to get friendship.

ⁿ Which in these points was like to Ephraim, but not in idolatries.

^o Seeing that God did thus prefer Jacob their father, Judah's ingratitude was the more to be abhorred.

^p Read Gen. 32. 31.

^q God found Jacob [■] he lay sleeping in Beth-el, Gen. 28. 12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

^r As for Ephraim, he is more like the wicked Canaanites, than godly Abraham or Jacob.

^s Thus the wicked measure God's favour by outward prosperity, and like hypocrites cannot abide that any should reprove their doings.

^t Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feast of the tabernacles, which thou dost now contemn.

^u The people thought that no man durst have spoken against Gilead, that holy place, and yet the prophet saith, that all their religion was but vanity.

^v If you boast of your riches and nobility, ye seem to reproach your father, who was a poor fugitive and servant.

^w Meaning, Moses, whereby appeareth, that whatsoever they have, is cometh of God's free goodness.

C H A P. XIII.

1 *The abomination of Israel, 9 and the cause of their destruction.*

WHEN Ephraim spake, there was a trembling: he exalted himself in Israel, but he hath sinned in Baal, and is dead.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding: they were all the work of the craftsmen: they say one to another while they sacrifice a man, Let them kiss the calves.

3 Therefore they shall be as the morning cloud, and the morning dew that passeth away, as the chaff that is driven with whirlwind out of the floor, and as the smok that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 And in their pastures, so were they filled: they were filled, and their heart was exalted, therefore have they forgotten me.

7 And I will be unto them as a very lion, and as a leopard in the way of Asshur.

I will meet them, as a bear that is robbed of her whelps, and I will break the caul of their heart, and there I will devour them like a lion: the wild beast shall tear them.

9 O Israel, one hath destroyed thee, but in me is thine help.

10 I am: where is thy king, that should help thee in all thy cities? and thy judges, of whom thou sayest, Give me a king, and princes?

11 I gave thee a king in mine anger, and I took him away in my wrath.

12 The iniquity of Ephraim is bound up: his sin is hid.

13 The sorrows of a travailing woman shall come upon him: he is an unwise son, else would he not stand still at the time, even at the breaking forth of the children.

14 I will redeem them from the power of the grave: I will deliver them from death: O death, I will be thy death: O grave, I will

^a He sheweth the excellency and authority that this tribe had above all the rest.

^b He made king of his tribe.

^c The Ephraimites are far from destruction, and have lost their authority.

^d The false prophets persuaded the idolaters offer their children after the example of Abraham, and he sheweth how they would exhort another the same, and to kiss and worship these calves which their idols.

^e He calleth them to repentance, and reproveth their ingratitude.

^f The destruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men must needs be the cause thereof.

^g I am all one, James 1. 17.

^h It is surely laid up to be punished, as Jer. 17. 1.

ⁱ But would come out of the womb, that is, out of this danger wherein he is, and not tarry to be stifled.

^k Meaning, that power shall resist God, when he will

be thy destruction: repentance is hid from mine eyes.

15 Though he grew up among his brethren, an east wind shall come, even the wind of the Lord shall come up from the wilderness, and dry up his vein, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

C H A P. XIV.

1 *The destruction of Samaria. He exhorteth Israel to turn to God, who requireth praise and thanks.*

SAMARIA shall be desolate, for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take unto you words, and turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

4 Asshur shall not save us, neither will we ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

5 I will heal their rebellion: I will love them freely, for mine anger is turned away from him.

6 I will be as the dew unto Israel: he shall grow the lily, and fasten his roots as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

8 They that dwell under his shadow, shall return: they shall revive as the corn, and flourish as the vine: the scent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What have I to do any more with idols? I have heard him, and looked upon him: I am like a green fir-tree: upon me is thy fruit found.

10 Who is wise, and he shall understand these things? and prudent, and he shall know them? for the ways of the Lord are righteous, and the just shall walk in them: but the wicked shall fall therein.

deliver his, but even in death will he give them life.

¹ Because they will not turn to me, I will not change my purpose.

² He exhorteth them repentance, to avoid all these plagues, willing them declare by words their obedience and repentance.

³ He sheweth them how they ought to confess their sins.

⁴ Declaring that this is the true sacrifice that the faithful can offer, even thanks and praise, Heb. 13. 15.

⁵ We will leave off all vain confidence and pride.

⁶ He declareth how ready God is receive them that do repent.

⁷ Whosoever join themselves to this people, shall be blessed.

⁸ God sheweth how prompt he is hear his, when they repent, and to offer himself as a protection and safeguard unto them, most sufficient fruit and profit.

⁹ Signifying, that the true wisdom and knowledge consisteth in this, rest upon God.

J O E L.

THE ARGUMENT.

The prophet Joel first rebuketh them of Judah, that being now punished with a great plague of famine, remaineth still obstinate. Secondly, he threateneth greater plagues, because they grew daily to more hardness of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promiseth that God will be merciful, and not forget his covenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheep, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

A prophecy against the Jews. 2 He exhorteth the people to prayer and fasting, for the misery that was at hand.

Ref. Chr. 200. **T**HE word of the Lord that came to Joel, the son of Pethuel.

2 Hear ye this, O^a elders, and hearken ye, all inhabitants of the land, whether^b such a thing hath been in your days, or yet in the days of your fathers.

3 Tell your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer-worm, hath the grass-hopper eaten, and the residue of the grass-hopper hath the canker-worm eaten, and the residue of the canker-worm hath the caterpillar eaten.

5 Awake ye^c drunkards, and weep and howl, all ye drinkers of wine, because of the new wine: for it shall be pulled from your mouth.

6 Yea, ^d a nation cometh upon my land, mighty, and without number, whose teeth are like the teeth of a lion, and he hath the jaws of a great lion.

7 He maketh my vine waste, and peelet^e off the bark of my fig-tree: he maketh it bare, and casteth it down: the branches thereof are made white.

8 Mourn like a virgin girded with sackcloth for the^f husband of her youth.

9 The meat-offering, and the drink-offering, is cut off from the house of the Lord: the priests, the Lord's ministers mourn.

10 The field is wasted: the land mourneth: for the corn is destroyed: the^g new wine is dried up, and the oil is decayed.

11 Be ye ashamed, O husbandmen: howl, O ye vine-dressers, for the wheat, and for the barley, because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree is decayed: the pomegranate-tree, and the palm-tree, and the apple-tree, ~~and~~ all the ~~trees~~ of the field are withered: surely also the joy is withered away from the sons of men.

^a Signifying, the princes, the priests and the governors.

^b He calleth the Jews to the consideration of God's judgments, who had ~~been~~ plagued the fruits of the ground for the space of four years, which was for their sins, and to call them to repentance.

^c Meaning, that the occasion of their excess and drunkenness was taken away.

^d This was another plague wherewith God had punished them, when he stirred up the Assyrians against them.

^e Mourn grievously, as a woman which had lost her husband, to whom she hath been married in her youth.

^f The tokens of God's wrath did appear in his temple,

13 ^h Gird yourselves and lament, ye priests: howl, ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meat-offering, and the drink-offering is taken away from the house of your God. Ref. Chr. 800.

14 Sanctify youⁱ fast: call^j a solemn assembly: gather the elders, and all the inhabitants of the land, into the house of the Lord your God, and cry unto the Lord,

15 Alas: for the day, for the^k day of the Lord is ~~at~~ hand, and it cometh ~~in~~ a destruction from the Almighty.

16 Is not the meat cut off from our eyes? and joy and gladness from the house of our God?

17 The seed is rotten under their clods: the garners ~~are~~ destroyed: the barns are broken down, for the corn is withered.

18 How did the beasts mourn! the herds of cattle pine away, because they have no pasture, and the flocks of sheep are destroyed.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt up all the trees of the field.

20 The beasts of the field cry all unto thee: for the rivers of water are dried up, and the^l fire hath devoured the pastures of the wilderness.

CHAP. II.

He prophesieth of the coming and cruelty of their enemies. 13 An exhortation to move them to convert. 18 The love of God toward his people.

BLOW^m the trumpet in Zion, and shout in mine holy mountain: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is ~~at~~ hand.

2 Aⁿ day of darkness, and of blackness, a day of clouds and obscurity, as the morning spread upon the mountains, so is there aⁿ great people, and a mighty: there ~~will~~ none like it from the beginning, neither shall be any more after it, unto the years of many generations.

3 A fire devoureth before him, and behind him a flame burneth up: the land is as the garden

infomuch as God's service ~~was~~ left off.

ⁱ All comfort and substance for nourishment is taken away.

^j He sheweth that the only means to avoid God's wrath, and to have all things restored, is unfeigned repentance.

^k We see by these great plagues, that utter destruction is ~~at~~ hand.

^l That is, drought.

^m He sheweth the great judgments of God which are ~~at~~ hand, except they repent.

ⁿ Of affliction and trouble.

^o Meaning, the Assyrians.

Bef. Chr. den of Eden before him, and behind him a de- they say among the people, Where is their God? Bef. Chr. 800. solate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they run:

5 Like the noise of chariots in the tops of the mountains shall they leap, like the noise of flame of fire that devoureth the stubble, and mighty people prepared to the battle.

6 Before his face shall the people tremble: all faces shall gather blackness.

7 They shall run like strong men, and go up to the wall like men of war, and every man shall go forward in his ways, and they shall not stay in their paths.

8 Neither shall one thrust another, but every one shall walk in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city: they shall run upon the wall: they shall climb up upon the houses, and enter in at the windows like the thief.

10 The earth shall tremble before him, the heavens shall shake, the sun and the moon shall be dark, and the stars shall withdraw their shining,

11 And the Lord shall utter his voice before his host: for his host is very great: for he is strong that doth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turn you unto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And rent your heart, and not your cloaths: and turn unto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth, if he will return and repent, and leave blessing behind him, even meat-offering, and a drink-offering unto the Lord your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

16 Gather the people: sanctify the congregation, gather the elders: assemble the children, and those that suck the breast: let the bridegroom go forth of his chamber, and the bride out of her bride chamber.

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage into reproach, that the heathen should rule over them. * Wherefore should

18 Then will the Lord be jealous over his land, and spare his people.

19 Yea, the Lord will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and you shall be satisfied therewith: and I will no more make you reproach among the heathen,

But I will remove far off from you the northern army, and I will drive him into land barren and desolate, with his face toward the east sea, and his end to the utmost sea, and his stink shall come up, and his corruption shall ascend, because he hath exalted himself to do this.

21 Fear not, O land, but be glad, and rejoice: for the Lord will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are green: for the tree beareth her fruit: the fig-tree and the vine do give their force.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the rain of righteousness, * and he will cause to come down for you the rain, even the first rain, and the latter rain in the first month. Rev. 26. 4. Deut. 11.

24 And the barns shall be full of wheat, and the presses shall abound with wine and oil.

25 And I will render you the years that the grasshopper hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great host which I sent among you.

26 So you shall eat and be satisfied, and praise the name of the Lord your God, that hath dealt marvellously with you: and my people shall never be ashamed.

27 Ye shall also know that I am in the midst of Israel: and that I am the Lord your God, and none other, and my people shall never be ashamed.

28 And afterward will I pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

29 And also upon the servants and upon the maidens in those days will I pour my Spirit.

30 And I will shew wonders in the heavens, and in the earth: blood and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call on the name of the Lord, shall be saved: for in mount Zion, and

in the sea called Mediterranean, yet he would scatter them.

* That is, such as should come by just measure, and was wont be sent when God was reconciled with them.

† That is, in greater abundance and generally than in time past: and this was fulfilled under Christ, as God's graces, and his Spirit, under the gospel, were abundantly given to the church, Isa. 44. 3. Acts 2. 17. John 7. 38, 39.

‡ As they had visions and dreams in old time, so shall they now have clearer revelations.

§ He warneth the faithful what terrible things should come, in the intent that they should look for continual quietness in this world, and yet in all these troubles he would preserve them.

¶ The order of things shall seem to be changed for the horrible afflictions that shall be in the world, Isa. 13. 10. Ezek. 32. 7. chap. 3. 15. Matt. 24. 29.

‡ God's judgments for the destruction of the infidel, and to move the godly to call upon the name of God, who will give them salvation.

* Jer. 30. 7
Amos 5. 18.
Zeph. 1 K.

* Pl. 79. 10.

* The enemy destroyeth plentiful country wheresoever he cometh.

† They shall be pale and black for fear, Nahum 2. 10.

‡ For none shall be able resist them.

§ Read ver. 2. 31. Isa. 13. 10. Ezek. 32. 7. ch. 3. 15. Matt. 24. 29.

¶ The Lord shall stir up the Assyrians to his judgments.

‡ Mortify your affections, and serve God with pureness of heart, and not with ceremonies.

§ He speaketh this to stir up their slothfulness, and not that he doubted of God's mercies, if they did repent. How God repenteth, read Jer. 18. 8.

¶ That as all have sinned, so all may shew forth signs of their repentance, that men seeing the children, which are not free from God's wrath, might be the more lively touched with the consideration of their own sins.

‡ If they repent, he sheweth that God will preserve and defend them with most ardent affection.

§ That is, the Assyrians your enemies.

¶ Called the Salt sea, or Persian sea: meaning, that though his army was so great, that it filled all from this

Beh. Chr. and in Jerusalem shall be deliverance, as the
800. Lord hath said, and in the remnant whom the
Lord shall call.

C H A P. III.

Of the judgments of God against the enemies of his people.

FOR behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and I will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for mine heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given the child for the harlot, and sold the girl for wine, that they might drink.

4 Yea, and what have you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I render your recompence upon your head:

5 For ye have taken my silver, and have carried into your temples my goodly and pleasant things.

6 The children also of Judah and the children of Jerusalem have you sold unto the Grecians, that ye might send them far from their border.

7 Behold, I will raise them out of the place where ye have sold them, and will render your reward upon your own head.

8 And I will sell your sons and your daughters into the hand of the children of Judah: and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare war, wake up the mighty men: let all the men of war draw near and come up.

10 Break your plowshares into swords, and

your scythes into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: there shall the Lord cast down thy mighty men.

12 Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about.

13 Put in your scythes, for the harvest is ripe: come, get you down, for the wine-press is full: yea, the wine-presses run over, for their wickedness is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is near in the valley of threshing.

15 The sun and moon shall be darkened, and the stars shall withdraw their light.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God, dwelling in Zion, mine holy mountain: then shall Jerusalem be holy, and there shall no strangers go through her any more.

18 And in that day shall the mountains drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall run with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed, and the Lord will dwell in Zion.

■ Meaning hereby the Gentiles, Rom. 10. 13.

■ When I shall deliver my church, which standeth of the Jews and of the Gentiles.

1 It appeareth that he alludeth to that great victory of Jehoshaphat, when as God without man's help destroyed the enemies, 2 Chron. 20. 26. also he hath respect to this word Jehoshaphat, which signifieth pleading judgment, because God would judge the church of his church, as he did there:

2 That which the enemy got for the sale of my people, he bestowed upon harlots and drink.

3 He taketh the cause of his church in hand against the enemy, as though the injury done himself.

4 Have I done you wrong, that ye will render me the like?

5 For afterward God sold them by Nebuchadnezzar and Alexander the Great, for the love he bare to his people, and thereby they were comforted though the price had been theirs.

6 When I shall execute my judgments against mine enemies, I will cause every one to be ready, and prepare their weapons to destroy one another, for my church sake.

7 Thus he shall encourage the enemies when their wickedness is full ripe to destroy one another, which he calleth the valley of God's judgments.

8 God assureth his against all troubles, that when he destroyeth his enemies, his children shall be delivered.

9 The strangers shall no more destroy his church: which if they do, it is the people, which by their sins make the breach for the enemy.

10 He promiseth to his church abundance of graces, read Ezek. 47. 1. which should water and comfort the most barren places, Amos 9. 13.

11 The malicious enemies shall have no part of this grace.

12 He had suffered his church hitherto to lie in their filthiness, but now he promiseth to cleanse them, and to make them pure unto him.

A M O S.

THE ARGUMENT.

Among many other prophets that God raised up to admonish the Israelites of his plagues for their wickedness and idolatry, he stirred up Amos, who was an herdsman or shepherd of a poor town, and gave him both knowledge and constancy to reprove all estates and degrees, and to denounce God's horrible judgments against them, except they did in time repent: showing them, that if God spared not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their sins will punish them, that they could look for nothing, but a horrible destruction, except they turned to the Lord by unfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should have perfect deliverance and salvation.

C H A P. I.

1 The time of the prophecy of Amos. 3 The word of the Lord against Damascus, 6 the Philistines, Tyris, Idumea and Ammon.

THE words of Amos, who was among the herdmen at Tekoa, which he saw upon Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The Lord shall roar from Zion, and utter his voice from Jerusalem, and the dwelling-places of the shepherds shall perish, and the top of Carmel shall wither.

3 ¶ Thus saith the Lord, For three transgressions of Damascus, and for four, I will not turn to it, because they have threshed Gilead with threshing-instruments of iron :

4 Therefore will I send a fire into the house of Hazael, and it shall devour the palaces of Benhadad.

5 I will break also the bars of Damascus, and cut off the inhabitant of Biceath-aven : and him that holdeth the sceptre out of Beth-eden, and the people of Aram shall go into captivity unto Kir, saith the Lord,

6 Thus saith the Lord, For three transgressions of Azzah, and for four, I will not turn to it, because they carried away prisoners, the whole captivity to shut them up in Edom :

7 Therefore will I send a fire upon the walls of Azzah, and it shall devour the palaces thereof :

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and turn mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for four, I will not turn to it, because they shut the whole captivity in Edom, and have not remembered the brotherly covenant :

10 Therefore will I send a fire upon the walls of Tyrus, and it shall devour the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn to it, because he did pursue his brother with the

sword, and did cast off all pity, and his anger spoiled him evermore, and his wrath watched him ¹ alway :

12 Therefore will I send a fire upon Teman, and it shall devour the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for four, I will not turn to it, because they have ript up the women with child of Gilead, that they might enlarge their border :

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, and with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the Lord.

C H A P. II.

Against Moab, Judah and Israel.

THUS saith the Lord, For three transgressions of Moab, and for four, I will not turn to it, because it burnt the bones of the king of Edom into lime :

2 Therefore will I send a fire upon Moab, and it shall devour the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of trumpet.

3 And I will cut off the judge out of the midst thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn to it, because they have cast away the law of the Lord, and have not kept his commandments, and their lyes caused them to err, after the which their fathers have walked.

5 Therefore will I send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn to it, because they sold the righteous for silver, and the poor for shoes.

7 They gape over the head of the poor, in the dust of the earth, and pervert the ways of the meek : and a man and his father will go in to a maid to dishonour mine holy name.

¶ And they lie down upon cloaths laid to pledge by every altar : and they drink the wine of the condemned in the house of their God.

9 H

9 Yet

^a Which was a town six miles from Jerusalem in Judea, but he prophesied in Israel.

^b In his days the kingdom of Israel did most flourish.

^c Which, as Josephus writeth, was when Uzziah would have usurped the priest's office, and therefore was smitten with the leprosy.

^d Whatsoever is fruitful and pleasant in Israel shall shortly perish.

^e He sheweth, first, that all the people round about should be destroyed for their manifold sins : which meant by three and four, which make seven, because the Israelites should the more deeply consider God's judgments toward them.

^f If the Syrians shall not be spared for committing this cruelty against one city, it is not possible that Israel should escape punishment, which hath committed so many and grievous sins against God and man.

^g The antiquity of their buildings shall not avoid my judgments, read Jer. 49. 27.

^h Tiglath Pileser led the Syrians captive, and brought them to Cyrene, which he calleth here Kir.

ⁱ They joined themselves with the Edomites their enemies, which carried them away captives.

^k For Esau, (of whom came the Edomites) and Jacob were brethren : therefore they ought to have admonished them of their brotherly friendship, and not to have provoked

them to hatred.

¹ He was a continual enemy unto him.

^m He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

ⁿ For the Moabites were so cruel against the king of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, seeing they would revenge themselves of the dead.

^o Seeing the Gentiles that had not so far knowledge, were thus punished, Judah which was so fully instructed of the Lord's will, might not think to escape.

^p If he spare not Judah, unto whom his promises were made, much more he will not spare this degenerate kingdom.

^q They esteemed most vile bribes more than men's lives.

^r When they have spoiled him and thrown him to the ground, they gape for his life.

^s Thinking by these ceremonies, that is, by sacrificing and being near mine altar, they may excuse all their other wickedness.

^t They spoil others, and offer there up unto God, thinking that he will dispense with them when he is made partaker of their iniquity.

787. **8** Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from above, and his root from beneath.

9 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

10 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel, saith the Lord?

11 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not.

12 Behold, I am pressed under you as a cart is pressed that is full of sheaves.

13 Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty save his life.

14 Nor he that handleth the bow shall stand, and he that is swift of foot shall not escape, neither shall he that rideth the horse save his life.

15 And he that is of a mighty courage among the strong men shall flee away naked in that day, saith the Lord.

CHAPTER III.

*He reproveth the house of Israel of ingratitude, 11
For the which God will punish them.*

HEAR this word that the Lord pronounceth against you, O children of Israel, even against the whole family which I brought up from the land of Egypt, saying,

1 You only have I known of all the families of the earth: therefore I will visit you for all your iniquities.

2 Can two walk together except they be agreed?

3 Will a lion roar in the forest, when he hath no prey? or will a lion's whelp cry out of his den, if he have taken nothing?

4 Can a bird fall in a snare upon the earth, where no fowler is? or will he take up the snare from the earth, and have taken nothing at all?

5 Or shall a trumpet be blown in the city, and the people be not afraid? or shall there be evil in a city, and the Lord hath not done it?

6 Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

^a The destruction of their enemies and his mercy toward them, should have caused their hearts to melt for love toward him.

^b Ye contemned my benefits, and abused my graces, and craftily went about to stop the mouths of my prophets.

^c You have wearied me with your sins, Isa. 1. 14.

^d None shall be delivered by any means.

^e I have only chosen you to be mine among all other people: and yet you have forsaken me.

^f Hereby the prophet signifieth that he speaketh not of himself, but as God guideth and moveth him, which is called the agreement between God and his prophets.

^g Will God threaten by his prophets, except there be some great occasion?

^h Can any thing be done without God's providence?

ⁱ Shall his threatenings be in vain?

^k Shall the prophets threaten God's judgments, and the people not be afraid?

^l Doth any adversity come without God's appointment? Isa. 45. 7.

^m God dealeth with the Israelites as he doth with other people: for he ever warneth them before of his plagues by his prophets.

ⁿ Because the people ever murmured against the prophets, he sheweth, that God's Spirit moved them so

8 The lion hath roared: who will not be afraid? the Lord God hath spoken: who can but prophesy? Bef. Chr. 787.

9 Proclaim in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria: so behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the Lord: they store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary shall come even round about the country, and shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus, as in a couch.

13 Hear, and testify in the house of Jacob, saith the Lord God, the God of hosts.

14 Surely in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the horns of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter-house with the summer-house, and the houses of ivory shall perish, and the great houses shall be consumed, saith the Lord.

CHAPTER IV.

Against the governors of Samaria.

HEAR this word, ye kine of Bashan that are in the mountain of Samaria, which oppress the poor, and destroy the needy, and they say to their master, Bring, and let us drink.

1 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with thorns, and your posterity with fish-hooks.

2 And ye shall go out at the breaches, every cow forward: and ye shall cast yourselves out of the palace, saith the Lord.

3 Come to Beth-el, and transgress: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, and your tithes after three years,

4 And offer thanksgiving of leaven, publish and proclaim the free offering: for this liketh

they did.

¹ He calleth the strangers, as the Philistines and Egyptians, to be witnesses of God's judgments against the Israelites for their cruelty and oppression.

² The fruit of their cruelty and theft appeareth by their great riches which they have in their houses.

³ When the lion hath satiate his hunger, the shepherd findeth a leg, or a tip of an ear, to shew that the sheep have been worried.

⁴ Where they thought to have had a sure hold, and have been in safety.

⁵ Thus he calleth the princes and governors, which being overwhelmed with the great abundance of God's benefits forgot God, and therefore he calleth them by the name of beasts, and not of men.

⁶ They encourage such as have authority over the people, to plunder them, so that they may have profit by it.

⁷ He alludeth to fishers which catch fish by hooks and thorns.

⁸ He speaketh this in contempt of them which resorted to these places, thinking that their great devotion and good intention had been sufficient to have bound God unto them.

⁹ Read Deut. 14. 28.

¹⁰ As Levit. 7. 13.

787. ^{Bef. Chr.} liketh you, O ye children of Israel, saith the Lord God.

6 And therefore have I given you ^w cleanness of teeth in all your cities, and scarceness of bread in all your palaces: yet have ye not returned unto me, saith the Lord.

7 And also I have with-holden the rain from you, when there ^{were} yet three ^m months to the harvest, and I caused it to rain upon one city, and have not caused it to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two ^{or} three cities wandered unto one city to drink water, but they were ^y not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mill-dew: your great gardens and your vineyards, and your fig-trees, and your olive-trees did the palmer-worm devour: yet have ye not returned unto me, saith the Lord.

10 Pestilence have I sent among you, after the manner of ^e Egypt: your young men have I slain with the sword, and have taken away your horses: and I have made the stink of your tents to come up even unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrown you as God overthrew Sodom and Gomorrah: and ye were as a ^r fire-brand pluckt out of the burning: yet have ye not returned unto me, saith the Lord.

12 Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to ^b meet thy God, O Israel.

13 For lo, he that formeth the mountains and createth the wind, and declareth unto man what is his thought: which maketh the morning darkness, and walketh upon the high places of the earth, the Lord God of hosts *is* his name.

C H A P. V.

A lamentation for the captivity of Israel.

HEAR ye this word, which I lift upon you, ^{even} a lamentation of the house of Israel.

2 The ^e virgin Israel *is* fallen, and shall no more rise: she is left upon her land, and there *is* none to raise her up.

3 For thus saith the Lord God, The city which went out by a thousand, shall leave an ^d hundred: and that which went forth by an hundred, shall leave ten to the house of Israel.

4 For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

5 But seek not to Beth-el, nor enter into ^a Gilgal, and go not to Beer-sheba: for Gilgal

shall go into captivity, and Beth-el shall come to nought. ^{Bef. Chr.} 787.

6 Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there *be* none to quench it in Beth-el.

7 They turn ^f judgment to wormwood, and leave off righteousness in the earth.

8 He ^m maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the sea, and poureth them out upon the open earth: the Lord *is* his name.

9 He strengtheneth the destroyer against the mighty: and the destroyer shall come against the fortress.

10 They have hated him ^a that rebuked in the gate: and they abhorred him that speaketh uprightly.

11 Forasmuch then as your treading is upon the poor, and ⁱ ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take rewards, and they oppress the poor in the gate:

13 Therefore ^a the prudent shall keep silence in that time, for it is an evil time.

14 Seek good, and not evil, that ye may live: and the Lord God of hosts will be with you, as you have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be merciful unto the remnant of Joseph.

16 Therefore the Lord God of hosts, the Lord saith thus, Mourning shall be in all streets: and they shall say in all the high ways, Alas; alas! and they shall call the ⁱ husbandman to lamentation, and such as can mourn, to mourning.

17 And in all the vines shall be lamentation: for I will pass through thee, saith the Lord.

18 Wo unto you that ^m desire the day of the Lord: what have you to do with it? the day of the Lord *is* darkness and not light.

19 As if ^a man did flee from ^a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkness, and not light? even darkness and no light in it?

21 I hate *and* abhor your feast days, and I will not smell in your solemn assemblies.

22 Though

^a You only delight in those outward ceremonies, and have none other respect.

^w That is, lack of bread and meat.

^m I stayed the rain till the fruits of the earth were destroyed with drought, and yet you would not consider it, to return to me by repentance.

^y They could not find water enough where they had heard say it had rained.

^a As I plagued the Egyptians, Exod. 9. 10.

^r You were almost all consumed, and ^a few of you wonderfully preserved, 2 Kings 14. 26.

^b To turn to him by repentance.

^c He so calleth them, because they so boasted of themselves, or because they were given to wantonness and daintiness.

ⁱ Meaning, that the tenth part should scarcely be saved.

^e In these places they worshipped new idols, which aforetime served for the true honour of God, therefore he saith

that these shall not save them.

^f Instead of judgment and equity, they execute cruelty and oppression.

^m He describeth the power of God, Job 9. 9.

^b They hate the prophets, which reprove them in the open assemblies.

ⁱ Ye take both his money and also his food, wherewith he should live.

^a God will so plague them, that they shall not suffer the godly once to open their mouths ^m admonish them of their faults.

^r So that all degrees shall have matter of lamentation for the great plagues

^m Thus he speaketh, because the wicked and hypocrites said they were content to abide God's judgments, whereas the godly tremble and fear, Jer. 30. 7. Joel 2. 24 11. Zeph. 1. 15.

Bef. Chr. 787.

22 Though ye offer me burnt-offerings and meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not hear the melody of thy viols)

24 And let judgment run down as waters; and righteousness as a mighty river.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But you have borne Siccuth your king, and Chiun your images, and the star of your gods, which ye made to yourselves:

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

C H A P. VI.

Against the princes of Israel living in pleasures.

WO to them that are in ease in Zion, and trust in the mountain of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Go you unto Calneh, and see: and from thence go you to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or the border of their land greater than your border?

3 Ye that put far away the evil day, and approach to the seat of iniquity?

4 They lie upon beds of ivory, and stretch themselves upon their beds, and eat the lambs of the flock, and the calves out of the stall.

5 They sing to the sound of the viol: they invent to themselves instruments of music, like David.

6 They drink wine in bowls, and anoint themselves with the chief ointments, but no man is sorry for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the sorrow of them that stretched themselves is at hand.

8 The Lord God hath sworn by himself, saith the Lord God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

^a Because ye have corrupted my true service, and remain obstinate in your vices, Isa. 1. 11. Jer. 6. 10.

^b Do your duty to God, and to your neighbour, and so ye shall feel his grace plentifully, if you shew your abundant affections according to God's word.

^c That idol which you esteemed your king, and carried about as you did Chiun, in the which images you thought that there was a certain divinity.

^d The prophet threateneith the wealthy, which regarded not God's plagues nor menaces by his prophets.

^e These two cities were famous by their first inhabitants, the Canaanites: and seeing beforetime they did nothing avail them that were there born, why should you look that they should save you which were brought in to dwell in other men's possessions?

^f If God have destroyed these excellent cities in three divers kingdoms, as in Babylon, Syria, and of the Philistines, and hath brought their wide borders into a greater straitness than yours yet are, think you to be better to escape?

^g Ye that continue still in your wickedness, and think that God's plagues are not in hand, but give yourselves to all idleness, wantonness and riot.

^h As he caused divers kinds of instruments to be made to serve God's glory, so these did contend to invent many to serve their wanton affections and lusts.

ⁱ They pitied not their brethren, whereof now many were slain and carried away captive.

Bef. Chr. 787.

9 And if there remain ten men in one house, they shall die.

10 And his uncle shall take him up and burn him to carry out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, Hold thy tongue: for we may not remember the name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? or will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into wormwood.

13 Ye rejoice in a thing of nought: ye say, Have not we gotten us horns by our own strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you, from the entering in of Hamath unto the river of the wilderness.

C H A P. VII.

God sheweth certain visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziab. 12 His crafty counsel.

THUS hath the Lord God shewed unto me, and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth: and lo, it was in the latter growth: after the king's mowing.

2 And when they had made an end of eating the grass of the land, then I said, O Lord God, spare, I beseech thee: who shall raise up Jacob? for he is small.

3 So the Lord repented for this. It shall not be, saith the Lord.

4 Thus also hath the Lord God shewed unto me, and behold, the Lord God called to judgment by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise up Jacob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 Thus

^a Some read, the joy of them that stretch themselves shall depart.

^b Read Jer. 51. 14.

^c That is, the riches and pomp.

^d The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burn them at home, to carry out the burnt ashes with more ease.

^e That is, some neighbour that dwelleth round about.

^f They shall be so astonished at this destruction, that they shall boast no more of the name of God, and that they shall be dumb when they hear God's name, and abhor it, as they that are desperate or reprobate.

^g He compareth them to barren rocks, whereupon it is in vain to bestow labour: shewing that God's benefits can have no place among them.

^h Read chap. 5. 7.

ⁱ That is, power and glory.

^j From one corner of the country to another.

^k To devour the land: and he alludeth to the invading of the enemy.

^l After the public commandment for mowing was given: or as some read, when the king's sheep were shorn.

^m That is, stayed this plague at my prayer.

ⁿ Meaning, that God's indignation was inflamed against the stubbornness of this people.

Bef. Chr. 787.

7 ¶ Thus again he shewed me, and behold, the Lord stood upon a wall made by line, ¹ with a line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the midst of my people Israel, and will pass by them no more.

9 And the high places of Isaac shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words:

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall be led away captive out of their own land.

12 Also ⁿ Amaziah said unto Amos, O thou the Seer, go, flee thou away into the land of Judah, and there eat *thy* bread, and prophesy there.

13 But prophesy no more at Beth-el: for it is the king's chapel, and it is the king's court.

14 Then answered Amos, and said to Amaziah, I was no ^o prophet, neither was I [■] prophet's son, but I was an herdman, and a gatherer of wild figs.

15 And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the Lord, Thou sayest, Prophesy not against Israel, and speak nothing against the house of Isaac.

17 Therefore thus saith the Lord, [■] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord swear-eth. 11 The famine of the word of God.

THUS hath the Lord God shewed unto me, and behold, [■] basket of summer fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer ^o fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will pass by them [■] more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God: many

¹ Signifying, that this should be the last measuring of the people, and that he would defer his judgments [■] longer.

ⁿ That is, when Amos had prophesied that the king should be destroyed: for this wicked priest, [■] for hated he bare to the prophet than for love toward the king, thought this accusation sufficient to condemn him, whereas none other could take place.

^o When this instrument of Satan [■] not able [■] compass his purpose by the king, he assayed by another practice: that was, to fear the prophet, that he might depart, and not reprove their idolatry there openly, and so hinder his profit.

[■] Thus he sheweth by his extraordinary vocation that God had given him [■] charge which he must needs execute.

[■] Thus God useth to approve the authority of his prophets by his plagues and judgments against them, which were malicious enemies, Jer. 28. 12. and 29. 21, 25. as this day he doth against them that persecute the ministers of his gospel.

[■] Which signified the ripeness of their sins, and the readiness of God's judgments.

[■] There shall be none left to mourn for them.

[■] By slaying the sale of food and necessary things which

dead bodies shall be in every place: they shall cast them forth with [■] silence. Bef. Chr. 787.

4 Hear this, O ye that ^o swallow up the poor, that ye may make the needy of the land [■] fail,

5 Saying, When will the [■] new month be gone, that we may sell corn? and the sabbath, that we may set forth wheat, and make [■] the ephah small, and the shekel great, and falsify the weights by deceit?

6 That we may buy the poor for silver, and the needy for shoes: yea, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly [■] a flood, and it shall be cast out and [■] drowned [■] by the flood of Egypt.

9 And in that day, saith the Lord God, I will even cause the [■] sun to go down at noon: and I will darken the earth in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an only son, and the end thereof as [■] bitter day.

11 Behold, the days come, saith the Lord God, that I will send [■] famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North even unto the East shall they run to and fro to seek the [■] word of the Lord, and shall not find it.

13 In that day shall the fair virgins and the young men perish for thirst.

14 They that swear by the sin [■] of Samaria, and that say, Thy God, O Dan, liveth. and the [■] manner of Beer-sheba liveth, even they shall fall, and never rise up again.

CHAP. IX.

1 Threatenings against the temple, 2 and against Israel. 11 The restoring of the church.

ISaw the Lord standing upon the ^b altar, and he said, Smite the lintel of the door, that the posts may shake: and cut them in pieces, *even* the ^c heads of them all, and I will slay the last

9 I of

you have gotten into your own hands, and so cause the [■] to spend quickly that little that they have, and at length for necessity [■] become your slaves.

[■] When the dearth was [■] come, they were so greedy of gain, that they thought the holy day to be [■] hindrance unto them.

[■] That is, the measure small, and the price great.

[■] That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it overfloweth.

[■] In the midst of their prosperity I will send great affliction.

[■] Whereby he sheweth that they shall not only perish in body, but also in soul, for lack of God's word, which is the food thereof.

[■] For the idolaters did use [■] swear by their idols, which here he calleth their sin, as the Papists yet do by theirs.

[■] That is, the common manner of worshipping and the service [■] religion there used.

^b Which was at Jerusalem: for he appeared not in the idolatrous places of Israel.

^c Both the chief of them, and also the [■] people.

77. **Beh. Chr.** of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be delivered.

2 Though they dig into the hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heaven, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and poureth them out upon the open earth: the Lord is his name.

7 Are ye not as the Ethiopians^f unto me, O children of Israel, saith the Lord? have not I brought up Israel out of the land of Egypt? and the Philistines from^e Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it clean out of the earth. Nevertheless, I will not

^a He sheweth that God will declare himself an enemy unto them in all places, and that his elements and creatures shall be enemies to destroy them.

^b He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is possible for man to escape his judgments when he punisheth.

^c Am I more bound to you than to the Ethiopians or Blackmoors? yet have I bestowed upon you greater benefits.

^d Read Jer. 47. 4.

^e Though he destroy the rebellious multitude, yet he will ever reserve the remnant of his church to call upon his name.

utterly^b destroy the house of Jacob, saith the Lord.

9 For lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve: yet shall not the least stone fall upon the earth.

10 But all the sinners of my people shall die by the sword, which say, The evil shall not come, nor hasten for us.

11 In that day will I raise up the tabernacle of David, that is fallen down, and close up the breaches thereof, and I will raise up his ruins, and I will build it, as in the days of old:

12 That they may possess the remnant of Judah, and of all the heathen, because my name is called upon them, saith the Lord that doth this.

13 Behold, the days come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruits of them.

15 And I will plant them upon their land, and they shall no more be pulled up again out of their land, which I have given them, saith the Lord thy God.

¹ Meaning, that none of his should perish in his wrath.

² I will send the Messiah promised, and restore by him the spiritual Israel, Acts 15. 16.

³ Meaning that the very enemies, were the Edomites and others, should be joined with the Jews in one society and body, whereof Christ should be the head.

⁴ Signifying that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, and every one in course, Levit. 26. 5.

⁵ Read Joel 3. 18.

⁶ The accomplishment hereof is under Christ, when they are planted in his church, out of the which they can never be pulled, after they are once grafted therein.

O B A D I A H.

THE ARGUMENT.

The Idumeans which came of Esau, were mortal enemies always to the Israelites, which came of Jacob, and therefore did not only vex them continually with sundry kinds of cruelty, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israel, which was in great affliction and misery, God raised up his prophet to comfort the Israelites, forasmuch as God had now determined to destroy their adversaries, which did so sore vex them, and to send them such as should deliver them, and set up the kingdom of Messiah, which he had promised.

Beh. Chr. **T**HE vision of Obadiah. Thus saith the Lord God against Edom, We have heard a rumour from the Lord, and an ambassador is sent among the heathen: arise, and let us rise up against her to battle.

2 Behold, I have made thee small among the heathen: thou art utterly despised.

3 The pride of thine heart hath deceived thee: thou that dwellest in the cliffs of the rocks,

^a God hath certainly revealed to his prophets that he will raise up the heathen to destroy the Edomites, whereof the rumour is now published, Jer. 49. 14.

^b Thus the heathen encourage themselves to rise against Edom.

^c Which despiseth all others in respect of thyself, and yet

whose habitation is high, that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and make thy nest among the stars, thence will I bring thee down, saith the Lord.

5 Came thieves to thee or robbers by night? how wast thou brought to silence? would they not have stolen till they had enough? if the grape-

art but an handful in comparison of others, and art shut up among the hills, separate from the rest of the world.

^d God will so destroy them, that he will leave none, though thieves, when they come, take but till they have enough, and they that gather grapes, ever leave some behind them, Jer.

49. 9.

Est. Chr. 587. grape-gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau sought up, and his treasures searched?

7 All the men of thy confederacy^e have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: *they that eat thy^f bread*, have laid a wound under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wise men out of Edom, and understanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

10 For thy cruelty against thy^g brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 When thou stoodest^h on the other side, in the day that the strangers carried away his substance, and strangers entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have beholden the day of thy brother, in the day that he was madeⁱ a stranger, neither shouldest thou have rejoiced over the children of Judah, in the day of their destruction: thou shouldest not have spoken proudly in the day of affliction.

13 Thou shouldest not have entered into the gate of my people in the day of their destruction, neither shouldest thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day

of their destruction.

14 Neither shouldest thou have stood in the cross ways to cut off them that should escape, neither shouldest thou have shut up the remnant thereof in the day of affliction.

15 For the day^k of the Lord is near, upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall return upon thine head.

16 For as ye have^l drunk upon mine holy mountain, so shall all the heathen drink continually: yea, they shall drink and swallow up, and they shall be^m as though they had not been.

17 But upon Mount Zion shall be deliverance, and it shall be holy, and the house of Jacob shall possess their possessions,

18 And the house of Jacob shall beⁿ fire, and the house of Joseph a flame, and the house of Esau as stubble, and they shall kindle in them and devour them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possess the south side of the^o mount of Esau, and the plain of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.

20 And the captivity of this host of the children of Israel, which were among the^p Canaanites, shall possess unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South,

21 And they^q that shall save, shall come up to mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's.

Bef. Chr.

587.

^e They in whom thou didst trust, for to have help and friendship of them, shall be thine enemies, and destroy thee.

^f That is, thy familiar friends and guests have by secret practices destroyed thee.

^g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his church, whom now he comforteth by punishing their enemies.

^h When Nebuchadnezzar came against Jerusalem, thou joinedst with him, and hadst part of the spoil, and so didst rejoice, when my people, that is, thy brother, were afflicted, whereas thou shouldest have pitied and holpen thy brother.

ⁱ When the Lord deprived them of their former dignity, and gave them to be carried into captivity.

^k When he will summon all the heathen, and send them to destroy thee.

^l That is, rejoiced and triumphed.

^m The Edomites shall utterly be destroyed, and yet in despite of all the enemies, I will reserve my church and restore it.

ⁿ God attributeth this power, to consume his enemies, his church, which power is only proper himself, as Isa. 10. 17. Deut. 4. 24. Heb. 12. 29.

^o He describeth, how the church shall be enlarged and have great possessions, but this chiefly is accomplished under Christ, whenas the faithful are made heirs and lords of all things by him which is their head.

^p By the Canaanites the Jews the Dutchmen: and by Zarephath, France; and by Sepharad, Spain.

^q Meaning, that God will raise up in his church such shall rule and govern for the defence of the same, and destruction of his enemies under Messiah, whom the prophet calleth here the Lord and head of this kingdom.

J O N A H.

T H E A R G U M E N T.

When Jonah had long prophesied in Israel and had little profited, God gave him express charge to go and denounce his judgments against Nineveh the chief city of the Assyrians, because he had appointed, that they which were of the heathen, should convert by the mighty power of his word, and that within three days preaching, that Israel might see how horribly they had provoked God's wrath, which for the space of so many years had not converted to the Lord for so many prophets, and so diligent preaching. He prophesied under Joash and Jeroboam, as 2 Kings 14. 25.

Bef. Chr.
862.

C H A P. I.

3 *Jonah fled when he was sent to preach.* 4 *A tempest ariseth, and he is cast into the sea for his disobedience.*

THE word of the Lord came ^a alio unto Jonah the son of Amittai, saying,

2 Arise, and go to ^b Nineveh, that ^c great city, and cry against it: for their wickedness is come up before me.

3 But Jonah rose up to ^d flee into Tarshish from the presence of the Lord, and went down to ^e Japho: and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, that he might go with them unto Tarshish from the ^f presence of the Lord.

4 But the Lord sent out ^g a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast the wares that were in the ship, into the sea, to lighten it of them: but Jonah was gone down ^h into the sides of the ship, and he lay down, and was fast asleep.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy ⁱ God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast ^j lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, tell us, for whose cause this evil is upon us? what is thine occupation, and whence comest thou? which is thy country, and of what people art thou?

9 And he answered them, I am an Hebrew, and I fear the Lord God of heaven, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them)

11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought and was troublous)

12 And he said unto them, Take me, and

cast me into the sea, so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried unto the Lord, and said, ^k We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done ^l as it pleased thee.

15 So they took up Jonah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men ^m feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow up Jonah: and Jonah was in the ⁿ belly of the fish three days and three nights.

C H A P. II.

1 *Jonah is in the fish's belly.* 2 *His prayer.* 10 *He is delivered.*

THEN Jonah prayed unto the Lord his God, ^o out of the fish's belly,

2 And said, I cried in mine affliction unto the Lord, and he heard me: out of the ^p belly of hell cried I, and thou heardest my voice.

3 For thou hadst cast me into the bottom in the midst of the sea, and the floods compassed me about: all thy surges and all thy waves passed over me.

4 Then I said, I am ^q cast away out of thy sight: yet will I look again toward thine holy temple.

5 The waters compassed me about unto the soul: the depth closed me round about, and the weeds were wrapt about my head.

6 I went down to the bottom of the mountains: the earth with her bars was about me for ever, yet hast thou brought up my ^r life from the pit, O Lord my God.

7 When my soul fainted within me, I remembered the Lord: and my prayer came unto thee into thine holy temple.

8 They that wait upon lying ^s vanities, forsake their own ^t mercy.

9 But

^a After that he had preached ^u long time in Israel: and so Ezekiel, after that for ^v time he had prophesied in Judah, he had visions in Babylon, Ezek. 1. 1.

^b For seeing the great obstination of the Israelites, he sent his prophet to the Gentiles, that they might provoke them to repentance, ^w at least, make them inexcusable: for Nineveh was the chief city of the Assyrians.

^c For ^x authors write, it contained in circuit about eight and forty miles, and had a thousand and five hundred towers, and ^y this time there ^z hundred and twenty thousand children therein, chap. 4. 11.

^d Whereby he declareth his weakness, that would not promptly follow the Lord's calling, but gave place to his own reason, which persuaded him that he should nothing at all profit there, seeing he had done so small good among his own people, chap. 4. 2.

^e Which was the haven and port to take shipping thither, called also Joppa.

^f From that vocation whereunto God had called him, and wherein he would have assisted him.

^g As one that would have cast off this care and solicitude, by seeking rest and quietness.

^h As they had called ^{aa} their idols, which declareth that idolaters have no stay nor certainty, but in their troubles seek they cannot tell to whom.

ⁱ Which declareth, that the matter was in great extremity and doubt, which thing was God's motion in them, for the trial of the cause: and this may not be done but in matters

of great importance.

^k This declarath that the very wicked in their necessities flee unto God for succour, and also that they are touched with a certain fear to shed man's blood, whereas they know no manifest sign of wickedness.

^l They were touched with ^{ab} certain repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully delivered: but this was done for fear and not of a pure heart and affection, neither according to God's word.

^m Thus the Lord would chastise his prophet with a most terrible spectacle of death, and hereby alio confirmed him of his favour and support in this his charge, which was enjoined him.

ⁿ Being now swallowed up of death and seeing no remedy to escape, his faith brake out unto the Lord, knowing that out of the very hell he was able to deliver him.

^o For he ^{ac} now in the fish's belly, as in a grave or place of darkness.

^p This declared what his prayer was, and how he laboured between hope and despair, considering the neglect of his vocation, and God's judgments for the same: but yet in the end faith got the victory.

^q Thou hast delivered ^{ad} from the belly of the fish, and all these dangers, as it were raising me from death to life.

^r They that depend upon any thing save on God alone. ^{ae} They refuse their own felicity, and that goodness which they should else receive of God.

Jonah Chap. 1^{re} Verſe 15.



JONAH thrown into the Sea.

J. Burler f. dp.

862. h. 9 But will sacrifice unto thee with the voice of thanksgiving, and will say that that I have vowed: salvation is of the Lord.

10 And the Lord spake unto the fish, and it cast out Jonah upon the dry land.

C H A P. III.

■ *Jonah is sent again to Nineveh. 5 The repentance of the king of Nineveh.*

AND the word of the Lord came unto ¹Jonah the second time, saying,

²Arise, go unto Nineveh that great city, and preach unto it the preaching which I bid thee.

³So Jonah arose and went to Nineveh according to the word of the Lord: now Nineveh was ⁴great and excellent city of three days journey.

⁴And Jonah began to enter into the city ⁵day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

⁵So the people of Nineveh ⁶believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them.

⁶For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

⁷And he proclaimed and said through Nineveh, (by the counsel of the king and his nobles) saying, Let neither man nor ⁸beast, bullock nor sheep, taste any thing, neither feed, nor drink water.

■ But let man and beast put on sackcloth, and ⁹cry mightily unto God: yea, let every man turn from his evil way, and from the wickedness that is in their hands.

⁹Who can tell if God will turn and repent, and turn away from his fierce wrath, that we perish not?

¹⁰And God saw their ¹¹works, that they turned from their evil ways: and ¹²God repented of the evil that he said that he would do unto them, and he did it not.

¹ This is a great declaration of God's mercy, that he receiveth him again, and sendeth him forth ²his prophet, which had before shewed so great infirmity.

² Read chap. 1. 2.

■ He went forward one day in the city and preached, and so he continued till the city was converted.

* For he declared that he was a prophet sent to them from God, to denounce his judgments against them.

⁷ Not that the dumb beasts had sinned, or could repent, but that by their example man might be astonished, considering that for his sin the anger of God hanged over all creatures.

■ He willed that the ⁸king should earnestly call unto God for mercy.

■ For partly by the threatening of the prophet, and partly by the motion of his conscience, he doubted whether God would shew them mercy.

⁹ That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministry of his prophet.

■ Read Jer. 18. 8.

¹⁰ Because hereby he should be taken ¹¹■ a false prophet,

C H A P. IV.

The great goodness of God toward his creatures.

THEREFORE it displeas'd ¹Jonah exceedingly, and he was angry.

²And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flee unto ³Tarshish: for I knew that thou art ⁴gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

³Therefore now, O Lord, take, I beseech thee, my life ⁴from me: for it is better for me to die than to live.

⁴Then said the Lord, dost thou well to be ⁵angry?

⁵So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow ⁶till he might see what should be done in the city.

⁶And the Lord God prepared a ⁷gourd, and made it to come up over Jonah, that it might be ⁸shadow over his head, and deliver him from his grief. So Jonah was exceedingly glad of the gourd.

⁷But God prepared ⁸worm when the morning rose the next day, and it smote the gourd, that it withered.

⁸And when the sun did arise, God prepared also ⁹fervent east wind, and the sun beat upon the head of Jonah, that he fainted, and wished in his heart to die, and said, It is better for me to die than to live.

⁹And God said unto Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be ¹⁰angry unto the death.

¹⁰Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow, which came up in ¹¹night, and perished in a night:

¹¹And should ¹²not I spare Nineveh that great city, wherein are six-score thousand persons that ¹³cannot discern between their right hand, and their left hand, and *also* much cattle?

and so the name of God, which he preached, should be blasphemed.

² Read chap. 1. 3.

³ Thus he prayed of grief, fearing lest God's name by this forgiveness might be blasphemed, ⁴though he sent his prophets forth to denounce his judgments in vain.

⁵ Wilt thou be judge when I do things for my glory, and when I do not?

⁶ For he doubted as yet, whether God would shew them mercy or not, and therefore after forty days he departed out of the city, looking what issue God would send.

⁷ Which was ⁸further means to cover him from the heat of the sun, as he remained in his booth.

⁹ This declareth the great inconveniences whereinto God's servants do fall, when they give place to their own affections. and do not in all things willingly submit themselves to God.

¹⁰ Thus God mercifully reproveth him, which would pity himself, and this gourd, and yet would restrain God to shew his compassion to so many thousand people.

¹¹ Meaning, that they were children and infants.

73^o. violence, and houses, and take them away: for they oppress a man and his house, *even* man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family have I devised a plague, whereout ye shall not pluck your necks, and ye shall not go so proudly, for this time is evil.

4 In that day shall they take up a parable against you, and lament with a doleful lamentation, and say, ' We be utterly wasted: he hath changed the portion of my people: how hath he taken it away to restore it unto me? he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in ^a the congregation of the Lord.

6 ^a They that prophesied, prophesy ye not. ^b They shall not prophesy to them, neither shall they take shame.

7 O thou that art named of the house of Jacob, is the Spirit of the Lord shortened? ^c are these his works? are not my words good unto him ^d that walketh uprightly?

8 But he that was ^e yesterday my people, is risen up on the other side, *as* against an enemy: they spoil the ^f beautiful garment from them that pass by peaceably, as though they returned from the war.

9 The women of my people have ye cast out from their pleasant houses, and from their children have ye taken away ^g my glory continually.

10 Arise, and depart, for this is not *your* ^h rest: because it is polluted, it shall destroy *you*, *even* with a sore destruction.

11 If a man ⁱ walk in the spirit, and would lye falsely, *saying*, ' I will prophesy unto thee of wine, and of strong drink, he shall even be the prophet of this people.

12 I will surely ^j gather thee wholly, O Jacob: I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, *even* as the flock in the midst of their fold: *the cities* shall be full of bruit of the men.

13 The ^k breaker-up shall come up before them: they shall break out, and pass by the gate, and go out by it, and their king shall go before them, and the Lord *shall be* ^l upon their heads.

^a Thus the Jews lament, and say, that there is ^m hope of restitution, seeing their possessions are divided among the enemies.

^b Ye shall have no more lands to divide, as you had in times past, and as you used to measure them in the jubilee.

^c Thus the people warn the prophets that they speak to them no more. for they cannot abide their threatenings.

^d God saith that they shall not prophesy, nor receive any more of their rebukes or taunts.

^e Are these your works according to his law?

^f Do not the godly find my words comfortable?

^g That is, aforesaid.

^h The poor can have ⁿ commodity by them, but they spoil them as though they were enemies.

ⁱ That is, their substance and living, which is God's blessing, and ^o it were part of his glory.

^j Jerusalem shall not be your safeguard, but the cause of your destruction.

^k That is, shew himself to be a prophet.

^l He sheweth what prophets they delight in, that is, ^p flatterers, which tell them pleasant tales, and speak of their commodities.

^m To destroy thee.

ⁿ The enemy shall break their gates and walls, and lead them into Chaldea.

^o To drive them forward, and to help their enemies.

^p That thing which is just and lawful, both ^q govern my people aright, and also to discharge your own conscience?

C H A P. III.

Bet. Chr. 710.

1 Against the tyranny of princes, and false prophets.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: should not ye know ^r judgment?

2 *But* they hate the good, and love the evil: they pluck off their skins from them, and their flesh from their bones.

3 And they eat also the ^s flesh of my people, and flay off their skin from them, and they break their bones, and chop them in pieces ^t for the pot, and as flesh within the cauldron.

4 Then ^u shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, because they have done wickedly in their works.

5 Thus saith the Lord, Concerning the prophets that deceive my people, and ^v bite them with their teeth, and cry peace, but if a man put not into their mouths, they prepare war against him.

6 Therefore ^w night shall be unto you for a vision, and darkness *shall be* unto you for a divination, and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the soothsayers confounded: yea, they shall all ^x cover their lips, for they have none answer of God.

^y Yet notwithstanding I am full ^z of power by the Spirit of the Lord, and of judgment, and of strength to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel: they abhor judgment, and pervert all equity.

10 They build up Zion with ^{aa} blood, and Jerusalem with iniquity.

11 The heads thereof judge for rewards, and the priests thereof teach for hire, and the prophets thereof prophesy for money: yet will they ^{ab} lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us.

12 Therefore shall Zion for your sake be ^{ac} plowed as a field, and Jerusalem shall be an heap, and

^r The prophet condemneth the wicked governors, not only of covetousness, theft and murder, but compareth them to wolves, lions, and most cruel beasts.

^s That is, when I shall visit their wickedness: for though I hear the godly before they cry, Isa. 1. 65. 24. yet I will not hear those though they cry, Isa. 15. and Ezek. 8. 18. James 2. 12. 1 Pet. 3. 11, 12.

^t They devour all their substance, and then flatter them, promising that all shall go well: but if one restrain from their bellies, then they invent all ways to mischief.

^u As you have loved to walk in darkness, and ^{ad} prophesy lyes, so God shall reward you with gross blindness and ignorance, so that when all others shall see the bright beams of God's graces, ye shall as blind men grope as in the night.

^v When God shall discover them to the world, they shall be afraid to speak: for all shall know that they were but false prophets, and did belye the word of God.

^w The prophet being assured of his vocation by the Spirit of God, letteth himself alone against all the wicked, shewing how God both gave him gifts, ability and knowledge, to discern between good and evil, and also constancy to reprove the sins of the people, and not ^{ae} flatter them.

^x They build them houses by bribery, which he calleth blood and iniquity.

^y They will say, that they ^{af} are the people of God, and abuse his ^{ag} as a pretence ^{ah} cloak their hypocrisy.

^z Read Jer. 26. 18.

Bef. Chr. 710. and the mountain of the house, as the high places of the forest.

C H A P. IV.

■ *Of the kingdom of Christ, and felicity of his church.*

BUT in the last days it shall come to pass, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and it shall be exalted above the hills, and people shall flee unto it.

■ Yea, many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem,

3 And he shall judge among many people, and rebuke mighty nations afar off, and they shall break their swords into mattocks, and their spears into scythes: nation shall not lift up a sword against nation, neither shall they learn to fight any more.

4 But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all the people will walk every one in the name of his God, and we will walk in the name of the Lord our God, for ever and ever.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I have afflicted.

7 And I will make her that halted, a remnant: and her that was cast far off, a mighty nation: and the Lord shall reign over them in mount Zion, from henceforth even for ever.

8 And thou, O tower of the flock, the stronghold of the daughter Zion, unto thee shall it come, even the first dominion and kingdom shall come to the daughter Jerusalem.

9 Now why dost thou cry out with lamentation? is there no king in thee? is thy counsellor perished? for sorrow hath taken thee as a woman in travail,

10 Sorrow and mourn, O daughter Zion, like a woman in travail: for now shalt thou go

forth of the city, and dwell in the field, and shalt go into Babel, but there shalt thou be delivered: there the Lord shall redeem thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall look upon Zion.

12 But they know not the thoughts of the Lord: they understand not his counsel, for he shall gather them the sheaves in the barn.

13 Arise, and thresh, O daughter Zion, for I will make thine horn iron, and I will make thine hoofs brass, and thou shalt break in pieces many people: and I will consecrate their riches unto the Lord, and their substance unto the ruler of the whole world.

C H A P. V.

1 *The destruction of Jerusalem.* 2 *The excellency of Beth-lehem.*

NOW assemble thy garrisons, O daughter of garrisons: he hath laid siege against us: they shall smite the judge of Israel a rod upon the cheek.

2 And thou Beth-lehem Ephratah art little to be among the thousands of Judah, yet out of thee shall he come forth unto me that shall be the ruler in Israel, whose goings-forth have been from the beginning, and from everlasting.

3 Therefore will he give them up, until the time that she which shall bear shall travail, then the remnant of their brethren shall return unto the children of Israel.

4 And he shall stand and feed in the strength of the Lord, and in the Majesty of the name of the Lord his God, and they shall dwell still: for now shall he be magnified unto the ends of the world.

5 And he shall be our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall destroy Asshur with the sword, and the land of Nimrod with their swords: thus shall he deliver us from Asshur, when

■ When Christ shall come, and the temple shall be destroyed.

■ Read Isa. 2. 2.

■ He sheweth that there is no true church but where the people are taught by God's pure word.

■ By his corrections and threatenings he will bring the people into subjection, which in the utmost corners of the world.

■ They shall abstain from all evil doing, and exercise themselves in godliness and well doing to others.

■ Read Isa. 2. 4.

■ He sheweth that the people of God ought to remain constant in their religion, albeit all the world should give themselves to their superstition and idolatry.

■ I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall live again and grow into a great people.

■ Meaning, Jerusalem, where the Lord's flock was gathered.

■ The flourishing state of the kingdom, it under David and Solomon, which thing was accomplished to the church by the coming of Christ.

■ In the mean season he sheweth that they should endure great troubles and temptations when they saw themselves neither to have king nor counsel.

■ He sheweth that the faithful ought not measure God's judgments by the brags and threatenings of the wicked, but thereby are admonished to lift up their hearts to God to call for deliverance.

■ God giveth his church this victory so often as he overcometh their enemies: but the accomplishment hereof shall

be at the last coming of Christ.

■ He forewarneth them of the dangers that shall come before they enjoy these comforts, shewing that forasmuch as Jerusalem was accustomed with her garrisons to trouble others, the Lord would now cause other garrisons to vex her, and that her rulers should be smitten on the face most contemptuously.

■ For so the Jews divided their country, that for every thousand there was a chief captian, and because Beth-lehem was not able to make a thousand, he calleth it little, but yet God will raise up his captain and governor therein: and thus it is not the least by reason of this benefit, as Matt. 2. 6.

■ He sheweth that the coming of Christ, and all his ways, were appointed of God from all eternity.

■ He compareth the Jews women with child, who for a time should have great sorrows, but length they should have a comfortable deliverance, John 16. 21.

■ That is, Christ's kingdom shall be stable and everlasting, and his people, as well the Gentiles as the Jews, shall dwell in safety.

■ This Messiah shall be sufficient safeguard for us, and though the enemy invade us for a time, yet shall God rise up many which shall be able to deliver us.

■ These whom God shall raise up for the deliverance of his church, shall destroy all the enemies thereof; which are meant here by the Assyrians and Babylonians, which were the chief at that time.

■ By these governors will God deliver us, when the enemy cometh into our land.

Bef. Chr. when he cometh into our land, and when he shall tread without our borders.

7 And the remnant of Jacob shall be among many people; dew from the Lord, and as the showers upon the grass, that waiteth not for man, nor hopeth in the sons of Adam.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people, as the lion among the beasts of the forest, and as the lion's whelp among the flocks of sheep, who when he goeth through, treadeth down and teareth in pieces, and none can deliver.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will cut off thine horses out of the midst of thee, and I will destroy thy chariots.

11 And I will cut off the cities of thy land, and overthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt have no more soothsayers.

13 Thine idols also will I cut off, and thine images out of the midst of thee: and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so I will destroy thine enemies.

15 And I will execute vengeance in my wrath and indignation upon the heathen, which they have not heard.

CHAP. VI.

An exhortation to the dumb creatures to bear the judgment against Israel being unkind. 6 What manner of sacrifices do please God.

HEARKEN ye now what the Lord saith, Arise thou, and contend before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the Lord's quarrel, and ye mighty foundations of the earth: for the Lord hath a quarrel against his people, and he will plead with Israel.

3 O my people, what have I done unto thee? or wherein have I grieved thee? testify against me.

4 Surely I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak

This remnant, or church which God shall deliver, shall only depend on God's power and defence, as doth the grass of the field, and not on the hope of man.

I will destroy all things wherein thou puttest thy confidence, as thy vain confidence and idolatry, and so will help thee.

It shall be so terrible that the like hath not been heard of.

He taketh the high mountains and hard rocks to witness against the obstinacy of his people.

I have not hurt thee, but bestowed infinite benefits upon thee.

That is, remember my benefits from the beginning, how I delivered you from Balaam's curse, and also spared you from Shittim, which in the plain of Moab, till I brought you into the land promised.

That is, the truth of his promise, and his manifold benefits toward you.

Thus the people by hypocrisy ask how to please God, and are content to offer sacrifices, but will not change their lives.

There is nothing so dear to man but the hypocrites will offer it unto God, if they think thereby to avoid his

king of Moab had devised, and what Balaam, the son of Beor, answered him, from Shittim unto Gilgal, that ye may know the righteousness of the Lord.

6 Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, and with calves of year old?

7 Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? shall I give my first-born for my transgression, even the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what good, and what the Lord requireth of thee: surely to do justly, and to love mercy, and humble thyself walk with thy God.

9 The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: Hear the rod, and who hath appointed it.

10 Are yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

11 Shall I justify the wicked balances, and the bag of deceitful weights?

12 For the rich men thereof are full of cruelty, and the inhabitants thereof have spoken lyes, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sick in smiting thee, and making thee desolate, because of thy sins.

14 Thou shalt eat and not be satisfied, and thy casting down shall be in the midst of thee, and thou shalt take hold, but shalt not deliver: and that which thou deliverest, will I give up to the sword.

15 Thou shalt sow, but not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil: and make sweet wine, but shalt not drink wine.

16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walk in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

CHAP. VII.

A complaint for the small number of the righteous. 4 The wickedness of those times. 14 The prosperity of the church.

9 L

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anger: but they will never be brought to mortify their own affections, and give themselves willingly to serve God the commandeth.

The prophet in few words calleth them to the observation of the second table, to know if they will obey God aright or no, saying, that God hath prescribed them to do this.

Meaning, that when God speaketh to any city or nation, the godly will acknowledge his Majesty, and consider not the mortal that bringeth the threatening, but God that sendeth it.

That is, of Jerusalem.

Thou shalt be consumed with inward grief and evils.

Meaning, that the city should go about to save her men, they that lay hold on that which they would preserve.

You have received all the corruption and idolatry, wherewith the tribes were infected under Omri, and Ahab his son: and to excuse your doings, you alledge the king's authority by his statutes, and also wisdom and policy in so doing, but you shall not escape punishment, but as I shewed you great favour, and took you for my people, shall your plagues be accordingly, Luke 12. 47.

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W O is me, for I am as the summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soul desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among them: they all lie in wait for blood: every man hunteth his brother with a net.

3 To make good for the evil of their hands, the prince asked, and the judge jagetb for a reward: therefore the great man he speaketh out the corruption of his soul: so they wrap it up.

4 The best of them is as a brier, and the most righteous of them is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keep the doors of thy mouth from her that lieth in thy bosom:

6 For the son revileth the father: the daughter riseth up against her mother: the daughter-in-law against her mother-in-law, and a man's enemies are the men of his own house.

7 Therefore I will look unto the Lord: I will wait for God my Saviour: my God will hear me.

8 Rejoice not against me, O mine enemy: though I fall, I shall arise: when I shall sit in darkness, the Lord shall be a light unto me.

9 I will bear the wrath of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: then will he bring me forth to the light, and I shall see his righteousness.

10 Then she that is mine enemy, shall look upon it, and shame shall cover her, which said unto me, Where is the Lord thy God? Mine

eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 This is the day that thy walls shall be built: this day shall drive far away the decree.

12 In this day also they shall come unto thee from Ashur, and from the strong cities, and from the strong holds even unto the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.

14 Feed thy people with thy rod, the flock of thine heritage (which dwell solitary in the wood) as in the midst of Carmel: let them feed in Bashan and Gilead, in old time.

15 According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hand upon their mouth: their ears shall be deaf.

17 They shall lick the dust like a serpent: they shall move out of their holes like worms: they shall be afraid of the Lord our God, and shall fear because of thee.

18 Who is a God like unto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his wrath for ever, because mercy pleaseth him.

19 He will turn again, and have compassion upon us: he will subdue our iniquities, and cast all their sins into the bottom of the sea.

20 Thou wilt perform thy truth to Jacob, and mercy to Abraham, thou hast sworn unto our fathers in old time.

^a The prophet taketh upon him the person of the earth, which complaineth that all her fruits are gone, so that nothing is left: that is, that there is no godly man remaining: for all are given to cruelty and deceit, so that none spareth his own brother.

^b He sheweth that the prince, the judge, and the rich man are linked together, all to do evil, and to cloke the doings one of another.

^c That is, the rich man that is able to give money, abstaineth from no wickedness nor injury.

^d These men agree among themselves, and conspire with one consent to do evil.

^e They that are of most estimation, and are counted most honest among them, are but thorns and briers to prick.

^f Meaning of the prophets and governors.

^g The prophet sheweth that the only remedy for the godly in desperate evils, is to flee unto God for succour.

^h This is spoken in the person of the church, which calleth the malignant church her enemy.

ⁱ To wit, when God shall shew himself deliverer of his church and destroyer of his enemies.

^k Meaning, the cruel empire of the Babylonians.

^l When the church shall be restored, they that were

enemies afore shall come out of all the corners of the world to see her, so that neither holds, rivers, seas, nor mountains shall be able to let them.

^m Afore this grace appear, he sheweth how grievously the hypocrites themselves shall be punished, seeing that the earth itself, which cannot sin, shall be made waste because of their wickedness.

ⁿ The prophet prayeth to God to be merciful unto his church, when they should be scattered abroad in solitary places in Babylon, and be beneficial unto them in time past.

^o God promiseth to be favourable to his people, as he had been aforetime.

^p They shall be dumb men, and dare brag more.

^q They shall be astonished and afraid to hear men speak, lest they should hear of their destruction.

^r They shall fall flat on the ground for fear.

^s As though he would not see it, but wink at it.

^t Meaning, of his elect.

^u The church is assured that God will declare in effect the truth of his merciful promise which he had made of old to Abraham, and all that should apprehend the promise by faith.

N A H U M.

THE ARGUMENT.

As they of Nineveh shewed themselves prompt and ready to receive the words of God at Jonah's preaching, and so turned to the Lord by repentance: so after a certain time, rather giving themselves to worldly means to increase their dominion, than seeking to continue in the fear of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomit, and provoked God's just judgment against them, in afflicting his people. Therefore their city Nineveh was destroyed, and Meroch-baladan king of Babel (or, as some think, Nebuchadnezzar) enjoyed the empire of the Assyrians. But because God hath continual care of his church, he stirreth up his prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his son, as the Jews write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

THE burden of Nineveh. The book of the vision of Nahum the Elkeshite.

2 God is jealous, and the Lord revengeth: the Lord revengeth: even the Lord of anger, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The Lord is slow to anger, but he is great in power, and will not surely clear the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and drieth it, and he drieth up all the rivers: Bashan is wasted and Carmel, and the flower of Lebanon is wasted.

5 The mountains tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 Who can stand before his wrath? or who can abide in the fierceness of his wrath? his wrath is poured out like fire, and the rocks are broken by him.

7 The Lord is good and as a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But passing over as with a flood, he will utterly destroy the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the Lord? he will make an utter destruction: affliction shall not rise up the second time:

10 For he shall come as unto thorns folded in another, and as unto drunkards in their drunkenness: they shall be devoured as stubble fully dried.

11 There cometh one out of thee that imagineth evil against the Lord, even a wicked counsellor.

12 Thus saith the Lord, Though they be quiet, and also many, yet thus shall they be cut off when he shall pass by: though I have afflicted thee, I will afflict thee no more.

13 For now I will break his yoke from thee, and will burst thy bonds in sunder.

^a Read Isa. 13. 1.

^b The vision or revelation, which God commanded Nahum to write concerning the Ninevites.

^c That is, born in a poor village in the tribe of Simeon.

^d Meaning, of his glory.

^e With his he is but angry for a time, but his anger never awageth toward the reprobate, though for a time he defer it.

^f Thus the wicked would make God's mercy an occasion of sin, but the prophet willeth them to consider his force and justice.

^g If all creatures be at God's commandment, and none is able to resist his wrath, shall they flatter himself, and think by any means to escape when he provoketh his God to anger?

^h Lest the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies appertain unto them, and that he hath care over them.

ⁱ Signifying, that God will suddenly destroy Nineveh, and the Assyrians, in such sort, as they shall lie in perpetual darkness, and never recover their strength again.

^k He sheweth that the enterprises of the Assyrians against Judah and the church, were against God, and therefore he would to destroy them at once, that he should need return the second time.

^l Though the Assyrians think themselves like thorns that prick all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.

^m Which may be understood either of Sennacherib, or of

14 And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven and the molten image: I will make it thy grave for thee, for thou art vile.

15 Behold, upon the mountains the feet of him that declareth and publisheth peace: O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off.

CHAP. II.

He describeth the victories of the Chaldeans against the Assyrians.

THE destroyer is come before thy face: keep the munition: look to the way: make thy loins strong: increase thy strength mightily.

2 For the Lord hath turned away the glory of Jacob, the glory of Israel: for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made red: the valiant men are in scarlet: the chariots shall be as in the fire, and flames in the day of his preparation, and the fir-trees shall tremble.

4 The chariots shall rage in the streets: they shall run to and fro in the high-ways, they shall seem like lamps: they shall shoot like the lightning.

5 He shall remember his strong men: they shall stumble as they go: they shall make haste to the walls thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall melt.

7 And Huzzab the queen shall be led away captive, and her maids shall lead her with the voice of doves, smiting upon their breasts.

8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry: but none shall look back.

9 Spoil ye the silver, spoil the gold: for there is none end of the store and glory of all the pleasant vessels.

10 She

the whole body of the people of Nineveh.

^a Though they think themselves in most safety, and of greatest strength, yet when God shall pass by, he will destroy them: notwithstanding, he comforteth his church, and promiseth to make an end of punishing them by the Assyrians.

^b Meaning Sennacherib, who should have more children, but he slain in the house of his gods, Kings 19. 16, 37.

^c Which peace the Jews should enjoy by the death of Sennacherib.

^d That is, Nebuchadnezzar is in readiness to destroy the Assyrians: and the prophet derideth the enterprises of the Assyrians which prepared to resist him.

^e Seeing God hath punished his own people Judah and Israel, he will now punish the enemies by whom he scourged them: read Isa. 10. 12.

^f Signifying, that the Israelites were utterly destroyed.

^g Both fear the enemy, and also that they themselves should not so soon espy blood one of another to discourage them.

^h Meaning, their spears should shake and crash together.

ⁱ Then the Assyrians shall seek by all means to gather their power, but all things shall fail them.

^k The Assyrians will flatter themselves and say, that Nineveh is so ancient that it never perish, and as a fish-pool, whose waters they that walk the banks cannot touch: but they shall be scattered, and shall not look back, though they would call them.

^l God commandeth the enemies to spoil Nineveh, and promiseth them infinite riches and treasures.

Def. Chr. 713. 10 She is empty and void and waste, and the heart melteth, and the knees smite together, and sorrow is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the pasture of the lions whelps: where the lion and the lioness walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and worried for his lioness, and filled his holes with prey, and his dens with spoil.

13 Behold, I come unto thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy spoil from the earth, and the voice of thy messengers shall no more be heard.

C H A P. III.

Of the fall of Nineveh. No power can escape the band of God.

Bloody city, it is all full of lyes and robbery, the prey departeth not.

2 The noise of whip, and the noise of the moving of the wheels, and the beating of the horses, and the leaping of the chariots.

3 The horseman lifteth up both the bright sword, and the glittering spear, and multitude is slain, and the dead bodies are many: there is none end of their corpses: they stumble upon their corpses,

4 Because of the multitude of the fornications of the harlot that is beautiful, and a mistress of witchcraft, and selleth the people through her whoredom, and the nations through her witchcrafts.

5 Behold, I come upon thee, saith the Lord of hosts, and will discover thy skirts upon thy face, and will shew the nations thy filthiness, and the kingdoms thy shame.

6 And I will cast filth upon thee, and make thee vile, and will set thee gazing-stock.

7 And it shall come to pass that all they that look upon thee, shall flee from thee, and say, Nineveh is destroyed, who will have pity upon

= That is, Nineveh, and the men thereof shall be after this sort.
 = Read Joel 2. 6.
 = Meaning Nineveh, whose inhabitants were cruel like the lions, and given to all oppression, and spared no violence or tyranny to provide for their wives and children.
 = That is, as soon as my wrath beginneth to kindle.
 = Signifying the heralds, which accustomed to proclaim war. Some read of thy gum teeth, wherewith Nineveh was wont to bruise the bones of the poor.
 = It never ceaseth to spoil and rob.
 = He sheweth how the Chaldeans shall haste, and how courageous their horses shall be in beating the ground, when

her? where shall I seek comforters for thee? Def. Chr. 713.

Art thou better than No, which was full of people? that lay in the rivers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was she carried away, and went into captivity: her young children also were dashed in pieces at the head of all the streets: and they cast lots for her noblemen, and all her mighty men were bound in chains.

11 Also thou shalt be drunken: thou shalt hide thyself, and shalt seek help, because of the enemy.

12 All thy strong cities shall be like fig-trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened unto thine enemies, and the fire shall devour thy bars.

14 Draw thee waters for the siege: fortify thy strong holds: go into the clay, and temper the mortar: make strong brick.

15 There shall the sword devour thee: the sword shall cut thee off: it shall eat thee up like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy merchants above the stars of heaven: the locust spoileth and flieth away.

17 Thy princes are the grasshoppers, and thy captains the great grasshoppers which remain in the hedges in the cold day: but when the sun ariseth, they flee away, and their place is not known where they are.

18 Thy shepherds do sleep, O king of Asshur: thy strong men lie down: thy people is scattered upon the mountains, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grievous: all that hear the bruit of thee, shall clap the hands over thee: for upon whom hath not thy malice passed continually?

they come against the Assyrians.
 = He compareth Nineveh in an harlot, which by her beauty and subtilty enticeth young men and bringeth them to destruction.
 = Meaning, Alexandria, which was in league with so many nations, and yet destroyed.
 = Signifying, that God's judgments should suddenly destroy the Assyrians, as these vermin are with rain or change of weather.
 = Thy princes and counsellors.
 = Meaning, that there was no people to whom the Assyrians had not done hurt.

H A B A K K U K.

T H E A R G U M E N T.

The prophet complaineth unto God, considering the great felicity of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and cruelty, and yet can see no end. Therefore he had this revelation shewed him of God, that the Chaldeans should and take them away captives, so that they could look for no end of their troubles as yet, because of their stubbornness and rebellion against the Lord. And lest the godly should despair, seeing this horrible confusion, he comforteth them by this, that God will punish the Chaldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithful to patience by his own example, and sheweth them a form of prayer, wherewith they should comfort themselves.

Ref. Chr. 626.

CHAP. I.

2 A complaint against the wicked that persecute the just.

THE burden which Habakkuk the prophet did see.

2 O Lord, how long shall I cry, and thou wilt not hear? *even* cry out unto thee ^a for violence, and thou wilt not help?

3 Why dost thou shew me iniquity, and cause me to behold sorrow? for spoiling and violence *are* before me: and there are that raise up strife and contention.

4 Therefore the law is dissolved, and judgment doth never go forth: for the wicked doth ^b compass about the righteous: therefore ^c wrong judgment proceedeth.

5 Behold among the heathen, and regard and wonder, *and* marvel: for I will work a work in your days: ^d ye will not believe it, though it be told you.

6 For lo, I raise up the Chaldeans, that bitter and furious nation, which shall go upon the breadth of the land to possess the dwelling-places *that are* not theirs.

7 They are terrible ^e and fearful: ^e their judgment and their dignity shall proceed of themselves.

■ Their horses also are swifter than the leopards, and are more fierce than the wolves in the ^f evening: and their horsemen are many: and their horsemen shall come from far: they shall flee as the eagle hasting to meat.

9 They come all to spoil: before their faces *shall be* an ^g east wind, and they shall gather the captivity ^h as the sand.

10 And they shall mock the kings, and the princes *shall be* ⁱ scorn unto them: they shall deride every strong hold: for they shall gather ^h dust, and take it.

11 Then shall they ^j take courage, and transgress and do wickedly, *imputing* this their power unto their god.

12 Art not thou of old, O Lord my God, mine Holy one? we shall ^k not die: O Lord, thou hast ordained them for judgment, and, O God, thou hast established them for correction.

13 *Thou art* of pure eyes, and canst not see evil: thou canst not behold wickedness: wherefore dost thou look upon the transgressors, *and*

holdest thy tongue when the wicked devoureth the man that is more righteous than he? Ref. Chr. 626.

14 And makest men as the ^l fishes of the sea, *and* as the creeping things, that have no ruler over them?

15 They take up all with the anale: they catch it in their net, and gather it in their yarn, whereof they rejoice and are glad.

16 Therefore they sacrifice unto their ^m net, and burn incense unto their yarn, because by them their portion *is* fat, and their meat plentifulous.

17 Shall they therefore stretch out their net, and not spare continually to slay ⁿ the nations?

CHAP. II.

2 A vision, 5 against pride, covetousness, drunkenness, and idolatry.

I Will stand upon my ^o watch, and set me upon the tower, and will look and see what he would say unto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run ^p that readeth it.

3 For the vision *is* yet for ^q appointed time, but at the ^r last it shall speak, and not lye: though it tarry, wait: for it shall surely come, *and* shall not stay.

4 Behold, ^s he that lifteth up himself, his mind is not upright in him: but the just shall live by his faith:

5 Yea, indeed the proud man *is as* ^t he that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all these take up ^u parable against him, and ^v ranting proverb against him, and say, Ho, he that increaseth *that which is* not his! ^w how long? and he that ladeth himself with thick clay?

7 Shall ^x they not rise up suddenly, that shall bite thee? and awake, that shall stir thee? and thou shalt be their prey?

■ Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of men's blood, and for the wrong *done* in the 9 M land,

^a The prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love: but instead hereof reigneth cruelty, theft, contention, and strife.

^b To suppress him, if any should shew himself zealous of God's cause.

^c Because the judges which should redress this excess, are as evil [■] the rest.

^d As in times past you would not believe God's word, so shall ye not now believe the strange plagues which are at hand.

^e They themselves shall be your judges in this cause, and none shall have authority over them to controul them.

^f For the Jews most feared this wind, because it destroyed their fruits.

^g They shall be so many in number.

^h They shall cast up mounts against it.

ⁱ The prophet comforteth the faithful, that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the praise hereof to their idols.

^k He assureth the godly of God's protection, shewing that the enemy [■] do no more than God hath appointed, and also that their sins required such [■] sharp rod.

^l So that the great devoureth the small, and the Chaldeans destroy all the world.

^m Meaning, that the enemies flatter themselves, and

glory in their own force, power and wit.

ⁿ Meaning, that they should not.

^o I will renounce mine own judgment, and only depend [■] God, to be instructed what I shall answer them that abuse my preaching, and [■] be armed against all temptations.

^p Write it in great letters, that he that runneth may read it.

^q Which contained the destruction of the enemy, and the comfort of the church: which thing though God execute not according to man's hasty affection, yet the issue of both is certain at his time appointed.

^r To trust in himself, [■] in any worldly thing, is never [■] be quiet: for the only rest is to stay upon God by faith, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

^s He compareth the proud and covetous man to [■] drunkard that is without reason and sense, whom God will punish and make him [■] laughing-stock to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans.

^t Signifying, that all the world shall with the destruction of tyrants, and that by their oppression and covetousness they heap but upon themselves more heavy burdens: for the [■] they get, the [■] they troubled.

^u That is, the Medes and Persians, that should destroy the Babylonians.

* Zeph. 3. 3.

625. Bet. Chr. land, in the city, and unto all that dwell therein.

9 Ho, he that coveteth an evil covetousness to his house, that he may set his nest **■** high, to escape from the power of evil.

10 Thou^c hast consulted shame to thine own house by destroying many people, and hast sinned against thine own soul.

11 For the^e stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Wo unto him that buildeth a town with blood, and erecteth **■** city by iniquity.

13 Behold, is it not of the^e Lord of hosts that the people shall labour in the very fire? the people shall even weary themselves for very vanity.

14 For the earth shall^e be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Wo unto him that giveth his neighbour^e drink: thou joinest thine heat, and makest him drunken also, that thou mayest see their privities.

16 Thou art filled with shame^e for glory: drink thou also, and be made naked: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be for thy glory.

17 For the^e cruelty of Lebanon shall cover thee: so shall the spoil of the beasts, which made the^e **■** because of men's blood, and for the wrong done in the land, in the city, and unto all that dwell therein.

18 What profiteth the^e image? for the maker thereof hath made it an image and a teacher of lies, though he that made it trust therein, when he maketh dumb idols.

19 Wo unto him that saith to the wood, Awake, the dumb stone, Rise up, it shall speak: behold, it is laid over with gold, and there is no breath in it.

Lord is in his holy temple: let all the earth keep silence before him.

^c Signifying, that the covetous man is the mine of his own house, when as he thinketh to enrich it by cruelty and oppression.

^e The stones of the house shall cry, and say, that they are built of blood, and the wood shall answer, and say the same of itself.

^e Meaning, that God will not defer his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

^e In the destruction of the Babylonians his glory shall appear through all the world.

^e He reproacheth thus the king of Babylon, who as he was drunken with covetousness and cruelty, so he provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

^e Whereas thou thoughtest to have glory of these thy doings, they shall turn to thy shame, for thou shalt drink of the same cup with others in thy turn.

^e Because the Babylonians were cruel, not only against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them.

^e He sheweth that the Babylonian gods could nothing avail them: for they were but blocks and stones, read Jer. 10. 2.

^e If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

^e The prophet instructeth his people **■** pray **■** God, not only for their great sins, but also for such **■** they had committed of ignorance.

^e Thus the people were afraid, when they heard God's threatenings, and prayed.

^e That is, the state of thy church, which is now ready to

C H A P. III.

■ A prayer for the faithful.

A Prayer of Habakkuk the prophet for the ignorances.

2 O Lord, I have heard thy voice, and was afraid: O Lord, revive thy^e work in the midst of the people, in the midst of the years make it known: in wrath remember mercy.

3 God cometh from^e Teman, and the holy One from mount Paran, Selah. His glory covereth the heavens, and the earth is full of his praise,

4 And his brightness was as the light: ^b he had horns coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went out before his feet.

6 He stood and measured the earth: he beheld and dissolved the nations, and the everlasting mountains were broken, and the ancient hills did bow: his^e ways are everlasting,

7 For his iniquity I saw the tents of Cushan, and the curtains of the land of Midian did tremble.

■ Was the Lord angry against the^e rivers? or was thine anger against the floods? or was thy wrath against the sea, that thou didst ride^m upon thine horses? thy chariots brought salvation.

9 Thy^e bow was manifestly revealed, and the^e oaths of the tribes were a sure word, Selah: thou^e didst cleave the earth with rivers.

10 The mountains saw thee, and they trembled: the stream of the water^e passed by: the deep made a noise, and lift up his hand on high.

11 The^e sun and moon stood still in their habitation: ^a at the light of thine arrows they went, and at the bright shining of thy spears.

12 Thou trodest down the land in anger, and didst thresh the heathen in displeasure.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine^e Anointed: thou hast wounded the head of the house of the wicked, and discoveredst the foundations unto the^e neck, Selah.

14 Thou

perish before it come to half a perfect age, which should be under Christ.

^e Teman and Paran were near Sinai where the law was given: whereby is signified, that his deliverance was **■** present now as it was then.

^b Whereby is meant, a power that was joined with his brightness, which was hid to the rest of the world; but was revealed in mount Sinai to his people, Psalm 31. 16.

^e Signifying, that God hath wonderful means, and ever had **■** marvellous power when he would deliver his church.

^e The iniquity of the king of Syria in vexing thy people, was made manifest by thy judgment, to the comfort of thy church, Judg. 3. 10. and also of the Midianites, which destroyed themselves, Judges 7. 22.

^e Meaning, that God was not angry with the waters, but that by this **■** he would destroy his enemies and deliver his church.

^m And so didst use all the elements **■** instruments for the destruction of thine enemies.

^e That is, thy power.

^e For he had not only made **■** covenant with Abraham, but renewed it with his posterity.

^e Read Num. 20. 11.

^e He alludeth to the red sea, and Jordan, which gave passage to God's people, and shewed signs of their obedience, as it were by lifting up of their hands.

^e As appeareth, Josh. 10. 12.

^e According to thy commandment the sun was directed by the weapons of thy people, that fought in thy cause as though it durst not go forward.

^e Signifying, that there is no salvation, but by Christ.

^e From the top to the toe thou hast destroyed the enemies.

Bef. Chr. 626. 14 Thou didst ^v strike through with his own staves the heads of his villages: they came out [■] whirlwind to scatter me: the rejoicing was [■] to devour the poor secretly.

15 Thou didst walk in the sea with thine horses upon the heap of great waters.

16 When I ^z heard, my belly trembled: my lips shook at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in [■] the day of trouble: for when he cometh up ^z unto the people, he shall destroy them.

■ God destroyed his enemies both great and small with their own weapons, though they [■] never so fierce against his church.

^z He returneth to that which he spake in the second verse, and sheweth how he was afraid of God's judgments.

^γ He sheweth that the faithful can never have true rest, except they feel before the weight of God's judgments.

^z That is, the enemy: but the godly shall be quiet, know-

Bef. Chr. 626. 17 For the fig-tree shall not flourish, neither shall fruit ^{be} in the vines: the labour of the olive shall fail, and the fields shall yield no meat: the sheep shall be cut off from the fold, and there shall be no bullock in the stalls:

18 But I will rejoice in the Lord: I will joy ^z in the God of my salvation.

19 The Lord God is my strength: he will make my feet like hinds ^{feet}, and he will make me to walk upon mine high places. [■] To the chief singer on Neginothai.

ing that all things shall turn to good unto them.

^z He declareth wherein standeth the comfort and joy of the faithful, though they see never so great afflictions prepared.

■ The chief singer upon the instruments of music shall have occasion to praise God for this great deliverance of his church.

Z E P H A N I A H.

T H E A R G U M E N T.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgment of God which was at hand, shewing that their country should be utterly destroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithful he prophesied of God's vengeance against their enemies, as the Philistines, Moabites, Assyrians, and others, to assure them that God had a continual care over them. And as the wicked should be punished for their sins and transgressions: So he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made unto Abraham: therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered unto him, and counted as his people and children.

C H A P. I.

Bef. Chr. 630. 4 Threatenings against Judah and Jerusalem, because of their idolatry.

THE word of the Lord, which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of ^{*} Josiah, the son of ^{*} Amon king of Judah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the ^z fowls of the heaven, and the fishes of the sea, and ruins shall be to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and the name of the [■] Chemarims with the priests,

5 And them that worship the host of heaven upon the house-tops, and them that worship and swear by the Lord, and swear by ^z Malcham.

6 And them that are turned back from the Lord, those that have not sought the Lord nor inquired for him.

■ Not that God [■] angry with these dumb creatures, but because [■] was so wicked, for whose cause they were created, God maketh them [■] take part of the punishment with him.

■ Which [■] an order of superstitious priests, appointed [■] minister in the service of Baal, and were [■] his peculiar chaplains, read [■] Kings 23. 5. Hosea 10. 5.

■ He alludeth [■] their idol Moloch, which was forbidden, Levit. 20. 2. yet they called him their king, and made him as a God [■] therefore he here noteth them that will both say they worship God, and yet will swear by idols, and serve them: which halting is here condemned, as Ezek. 20. 39. [■] Kings 18. 21. 2-Kings 17. 33.

■ Meaning, the courtiers, which did imitate the strange

Bef. Chr. 630. 7 Be still at the presence of the Lord God, for the day of the Lord is at hand: for the Lord hath prepared [■] sacrifice, and hath sanctified his guests.

■ And it shall be in the day of the Lord's sacrifice, that I will visit the princes and the king's children, and all such as are clothed with ^z strange apparel.

9 In the same day also will I visit all those that ^z dance upon the thresholds so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall be [■] noise and cry from the ^z fish-gate, and an howling from the second gate, and a great destruction from the hills.

11 Howl, ye inhabitants of the [■] low place: for the company of the merchants is destroyed: all they that bear silver are cut off.

12 And at that time will I search Jerusalem with ^h lights, and visit the men that are frozen ^z in their dregs, and say in their hearts, The Lord will neither do good nor do evil.

13 Therefore their goods shall be spoiled, and their houses waste: ^{*} they shall also build houses,

* Deut. 28. 30. Amos 5. 11.

apparel of other nations [■] win their favour thereby, and to appear glorious in the eyes of all others: read Ezek. 23. 14.

■ He meaneth the servants of the rulers which invade other [■] houses, and rejoice, and leap for joy, when they [■] get any prey [■] please their master withal.

■ Signifying [■] all the corners of the city of Jerusalem should be full of trouble.

^z This is meant of the street of the merchants, which was lower than the rest of the place about it.

■ So that nothing shall escape me.

■ By their prosperity they are hardened in their wickedness.

630. *Be. Chr. houles, but not inhabit them: and they shall plant vineyards, but not drink the wine thereof.*

14 The great day of the Lord is near, it is near, and halseth greatly, *even* the voice of the day of the Lord: the ^h strong man shall cry there bitterly.

• Jer. 50. 7.
• Jos. 11.
• Amos 5. 18.
15 That day is a day of wrath, a day of trouble and heaviness, a day of destruction and desolation, a day of obscurity and darkness, a day of clouds and blackness.

16 A day of the trumpet and alarm against the strong cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

• Ezek. 7.
• 19.
• Ch. 3. 8.
18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

C H A P. II.

He moveth to return to God, & prophesying destruction against the Philistines, Moabites and others.

Gather yourselves, even gather you, O nation not worthy to be beloved,

2 Before the decree come forth, and ye be as chaff that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lord's anger come upon you.

3 Seek ye the Lord, all the meek of the earth, which have wrought his judgment: seek righteousness, seek lowliness, if so be that ye may be hid in the day of the Lord's wrath.

4 For Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea-coast: the nation of the Cheethims, the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee without an inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds and sheepfolds.

7 And that coast shall be for the remnant of the house of Judah, feed thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they upbraided my people, and magnified themselves against their borders.

9 Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be So-

They that trusted in their own strength, and contemned the prophets of God.

He exhorteth them to repentance, and willeth them to descend into themselves, and gather themselves together, lest they be scattered like chaff.

That is, which have lived uprightly and godly, according as he prescribeth by his word.

He comforteth the faithful in that, that God would change his punishments from them unto the Philistines their enemies, and other nations.

That is, Galilee: by these nations he meaneth the people that dwelt near to the Jews, and instead of friendship were their enemies: therefore he calleth them Canaanites, whom the Lord appointed to be slain.

He sheweth why God would destroy their enemies, because their country might be a resting-place for his church.

These nations presumed to take from the Jews that country which the Lord had given them.

dom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my folk shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible unto them: for he will consume all the gods of the earth, and every man shall worship him from his place, *even* all the isles of the heathen.

12 Ye Morians also shall be slain by my sword with them.

13 And he will stretch out his hand against the North, and destroy Asshur, and will make Nineveh desolate and waste like a wilderness.

14 And flocks shall lie in the midst of her, and all the beasts of the nations, and the pelican and the owl shall abide in the upper posts of it: the voice of birds shall sing in the windows, and desolations shall be upon the posts: for the cedars are uncovered.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the beasts! every one that passeth by her shall hiss and wag his hand.

C H A P. III.

4 Against the governors of Jerusalem. 8 Of the calling all of the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthy and polluted, to the robbing city.

2 She heard not the voice: she received not correction: she trusted not in the Lord: she drew not near to her God.

3 Her princes within her are as roaring lions: her judges are as wolves in the evening, which leave not the bones till the morrow. * Ezek. 22. 25, 27. * Habak. 1. 8.

4 Her prophets are light and wicked persons: her priests have polluted the sanctuary: they have writted the law.

5 The just Lord is in the midst thereof: he will do none iniquity: every morning doth he bring his judgment to light, he faileth not: but the wicked will not learn to be ashamed.

6 I have cut off the nations: their towers are desolate: I have made their streets waste, that none shall pass by: their cities are destroyed without man, and without inhabitant.

7 I said, Surely thou wilt fear me: thou wilt receive instruction, so their dwelling should not be destroyed: howsoever I visited them, but they rose early, and corrupted all their doings.

There-

When he shall deliver his people, and destroy their enemies and idols, his glory shall shine throughout all the world.

Read Isa. 34. 11.

Meaning, Nineveh, which rejoicing so much of her strength and prosperity, should be thus made waste, and God's people delivered.

That is, Jerusalem.

They were so greedy that they eat up bones and all.

The wicked thus boasted that God would ever among them: but the prophet answereth, that that cannot excuse their wickedness, for God will not bear with their sins: yet that he did patiently abide, and sent his prophets continually to call them to repentance, but he profited nothing.

By the destruction of other nations he sheweth that the Jews should have learned to fear God.

They were most earnest and ready to do wickedly.

Bef. Chr. 630. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for I am determined to gather the nations, and that I will assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce wrath: for all the earth shall be devoured with the fire of my jealousy.

9 Surely then will I turn to the people pure language, that they may all call upon the name of the Lord, to serve him † with one consent.

† Heb. with one shoulder, as Is. 6. 9. 10 From beyond the rivers of Ethiopia, the daughter of my dispersed, praying unto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice of thy pride, and thou shalt no more be proud of mine holy mountain.

12 Then will I leave in the midst of thee an humble and poor people: and they shall trust in the name of the Lord.

13 The remnant of Israel shall do none iniquity, nor speak lyes: neither shall a deceitful tongue be found in their mouth: for they shall be fed and lie down, and none shall make them afraid.

14 Rejoice, O daughter Zion: be ye joyful, O Israel: be glad and rejoice with all thine heart, O daughter Jerusalem.

15 The Lord hath taken away thy judgments: he hath cast out thine enemy: the king of Israel, *even* the Lord, is in the midst of thee: thou shalt see no more evil.

16 In that day it shall be said to Jerusalem, Fear thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will quiet himself in his love: he will rejoice over thee with joy.

18 After a certain time will I gather the afflicted that were of thee, and them that bare the reproach for it.

19 Behold, at that time I will bruise all that afflict thee, and I will save her that halteth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time I will bring you again, and then will I gather you: for I will give you name and praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord.

▪ Seeing ye will not repent, you shall look for my vengeance well as other nations.
 b Lest any should think then that God's glory should have perished when Judah was destroyed, he sheweth that he will publish his grace through all the world.
 c That is, the Jews shall come as well as the Gentiles: which is to be understood under the time of the gospel.
 d For they shall have full remission of their sins: and the hypocrites which boasted of the temple, which was also thy pride in times past, shall be taken from thee.
 e That is, the punishment for thy sin.
 f As the Assyrians, Chaldeans, Egyptians and other

nations.
 ▪ To defend thee as by thy sins thou hast put him away, and lest thyself naked, as Exod. 32. 25.
 ▪ Signifying, that God delighteth to shew his love and great affection toward his church.
 i That is, them that were had in hatred, and reviled for the church, and because of their religion.
 k I will deliver the church which now is afflicted, as Micah 4. 6.
 l As among the Assyrians and Chaldeans, which did mock them and put them to shame.

H A G G A I.

THE ARGUMENT.

When the time of the seventy years captivity prophesied by Jeremiah was expired, God raised up Haggai, Zechariah, and Malachi, to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the spiritual temple and church of God, whose perfection and excellence stood in Christ. And because that all were given to their own pleasures and commodities, he declareth that that plague of famine, which God then sent among them, was a just reward of their ingratitude, in that they contemned God's honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promise of greater felicity, forasmuch as the Lord will finish the work that he hath begun, and send Christ whom he had promised, and by whom they should attain to perfect joy and glory.

CHAP. I.

Bef. Chr. 520. 1 The time of the prophecy of Haggai. An exhortation to build the temple again.

IN the second year of king Darius, in the sixth month, the first day of the month, came the word of the Lord (by the ministry of the prophet Haggai) unto Zerubbabel the son of Shealtiel, prince of Judah, and to Joshua the son of Josedech the high priest, saying,
 2 Thus speaketh the Lord of hosts, saying,

This people say, The time is not yet come that the Lord's house should be builded. Bef. Chr. 520.

3 Then came the word of the Lord by the ministry of the prophet Haggai, saying,

4 Is it time for yourselves to dwell in your cieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your own ways in your hearts.

6 Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye

a Who was the son of Hystaspis, and the third king of the Persians, as some think.
 b Because the building of the temple began in cease, by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred up, and admonished of their duties, what shall we think of other governors, whose doings are either against God, or very cold in his cause?

c Not that they condemned the building thereof, but they preferred policy and private profit in religion, being content with small beginnings.
 d Shewing, that they sought not only their necessities, but their very pleasures before God's honour.
 e Consider the plagues of God upon you for preferring your policies to his religion, and because ye seek not him first of all.

Can ye are not filled: ye clothe you, but ye be not warm: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hosts, Consider your own ways in your hearts.

8 Go up to the mountain and bring wood, and build this house, and I will be favourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow upon it. And why, saith the Lord of hosts? Because of mine house that is waste, and ye run every man to his own house.

10 Therefore the heaven over you stayed itself from dew, and the earth stayed her fruit,

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, upon all that the ground bringeth forth: both upon men and upon cattle, and upon all the labour of the hands.

12 When Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, heard the voice of the Lord their God, and the works of the prophet Haggai (as the Lord their God had sent him) then the people did fear before the Lord.

13 Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zerubbabel, the son of Shealtiel, a prince of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people, and they came, and did the work in the house of the Lord of hosts their God.

CHAPTER II.

He sheweth that the glory of the second temple shall exceed the first.

IN the four and twentieth day of the sixth month, in the second year of king Darius,

2 In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the ministry of the prophet Haggai, saying,

3 Speak now to Zerubbabel the son of Shealtiel prince of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

^f Meaning, that they should leave off their own commodities, and go forward in the building of God's temple, and in the setting forth of his religion.

^g That is, I will hear your prayers according to my promise, 1 Kings 8. 21, 29.

^h That is, my glory shall be set forth by you.

ⁱ And so brought it to nothing.

^k This declared that God is the author of the doctrine, and that he was but the minister, Exod. 14. 31. Judges 7. 20. Acts 15. 28.

^l Which declareth that men are unapt and dull to serve the Lord, neither can they obey his word or his messengers, before God reform their hearts, and give them new spirits, John 6. 44.

^m For the people, according to Isa. 32. 11, and Ezek. 41. 1. had prophesied, thought this temple should have been more excellent than Solomon's temple, which was destroyed by the Babylonians, but the prophets meant the spiritual temple, the church of Christ.

ⁿ That is, go forward in building the temple.

^o He exhorteth them to patience, though they see as yet this temple so glorious as the prophets had declared: for

4 Who is left among you, that saw this house in her first glory, and how do you see it now? is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Joshua, son of Josedech the high priest: and be strong, all ye people of the land, saith the Lord, and do it: for I am with you, saith the Lord of hosts,

6 According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remain among you: fear ye not:

7 For thus saith the Lord of hosts, Yet a little while, and I will shake the heavens and the earth, and the sea, and the dry land:

And I will move all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 The glory of this last house shall be greater than the first, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

11 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord unto the prophet Haggai, saying,

12 Thus saith the Lord of hosts, Ask now the priests concerning the law, and say,

13 If a man bear holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or the oil, or any meat, shall it be holy? And the priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be unclean? And the priests answered, and said, It shall be unclean.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here, is unclean.

16 And now, I pray you consider in your minds, from this day, and afore, even afore a stone was laid upon a stone in the temple of the Lord:

17 Before these things were, when one came to a heap of twenty measures, there were but ten: when one came to the wine-press for to draw

this should be accomplished in Christ, by whom all things should be renewed.

¶ Meaning Christ, whom all ought to look for and desire: or by desire, he may signify all precious things, riches, and such like.

¶ Therefore when his time cometh, he can make all the treasures of the world serve his purpose: but the glory of this second temple doth not stand in material things, neither can it be built.

¶ Meaning all spiritual blessings and felicity purchased by Christ, Phil. 4. 7.

¶ That is, the flesh of the sacrifices, whereby he signifieth that that thing which of itself is good, cannot make another thing so, and therefore they ought not to justify themselves by their sacrifices and ceremonies: but contrary, he that is unclean and not pure of heart, doth corrupt those things and make them detestable unto God, which else are good and godly.

¶ Consider how God did plague you with famine afore you began to build the temple.

¶ That is, before the building was begun.

520. draw out fifty vessels out of the press, there were but twenty.

18 I smote you with blasting and with mildew, and with hail, in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider, I pray you, in your minds, from this day, and afore, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid: consider it in your minds.

20 Is the seed yet in the barn? yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bless you.

21 And again the word of the Lord came

unto Haggai in the four and twentieth day of the month, saying, 520.

22 Speak unto Zerubbabel the prince of Judah, and say, I will shake the heavens and the earth,

23 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horse and the riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

From the time they began build the temple, he promised that God would bless them: and albeit yet the fruit was not come forth, yet in the gathering they should have plenty.

He exhorteth them to patience, and to abide till the harvest came, and then they should see God's blessings.

I will make a change and renew all things in Christ,

of whom Zerubbabel here is a figure.

Hereby he sheweth that there shall be no let nor hindrance when God will make this wonderful restitution of his church.

Signifying, that his dignity should be most excellent, which thing was accomplished in Christ.

Z E C H A R I A H.

THE ARGUMENT.

Two months after that Haggai had begun to prophesy, Zechariah was also sent of the Lord to help him in the labour, and to confirm the same doctrine. First therefore he putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent unfeignedly, and not abuse this great benefit of God in their deliverance, which was figure of that true deliverance that all the faithful should have from death and sin by Christ. But because they still remained in their wickedness, and could not set forth God's glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he ever mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

520. He exhorteth the people to turn to the Lord, and to eschew the wickedness of their fathers. 16 He signifieth the restitution of Jerusalem and the temple.

IN the eighth month of the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

2 The Lord hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

4 Be ye not your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn you now from your evil ways, and from your wicked works: but

they would not hear, nor hearken unto me, saith the Lord: 520.

5 Your fathers, where are they? and do the prophets live for ever?

6 But did not my words and my statutes, which I commanded by my servants the prophets, take hold of your fathers? and they returned, and said, As the Lord of hosts hath determined to do unto us, according to our own ways, and according to our works, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon red horse, and he stood among the myrrh-trees, that were in bottom, and behind him

Who was the son of Hystaspis.

This was not that Zechariah whereof is mention, 2 Chron. 24. 20. but had the same name, and is called the son of Barachiah, as he was, because he came of those progenitors, as of Jehoiada or Barachiah and Iddo.

He speaketh this to fear them with God's judgments, that they should not provoke him their fathers had done, whom he so grievously punished.

Let your fruits declare that you God's people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to return God, but God must convert him, as Jer. 31. 18. Lament. 5. 21. Isa. 21. 8. and 31. 6. and 45. 21.

Though your fathers be dead, yet God's judgments in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth

for ever, Pet. 1. 15.

Seeing ye saw the force of my doctrine punishing your fathers, why do not ye fear the threatenings contained in the same, and declared by my prophets?

As men astonished with my judgments, and not that they were touched with true repentance.

Which containeth part of January, and part of February.

This vision signifieth the restoration of the church, but as yet it should not appear to man's eyes, which is here meant by the night, by the bottom, and by the myrrh-trees which so black, and give dark shadow: yet he compareth God a king, who hath his posts and messengers abroad, by whom he still worketh his purpose, and bringeth his matters pass.

Who was the chief among the rest of the horsemen.

Jer. 9. 12.
Ezek. 18.
30. Hosea
14. 2. Joel
1. 12.

519. Then were there ¹ red horses, speckled and white.

6 Then said I, O my Lord, what are these? And the angel that talked with me, said unto me, I will shew thee what these be.

7 And the man that stood among the myrrh-trees, answered, and said, These are they whom the Lord hath sent to go through the world.

8 And they answered the angel of the Lord, that stood among the myrrh-trees, and said, We have gone through the world: and behold, all the world sitteth still, and is at rest.

9 Then the ² angel of the Lord answered and said, O Lord of hosts, how long wilt thou be unmerciful to Jerusalem, and to the cities of Judah, with whom thou hast been displeased now these threescore and ten years?

10 And the Lord answered the angel that talked with me, with good words *and* comfortable words.

11 So the angel that communed with me, said unto me, Cry thou, and speak, Thus saith the Lord of hosts, I am ³ jealous over Jerusalem and Zion with ⁴ great zeal,

12 And am greatly angry against the careless heathen: for I was angry but ⁵ a little, and they helped forward the affliction.

13 Therefore thus saith the Lord, I will return unto Jerusalem with tender mercy: mine house shall be builded in it, saith the Lord of hosts, and a line ⁶ shall be stretched upon Jerusalem.

14 Cry yet and speak, Thus saith the Lord of hosts, My cities shall yet ⁷ be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Jerusalem.

15 Then lift I up mine eyes and saw, and behold, ⁸ four horns:

16 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

17 And the Lord shewed me four ⁹ carpenters.

18 Then said I, What come these to do? And he answered, and said, These are the horns which have scattered Judah, so that a man durst not lift up his head: but these are come to fray them, and to cast out the horns of the Gentiles,

which lift up their horn over the land of Judah to scatter it. Bef. Chr. 519.

C H A P. II.

The restoring of Jerusalem and Judah.

I Lift up mine eyes again and looked, and behold, a ¹ man with ² measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me, went forth: and another angel went out to meet him,

4 And said unto him, Run, speak to this ³ young man, and say, Jerusalem shall be inhabited without walls, for the multitude of men and cattle therein:

5 For I, saith the Lord, will be unto her a wall of ⁴ fire round about, and will ⁵ be the glory in the midst of her.

6 Ho, ho, *come forth*, and flee from the land of the ⁶ North, saith the Lord: for I have scattered you into the four ⁷ winds of the heaven, saith the Lord.

7 ⁸ Save thyself, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After *this* ⁹ glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the ¹⁰ apple of his eye,

9 For behold, I will lift up mine hand ¹¹ upon them: and ¹² they shall be a spoil to those that served them, and ye shall know that the Lord of hosts hath ¹³ sent me.

10 Rejoice, and be glad, O daughter Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah his portion in the holy land, and shall chuse Jerusalem again. 13 Let

¹ These signified the divers offices of God's angels, by whom God sometime punisheth and sometime comforteth, and bringeth forth his works in divers sorts.

² That is, Christ the mediator prayed for the salvation of his church, which was now troubled when all the countries about them were at rest.

³ Though for a time God defer his help and comfort from his church, yet this declareth that he loveth them still most dearly, as a most merciful father his children, or ⁴ husband his wife, and when it is expedient for them his help is ever ready.

⁵ In destroying the reprobate I shewed myself but a little angry toward my church, but the enemy would have destroyed them also, and considered not the end of my chastisements.

⁶ To measure out the buildings.

⁷ The abundance shall be so great, that the places of store shall not be able to contain these blessings that God will send, but shall even break for fullness.

⁸ Which signified all the enemies of the church, East, West, North, and South.

⁹ These carpenters or smiths, are God's instruments, which with their mallets and hammers break these hard and strong horns which would overthrow the church, and declare that no enemy's horn is so strong, but God hath an hammer to break it in pieces.

¹⁰ That is, the angel, who was Christ: for in respect of ¹¹ his office he is oft times called an Angel, but in respect of ¹² his eternal essence, is God, and so called.

¹ Meaning himself, Zechariah. Signifying, the spiritual Jerusalem and church under Christ, which should be extended by the gospel through all the world, and should need no material walls, ² trust in any worldly strength, but should be safely preserved, and dwell in peace among all their enemies.

³ To defend my church, to fear the enemies, and to destroy them if they approach near.

⁴ In ⁵ they shall have their full felicity and glory.

⁶ He calleth to them which partly for fear, and partly for their own ease, remained still in captivity, and so preferred their own private commodities to the benefits of God promised in his church.

⁷ As it ⁸ I that scattered you, so have I power to restore you.

⁹ By flying from Babylon and coming to the church.

¹⁰ Seeing that God hath begun to shew his grace among you by delivering you, he continueth the same still toward you, and therefore sendeth ¹¹ his angel, and his Christ, to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

¹² Ye ¹³ so dear unto God, that he can no more suffer your enemies to hurt you, than a ¹⁴ can abide to be thrust in the eye, Psalm 17. 8.

¹⁵ Upon the heathen your enemies.

¹⁶ They shall be your servants, ¹⁷ you have been theirs.

¹⁸ This must necessarily be understood of Christ, who being God equal with his Father, was sent as he was mediator ¹⁹ dwell in his church, and to govern them.

Bef. Chr. 13 Let all flesh be still before the Lord, for
519. he is raised up out of his holy place.

C H A P. III.

A prophecy of Christ and of his kingdom.

AND he shewed me Joshua the high priest,
^a standing before the angel of the Lord,
and ^b Satan stood at his right hand to resist
him.

² And the ¹ Lord said unto Satan, The Lord
reprove thee, O Satan: even the Lord that
hath chosen Jerusalem, reprove thee. Is not
this [■] brand taken out of the fire?

³ Now Joshua [■] clothed with filthy gar-
ments, and stood before the angel.

⁴ And he answered and spake unto those that
stood before him, saying, Take away the ¹ filthy
garments from him. And unto him he said, Be-
hold, I have [■] caused thine iniquity to depart
from thee, and I will clothe thee with change of
raiment.

⁵ And I said, let them [■] set a fair diadem
upon his head. So they set a fair diadem upon
his head, and clothed him with garments, and
the angel of the Lord stood by.

⁶ And the angel of the Lord testified unto
Joshua, saying,

⁷ Thus saith the Lord of hosts, If thou wilt
walk in my ways, and keep my watch, thou
shalt also [°] judge mine house, and shalt also
keep my [■] courts, and I will give thee place
among [°] these that stand by.

⁸ Hear now, O Joshua the high priest, thou
and thy fellows that sit before thee: for they
¹ are monstrous persons: but behold, I will
bring forth the [■] Branch my servant.

⁹ For lo, the [°] stone that I have laid before
Joshua: upon one stone shall be seven eyes:
behold I [°] will cut out the graving thereof, saith
the Lord of hosts, and I will take [■] away the
iniquity of this land in one day.

[■] He prayed to Christ the mediator for the state of the church.

[■] Which declareth that the faithful have not only war with flesh and blood, but with Satan himself, and spiritual wickednesses, Eph. 6. 12.

¹ That is, Christ speaketh to God [■] the mediator of his church, that he would rebuke Satan: and here he sheweth himself to be the continual preserver of his church.

[■] Meaning, that Joshua [■] wonderfully preserved in the captivity, and [■] Satan sought to afflict and trouble him when he was doing his office.

¹ In respect of the glorious garments and precious stones that the priests did wear before the captivity: and by this contemptible state the prophet signifieth that these small beginnings should be made excellent, when Christ shall make the full restitution of his church.

[■] He sheweth of what apparel he speaketh, which [■] when our filthy sins [■] taken away and [■] clad with God's mercies, which is meant of the spiritual restitution.

[■] The prophet prayeth that besides the raiment, the priest might also have tire for his head accordingly, that is, that the dignity of the priesthood might be perfect: and this was fulfilled in Christ, who was both priest and King: and here all such [■] condemned that can content themselves with any [■] reformation in religion, seeing the prophet desireth the perfection, and obtaineth it.

[°] That is, have rule and government in my church, as thy predecessors have had.

¹ Whereby he meaneth to have the whole charge and ministry of the church.

[°] That is, the angels who represented the whole [■] ber of the faithful: signifying, that all the godly should willingly receive him.

[■] Because they follow my word, they [■] contemned [■] the world, and esteemed as monsters, Isa. 8. 18.

[■] That is, Christ, who did so humble himself, that [■] only he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although [■] the world they [■] contemned. Isa. 11. 1. Jer.

10 In that day, saith the Lord of hosts, shall Bef. Chr.
ye call every man his neighbour under the [°] vine; 519.
and under the fig-tree.

C H A P. IV.

The vision of the golden candlestick, and the exposition thereof.

AND the angel that talked with me, came
again and waked me, as [■] man that is rais-
ed out of his sleep,

² And said unto me, What seest thou? And
I said, I have looked, and behold, a [°] candle-
stick all of gold, with [■] bowl upon the top of it,
and his seven lamps therein, and seven [°] pipes
to the lamps, which were upon the top there-
of,

³ And two olive-trees over it, one upon the
right side of the bowl, and the other upon the
left side thereof.

⁴ So I answered, and spake to the angel that
talked with me, saying, What are these, my Lord?

⁵ Then the angel that talked with me, an-
swered and said unto me, Knowest thou not what
these be? And I said, No, my lord.

⁶ Then he answered and spake unto me, say-
ing, This is the word of the Lord unto [°] Zerub-
babel, saying, Neither by [°] an army nor strength,
but by my Spirit, saith the Lord of hosts.

⁷ Who art thou, O [°] great mountain, before
Zerubbabel? *thou shalt be a plain*, and [°] he shall
bring forth the head stone thereof, with shout-
ings, *crying*, Grace, grace unto it.

⁸ Moreover, the word of the Lord came un-
to me, saying;

⁹ The hands of Zerubbabel have laid the
foundations of this house: his hands shall also
finish it, and [°] thou shalt know that the Lord of
hosts hath sent me unto you.

¹⁰ For who hath despised the day of the [°]
small things? but they shall rejoice; and shall

9 O see

23. 5. and 33. 14, 15:

¹ He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both, because he giveth light unto all others, and that all ought to seek light at him, chap. 4. 10.

[■] That is, I will make it perfect in all points, [■] thing wrought by the hand of God.

[°] Though I have punished this land for a time, yet I will [■] be pacified, and visit their sins no more.

[■] Ye shall then live in peace and quietness; that is, in the kingdom of Christ. Isa. 2. 2. Micah 4. 4. Hag. 2. 10.

¹ Which was ever in the midst of the temple, signifying, that the graces of God's Spirit should shine there in most abundance, and in all perfection.

² Which conveyed the oil that dropped from the trees into the lamps, so that the light never failed: and this vision was to confirm the faithful, that God had sufficient power in himself to continue his graces, and to bring his promise to pass, though he had [■] help of man.

[■] Who [■] figure of Christ, and therefore this doctrine was directed to all the church, who are his body and members.

[■] He sheweth that God's power only is sufficient to pre-serve his church, though he use not man's help thereunto.

[■] He compareth the power of the adversaries [■] great mountain, who thought the Jews nothing in respect of them, and would have hindered Zerubbabel, who represented Christ, whom the enemies daily labour [■] let; in the building of his spiritual temple, but all in vain:

[■] Though the enemies think to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, [■] that all the godly shall rejoice, and pray [■] God that he would continue his grace and favour toward the temple

[°] Meaning, the prophet, that I [■] Christ sent of my Father for the building and preservation of my spiritual temple.

¹ Signifying, [that all were discouraged [■] the small and poor beginnings of the temple.

519. **Beh.** Can. see the stone of ¹ tin in the hand of Zerubbabel : ² these seven are the eyes of the Lord, which go through the whole world.

11 Then answered I, and said unto him, What are these two olive-trees upon the right and upon the left side thereof?

12 And I spake moreover, and said unto him, What be these two olive branches, which through the two golden pipes empty themselves into the gold?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two ¹ olive branches, that stand with the ruler of the whole earth.

C H A P. V.

1 *The vision of the flying book, signifying the curse of thieves, and such as abuse the name of God.*
6 *By the vision of the measure is signified the bringing of Judah's afflictions into Babylon.*

THEN I turned me, and lifted up mine eyes and looked, and behold, a flying book.

2 And he said unto me, What seeest thou? And I answered, I see a flying ² book : the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the whole earth : for every one that ² stealeth, shall be cut off *as well* on this ¹ side, as on that : and every one that ² sweareth, shall be cut off *as well* on this side, as on that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that falsely sweareth by my name : and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 Then the angel that talked with me, went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ¹ ephah that goeth forth. He said moreover, This is the ¹ sight of them through all the earth.

¹ Whereby he signifieth the plummet and line, that is Zerubbabel which represented Christ, should go forward with his building, to the joy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.

² That is, God hath seven eyes : meaning, a continual providence : so that neither Satan nor any power in the world can go about to bring any thing ² pass to hinder his work. chap. 3. 9.

¹ Which were ever green and full of oil, so that still they poured forth oil into the lamps : signifying that God will continually maintain and preserve his church, and endue it still with abundance and perfection of graces.

² Because the Jews had provoked God's plagues by contemning his word, and casting off all judgment and equity, he threateth that God's curses written in this book had justly light both ² them and their fathers : but now if they would repent, God would send the same among the Chaldeans their former enemies.

¹ That is, useth any injury toward his neighbour.

² Meaning, wheresoever he be in the world.

² He that transgresseth the first table, and serveth ² God aright, but abuseth God's name.

¹ Which was ² measure, in dry things, containing about ten portles.

² That is, all the wickedness of the ungodly is in God's sight, which he keepeth in ² measure, and can shut it or open it at his pleasure.

¹ To cover the measure.

² Which representeth iniquity, as in the next verse.

7 And behold, there was lift up a ¹ talent of ² lead : and this is a ² woman that sitteth in the ¹ midst of the ephah. 519. **Beh. Chr.**

8 And he said, This is ² wickedness, and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked : and behold, there came out two ² women, and the wind *was* in their wings (for they had wings like the wings of ² stork) and they lift up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, ² To build it an house in the land of Shinar, and it shall be established and set there upon her own place.

C H A P. VI.

By the four chariots he describeth the four monarchies.

AGAIN, I turned and lift up mine eyes, and looked : and behold, there came four ¹ chariots out from between two ² mountains, and the mountains were mountains of brass.

2 In the first chariot *were* ² red horses, and in the second chariot ² black horses,

3 And in the third chariot ² white horses, and in the fourth chariot horses of ² divers colours, and reddish.

4 Then I answered, and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered, and said unto me, These are the ² four spirits of the heaven, which go forth from standing with the Lord of all the earth.

6 That with the black horse went forth into the land of the North, and the white went out after them, and they of divers colours went forth toward the ¹ south country.

7 And the ² reddish went out, and required to go and pass through the world : and he said, Go pass through the world. So they went throughout the world.

¶ Then

² Signifying, that Satan should not have such power against the Jews to tempt them, as he had in time past, but that God would shut up iniquity in a measure, ² in ² prison.

² Which declared that God would execute his judgments by the means of weak and infirm means.

² To remove the iniquity and afflictions that came for the same from Judah, ² place it for ever in Babylon.

¹ By chariots here, as by horses afore, he meaneth the swift messengers of God, ² execute and declare his will.

² By the brazen mountains he meaneth the eternal counsel and providence of God, whereby he hath from before all eternity decreed what shall ² pass, and that which neither Satan nor all the world can alter.

² Which signified the great cruelty and persecutions that the church had endured under divers enemies.

² Signifying, that they had endured great afflictions under the Babylonians.

² These represented their state under the Persians, which restored them ² liberty.

² Which signified that God would sometime give his church rest, and pour his plagues upon their enemies, as he did in destroying Nineveh and Babylon, and other their enemies.

² Meaning, all the actions and motions of God's Spirit, which according ² his unchangeable counsel he causeth to appear through all the world.

¹ That is, toward Egypt, and other countries thereabout.

² That is, they of divers colours, which ask leave, to signify that Satan hath no power to hurt or afflict, till God give it him, Job 1. 12.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country, have pacified my^h spirit in the north country.

9 And the word of the Lord came unto me, saying,

10 Take of them of the captivity, *even* of Heldai, and of Tobijah, and Jedaiah, which are come from Babel, and come thou the same day, and go unto the houseⁱ of Joshia, the son of Zephaniah.

11 Take even silver, and gold, and make crowns, and set *them* upon theⁿ head of Joshua, the son of Josedech the high priest,

12 And speak unto him, saying, Thus speaketh the Lord of hosts, and saith, Behold the **■** whose name is the^l Branch, and he shall grow up^m out of his place, and he shallⁿ build the temple of the Lord,

13 Even he shall build the temple of the Lord, and he shall bear theⁿ glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them^p both.

14 And the crowns shall be to^q Helem, and to Tobijah, and to Jedaiah, and to^r Hen the son of Zephaniah, for **■** memorial in the temple of the Lord.

15 And they that are^t far off, shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent **■** unto you. And this shall come to pass, if ye will^u obey the voice of the Lord your God.

C H A P. VII.

5 *The true fasting.* 11 *The rebellion of the people is the cause of their affliction.*

AND in the fourth year of king Darius, the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, even in^v Chisleu,

2 For^w they had sent unto the house of God Sharezer, and Regem-melech, and their men to pray before the Lord,

■ By punishing the Chaldeans mine anger ceased, and you were delivered.

ⁱ To receive of him and the other three, money to make the two crowns: which **■** men of great authority among the Jews, and doubted of the restitution of the kingdom, and of the priesthood, and hurt others by their example.

^k Because this could not be attributed **■** any **■** according to the law, therefore it followeth that Joshua must represent the Messiah, who was both priest and king.

^l Meaning, Christ, of whom Joshua was the figure: for in Greek they were both called Jesus.

^m That is, of himself without the help of **■**.

ⁿ Which declareth that **■** could build this temple, whereof Haggai speaketh, but only Christ: and therefore it was spiritual and not material, Haggai 2. 10.

^o Whereof Joshua had but a shadow.

^p The two offices of the kingdom and priesthood shall be so joined together, that they shall no more be dissevered.

^q Who was also called Heldai.

^r He was also called Joshia.

^t That they may acknowledge their infirmity, which looked that all things should have been restored incontinently: and of this their infidelity these two crowns shall remain as tokens, Acts 1. 6.

^v That is, the Gentiles by the preaching of the gospel shall help toward the building of this spiritual temple.

^w If ye will believe and remain in the obedience of faith.

^x Which contained part of November and part of December.

^y That is, the rest of the people that remained yet in Chaldea, sent to the church at Jerusalem for the resolution of these questions, because these feasts were consented upon by the agreement of the whole church, the one in the month that the temple was destroyed, and the other when Gedaliah

■ And to speak unto the priests, which were in the house of the Lord of hosts, and to the prophets, saying, Should I^y weep in the fifth month, and^z separate myself as I have done these so many^a years?

4 Then came the word of the Lord of hosts **■** me, saying,

5 Speak unto all the people of the land, and to the^b priests, and say, When ye fasted, and mourned in the fifth and seventh month, even these seventy years, did ye fast unto me? ^c do I approve it?

6 And when ye did eat, and when ye did drink, did ye not eat^d for yourselves, and drink for yourselves?

7 Should ye not *hear* the words which the Lord^e hath cried by the ministry of the former prophets when Jerusalem was inhabited, and in prosperity, and the cities thereof round about her, when the South and the plain was inhabited?

■ And the word of the Lord came unto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion, every man to his brother:

10 And oppress **■** the widow, nor the fatherless, the stranger nor the poor, and let **■** of you imagine evil against his brother in your heart.

11 But they refused to hearken, and^z pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts **■** an adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his^b Spirit by the ministry of the former prophets: therefore came a great wrath from the Lord of hosts.

13 Therefore it is come to pass, that **■** he cried, and they would not hear, so they cried, and **■** would not hear, saith the Lord of hosts.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate

was slain. Jer. 41. 2.

^y By weeping and mourning, appear what exercises they used in their fasting.

^z That is, prepare myself with all devotion **■** this fast.

^a Which was **■** since the time the temple **■** destroyed.

^b For there **■** both of the people and of the priests, which doubted **■** touching this controversy, besides them that yet remained in Chaldea, and reasoned of it, as one of the chief points of their religion.

^c For they thought they had deserved toward God, because of this fast, which they invented of themselves: and though fasting of itself be good, yet because they thought it a service toward God, and trusted therein; it is here reprov'd.

^d **■** ye **■** eat and drink for your own commodity and necessity? and so likewise ye did obtain according **■** your own fancies, and **■** after the prescript of my law.

^e Hereby he condemneth their hypocrisy, which thought by their fasting to please God, and by such things **■** they invented, and in the **■** season would **■** serve him **■** he had commanded.

^f **■** sheweth that they did **■** fast with a sincere heart, but for hypocrisy, and that it was not done of a pure religion, because that they lacked these offices **■** charity, which should have declared that they **■** godly, Matt. 23. 23.

^g And would **■** carry the Lord's burden, which was sweet and easy, but would bear their own which **■** heavy and grievous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrink **■** the yoke, Nehem. 9. 29.

^h Which declareth that they rebelled not only against the prophets, but against the Spirit of God, that spake in them.

519. *Ref. Chr.* isolate¹ after them, that no man passed through nor returned: for they laid the pleasant land² waste.

C H A P. VIII.

2 *Of the return of the people unto Jerusalem, and of the mercy of God toward them.* 16 *Of good works.* 20 *The calling of the Gentiles.*

A GAIN, the word of the Lord of hosts came to me, saying,

2 Thus saith the Lord of hosts, I was¹ jealous for Zion with great jealousy, and I was jealous for her with great wrath.

3 Thus saith the Lord, I will return unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called² a city of truth, and the mountain of the Lord of hosts, the holy mountain.

4 Thus saith the Lord of hosts, There shall yet old³ men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age,

5 And the streets of the city shall be full of boys and girls, playing in the streets thereof.

6 Thus saith the Lord of hosts, Though it be⁴ impossible in the eyes of the remnant of this people in these days, should it therefore be impossible in my sight, saith the Lord of hosts?

7 Thus saith the Lord of hosts, Behold I will deliver my people from the east country, and from the west country:

■ And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth, and in righteousness.

9 Thus saith the Lord of hosts, Let your⁵ hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be builded.

10 For before these days there was no hire for⁶ man, nor any hire for beast, neither was there any peace to him that went out or came in, because of the affliction: for I set all men, every one against his neighbour.

11 But⁷ now, I will not intreat the residue of this people as aforetime, saith the Lord of hosts.

12 For the seed shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things.

¹ That is, after they were carried captive.

■ By their sins, whereby they provoked God to anger.

² I loved my city with³ singular love, so that I could not abide that any should do her any injury.

■ Because she shall be faithful and loyal toward me her husband.

³ Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long⁴ nature would suffer them to live, and increase their children in great abundance.

■ He sheweth wherein our faith standeth, that is, to believe that God can perform that which he hath promised, though it seem never so impossible to man. Rom. 4. 20. Gen. 18. 14.

■ So that their return shall not be in vain: for God will accomplish his promise, and their prosperity shall be sure and stable.

⁵ Let neither respect of your private commodities, neither counsel of others, nor fear of enemies discourage you in the going forward with the building of the temple, but be constant, and obey the prophets which encourage you there

13 And it shall come to pass; that as ye were⁸ a curse among the heathen; O house of Judah, and house of Israel, so will I deliver you; and ye shall be⁹ blessing: fear not, but let your hands be strong:

14 For thus saith the Lord of hosts, As I thought to punish¹⁰ you, when your fathers provoked me unto wrath, saith the Lord of hosts; and repented not,

15 So again have I determined in these days¹¹ to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 These are the things that ye shall do, speak ye every man the truth unto his neighbour: execute judgment truly and uprightly in your gates,

17 And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came unto me, saying,

19 Thus saith the Lord of hosts, The fast of the fourth¹² month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and prosperous high feasts: therefore love the truth and peace.

20 Thus saith the Lord of hosts, that there shall yet come¹³ people, and the inhabitants of great cities,

21 And they that dwell in one city, shall go to another, saying, ■ Up, let us go and pray¹⁴ before the Lord, and seek the Lord of hosts: I will go also.

22 Yea, great people, and mighty nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, in those days shall ten men take hold of all languages of the nations, even take hold of the skirt of him that is¹⁵ Jew, and say, We will go with you: for we have heard that God¹⁶ is with you.

C H A P. IX.

1 *The threatening of the Gentiles.* 9 *The coming of Christ.*

THE burden of the word of the Lord in the land of¹⁷ Hadrach: and Damascus shall be his¹⁸ rest: when the¹⁹ eyes of man, even of all the tribes of Israel shall be toward the Lord.

2 And

unto.

² For God cursed your work so, that neither²⁰ nor beast had profit of their labours.

³ Read Ezek. 18. 20.

■ Which declareth that man cannot turn to God till he change man's heart by his Spirit, and so begin²¹ do well, which is to pardon his sins, and²² give him his graces.

■ Which fast was appointed when the city was besieged, and was the first fast of these four: and here the prophet sheweth, that if the Jews will repent and turn wholly²³ God, they shall have no more occasion to fast, or²⁴ shew signs of heaviness: for God will send them joy and gladness.

■ He declareth the great zeal that God should give the Gentiles²⁵ come²⁶ his church, and to join with the Jews in his true religion, which should be in the kingdom of Christ.

■ Whereby he meaneth Syria.

²⁷ God's anger shall abide upon their chief city, and not spare so much as that.

■ When the Jews shall convert and repent, then God will destroy their enemies.

Ref. Chr. 587.

2 And Hamath also shall border thereby: Tyrus also and Zidon, though they be very wise.

3 For Tyrus did build herself a strong hold, and heaped up silver as the dust, and gold as the mire of the streets.

4 Behold, the Lord will spoil her, and he will smite her power in the sea, and she shall be devoured with fire.

5 Ashkelon shall see it, and fear, and Azzah also shall be very sorrowful, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a prince in Judah, but Ekron shall be as a Jebusite.

8 And I will camp about mine house against the army, against him that passeth by, and against him that returneth, and no oppressor shall come upon them any more: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter Zion, shout for joy, O daughter Jerusalem, behold thy king cometh unto thee: he is just, and saved himself, poor and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariots from Ephraim, and the horse from Jerusalem: the bow of the battle shall be broken, and he shall speak peace unto the heathen, and his dominion shall be from sea unto sea, and from the river to the end of the land.

11 Thou also shalt be saved through the blood of thy covenant: I have loosed thy prisoners out of the pit wherein is no water.

12 Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, that I will render the double unto thee:

2 That is, by Damascus, meaning, that Hamath or Antiochia should be under the same rod and plague.

3 He secretly sheweth the cause of their destruction, because they deceived all other by their craft and subtilty, which they cloaked with this of wisdom.

4 Though they of Tyrus think themselves invincible by reason of the sea, that compasseth them round about, yet they shall not escape God's judgments.

5 Meaning, that all should be destroyed save a very few, that should remain as strangers.

6 He promiseth to deliver the Jews when he shall take vengeance on their enemies for their cruelty, and wrongs done to them.

7 As the Jebusites had been destroyed, so should Ekron and all the Philistines.

8 He sheweth that God's power only shall be sufficient to defend his church against all adversaries, be they so cruel, or assemble their power so often.

9 That is, God hath seen the great injuries and afflictions wherewith they have been afflicted by their enemies.

10 That is, he hath righteousness and salvation in himself for the use and commodities of his church.

11 Which declareth that they should not look for such a king should be glorious in the eyes of man, but should be poor, and yet in himself have all power deliver his: and this is meant of Christ, as Matt. 21. 5.

12 No power of man or creature shall be able let this kingdom of Christ, and he shall peaceably govern them by his sword.

2 That is, from the Red sea, to the sea called Syriacum: and by these places which the Jews knew, he meaneth an infinite space and compass over the whole world.

3 That is, from Euphrates.

4 Meaning, Jerusalem, or the church which is saved by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the church, because God made it with his church, and left it with them

13 For Judah have I bent as a bow for me: Ephraim's hand have I filled, and I have raised up thy sons, O Zion, against thy sons, O Greece, and have made thee as a giant's sword.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the south.

15 The Lord of hosts shall defend them, and they shall devour them, and subdue them with sling-stones, and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the horns of the altar.

16 And the Lord their God shall deliver them in that day as the flock of his people: for they shall be as the stones of the crown lifted up upon his land:

17 For how great is his goodness! and how great is his beauty! corn shall make the young men chearful, and new wine the maids.

CHAP. X.

The vanity of idolatry. 3 The Lord promiseth to visit and comfort the house of Israel.

ASK you of the Lord rain in the time of the latter rain: so shall the Lord make white clouds, and give you showers of rain, and to every one grass in the field.

1 Surely the idols have spoken vanity, and the soothsayers have seen a lye, and the dreamers have told a vain thing: they comfort in vain: therefore they went away as sheep: they were troubled, because there was no shepherd.

2 My wrath was kindled against the shepherds, and I did visit the goats: but the Lord of hosts will visit his flock, the house of Judah, and will make them as his beautiful horse in the battle.

9 P

4 Out

for the love that he bare unto them.

2 God sheweth that he will deliver his church out of all dangers, seem they never so great.

3 That is, into the holy land, where the city and the temple are, where God will defend you.

4 Meaning, the faithful, which seemed to be in danger of their enemies every side, and yet lived in hope that God would restore them to liberty.

5 That is, double benefits and prosperity, in respect of that which your fathers enjoyed from David's time to the captivity.

6 I will make Judah and Ephraim, that is, my whole church, victorious against all enemies, which he here meaneth by the Grecians.

7 He promiseth that the Jews shall destroy their enemies, and have abundance and excess of all things, there is abundance the altar when the sacrifice is offered: which things not them to intemperance, but to sobriety and a thankful remembrance of God's great liberality.

8 The faithful shall be preserved and revered of all, that the very enemies shall be compelled to esteem them: for God's glory shall shine in them, as Josephus declareth of Alexander the Great when he met Iadi the high priest.

9 The prophet reproveth the Jews, because by their own infidelity they put back God's graces promised, and so came by God's just judgment: therefore to avoid this plague he willeth them to turn to God, and to pray in faith to him, and so he will give them abundance.

10 He calleth remembrance God's punishments in times past, because they trusted not in him, but in their idols and deceivers, who deceived them.

11 That is, the Jews went into captivity.

12 Meaning, the cruel governors, which did oppress the sheep, Ezek. 34. 16, 17.

13 He will be merciful to his church, and cherish them as a king prince doth his best horse, which shall be for his use in the war.

Bef. Chr. 587. 4 Out of him shall the corner come forth out of him the nail, out of him the bow of battle, and out of him every appointer of tribute also.

5 And they shall be the mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will preserve the house of Joseph, and I will bring them again, for I pity them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim shall be as a giant, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad: and their heart shall rejoice in the Lord.

8 I will hiss for them, and gather them, for I have redeemed them: and they shall increase, as they have increased.

9 And I will sow them among the people, and they shall remember me in far countries: and they shall live with their children and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall go into the sea with affliction, and shall smite the waves in the sea, and all the depths of the river shall dry up: and the pride of Asshur shall be cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walk in his name, saith the Lord.

C H A P. XI.

1 The destruction of the temple. 4 The care of the faithful is committed to Christ. 7 A grievous vision against Jerusalem and Judah.

OPEN thy doors, O Lebanon, and the fire shall devour thy cedars.

2 Howl, fir-trees: for the cedar is fallen, because all the mighty are destroyed: howl ye,

Out of Judah shall the chief governor proceed, who shall be corner to uphold the building, and as a nail to fasten it together.

Over their enemies.

That is, the ten tribes, which should be gathered under Christ, the rest of the church.

Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or hiss he can call them from all places suddenly.

Though they shall yet be scattered and seem be lost, yet it shall be profitable unto them: for there they shall come to the knowledge of my name, which was accomplished under the gospel among whom it first preached.

Not that they should return into their country, but be gathered and joined in faith, by the doctrine of the gospel.

He alludeth the deliverance of the people out of Egypt, when the angel smote the floods and rivers.

Because the Jews thought themselves so strong by reason of this mountain, that no enemy could come hurt them, the prophet sheweth, that when God sendeth the enemies, it shall shew itself ready to receive them.

Shewing that if the strong were destroyed, the weaker were not able to resist.

Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out.

That is, the renown of Judah and Israel should perish.

Which being now destined to be slain, were delivered as out of the lion's mouth.

O oaks of Bashan, for the fenced forest is cut down.

3 There is the voice of the howling of the shepherds, for their glory is destroyed: the voice of the roaring of lions whelps, for the pride of Jordan is destroyed.

4 Thus saith the Lord my God, Feed the sheep of the slaughter.

5 They that possess them, slay them and sin not: and they that sell them, say, Blessed be the Lord, for I am rich, and their own shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliver them.

7 For I fed the sheep of slaughter, even the poor of the flock, and I took unto me two staves: the one I called Beauty, and the other I called Bands, and I fed the sheep.

8 Three shepherds also I cut off in one month, and my soul loathed them, and their soul abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eat, every one the flesh of his neighbour.

10 And I took my staff, even Beauty, and brake it, that I might disannul my covenant, which I had made with all people.

11 And it was broken in that day: and so the poor of the sheep that waited upon me knew that it was the word of the Lord.

12 And I said unto them, If ye think it good, give me my wages: and if not, leave off: so they weighed for my wages thirty pieces of silver.

13 And the Lord said unto me, Cast it unto the potter: a goodly price, that I was valued of them: And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staff, even the Bands, that I might dissolve the brotherhood between Judah and Israel.

15 And

Their governors destroy them without any remorse of conscience, or yet thinking that they do evil.

He noteth the hypocrites, which have the name of God in their mouths, though in their life and doings they deny God, attributing their gain to God's blessings, which cometh of the spoil of their brethren.

I will cause to destroy another.

Their governors shall cruelty over them.

That is, the small remnant whom he thought worthy to shew mercy unto.

God sheweth his great benefits toward his people, to convince them of greater ingratitude, which would neither be ruled by his most beautiful order of government, neither continue in the bands of brotherly unities, and therefore he breaketh both the and the other. Some read, for bands, destroyers; but in the fourteenth verse the first reading is confirmed.

Whereby he sheweth his and diligence, that he would suffer them have evil rulers, because they should consider his great love.

Meaning, the people, because they would not acknowledge these great benefits of God.

He sheweth that the least part ever profit by God's judgments.

Besides their ingratitude, God accuseth them of malice and wickedness, which did not only forget his benefits, but esteemed them as things of nought.

Shewing, that it was too little to pay his wages, which could scarce suffice to make few tiles for cover the temple.

Bef. Chr.
587.

15 And the Lord said unto me, Take to thee yet the instruments of foolish shepherd.

16 For lo, I will raise up a shepherd in the land, which shall not look for the thing that is lost, nor seek the tender lambs, nor heal that that is hurt, nor feed that that standeth up: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 O idol shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye. His arm shall be clean dried up, and his right eye shall be utterly darkened.

C H A P. XII.

Of the destruction and building again of Jerusalem.

THE burden of the word of the Lord upon Israel, saith the Lord, which spread the heavens, and laid the foundation of the earth and formed the spirit of man within him.

2 Behold, I will make Jerusalem a cup of poison unto all the people round about: and also with Judah will he be, in the siege against Jerusalem.

3 And in that day I will make Jerusalem an heavy stone for all people: all that lift it up, shall be torn, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, will I smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the princes of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Judah like coals of fire among the wood, and like a firebrand in the sheaf, and they shall devour all the people round about on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, in Jerusalem.

7 The Lord also shall preserve the tents of Judah, as aforetime: therefore the glory of the house of David shall not boast, nor the glory of the inhabitants of Jerusalem against Judah.

In that day shall the Lord defend the inha-

^b Signifying, that they should have a certain kind of regiment and outward shew of government: but in effect, it should be nothing: for they should be wolves and devouring beasts instead of shepherds.

^c And is in health and sound.

^d By the he signifieth strength, he doth wisdom and judgment by the eye: that is, the plague of God shall take away both thy strength and judgment.

^e That is, the ten tribes, which neglected God's benefit in delivering their brethren, and had rather remain in captivity than to return home, when God called them.

^f Jerusalem shall be defended against all her enemies: so shall God defend all Judah, and shall destroy the enemies.

^g Every captain that had many under him afore, shall now think that the small power of Jerusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

^h The people which are as it were dispersed by the fields, and lie open to their enemies, shall be less preserved by my power, then if they were under their kings, (which is meant by the house of David) in their defended cities.

ⁱ They shall have the feeling of my grace by faith, and know that I have compassion on them.

^k That is, whom they have continually vexed with their obstinacy, and grieved my Spirit, John 19. 37. where it is referred to Christ's body, which here is referred to the Spirit of God.

^l They shall turn to God by true repentance, whom before they had so grievously offended by their ingratitude.

bitants of Jerusalem, and he that is feeble among them in that day shall be David: and the house of David shall be as God's house, and as the angel of the Lord before them.

9 And in that day will I seek to destroy all the nations that are against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of compassion, and they shall look upon me whom they have pierced, and they shall lament for him, one mourneth for his only son, and be sorry for him as one is sorry for his first born.

11 In that day shall there be a great mourning in Jerusalem, the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall bewail, every family apart: the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:

14 All the families that remain, every family apart, and their wives apart.

C H A P. XIII.

1 Of the fountain of grace. 2 Of the clean riddance of idolatry. 3 The zeal of the godly against false prophets.

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

2 And in that day, saith the Lord of hosts, I will cut off the names of the idols out of the land: and they shall no more be remembered: and I will cause the prophets and the unclean spirit to depart out of the land.

3 And when any shall yet prophesy, his father and his mother that begat him, shall say unto him, Thou shalt not live, for thou speakest lyes in the name of the Lord: and his father and his mother that begat him, shall thrust him through, when he prophesieth.

4 And in that day shall the prophets be ashamed

^a They shall lament and repent exceedingly for their offences against God.

^b Which was the name of a town and place near to Megiddo, where Josiah was slain, Chron. 35. 22.

^c That is, in all places where the Jews shall remain.

^d Signifying that this mourning or repentance should not be a vain ceremony: but every one touched with his grief shall lament.

^e Under these certain families he containeth all the tribes, and sheweth that both the kings and the priests had by their sins pierced Christ.

^f Called also Simeon.

^g To wit, which were elect by grace, and preserved from the destruction.

^h He sheweth what shall be the fruit of their repentance, to wit, remission of sins, by the blood of Christ, which shall be a continual running fountain and purge them from all uncleanness.

ⁱ He promiseth that God will also purge them from all superstition, and that their religion shall be pure.

^k Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the prophet here calleth unclean spirits.

^l That is, when they shall prophesy lyes, and make God, who is the author of truth, a cloak thereunto.

^m sheweth what zeal the godly shall have under the kingdom of Christ, Deut. 13. 6, 9.

ⁿ God shall make them ashamed of their errors and lyes, and bring them to repentance: and they shall more prophets apparel to make their doctrine seem holy.

Lev. Chr. 587. ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive.

5 But he shall say, I am no prophet: I am an husbandman: for man taught me to be a herdsman from my youth up.

6 And one shall say unto him, What are these wounds in thine hands? Then shall he answer, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, upon my shepherd, and upon the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And in all the land, saith the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part through the fire, and will fine them as the silver is fined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

C H A P. XIV.

1 Of the doctrine that shall proceed out of the church, and of the restoration thereof.

BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses spoiled, and the women defiled, and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the Lord God go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east side, and the mount of Olives shall cleave in the midst thereof: toward the East and toward the West there shall be a very great valley, and half of the mountain shall remove toward the North, and half of the mountain toward the South.

5 And ye shall flee unto the valley of the mountains: for the valley of the mountains

shall reach unto Azal: yea, ye shall flee like as ye fled from the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

6 And in that day shall there be no clear light, but dark.

7 And there shall be a day (it is known to the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there be waters of life go out from Jerusalem, half of them toward the east sea, and half of them toward the uttermost sea, and shall be both in summer and winter.

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plain from Geba to Rimmon, toward the south of Jerusalem, and it shall be lifted up, and inhabited in her place: from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel, unto the king's wine-presses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.

12 And this shall be the plague, wherewith the Lord will smite all people that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feet, and their eyes shall consume in their holes, and their tongues shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them, and every one shall take the hand of his neighbour, and his hand shall rise up against the hand of his neighbour,

14 And Judah shall fight against Jerusalem, and the arm of the heathen shall be gathered round about, with gold and silver, and great abundance of apparel.

15 Yet this shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that be in these tents as this plague.

16 But it shall come to pass that every one that is left of all the nations, which came against Jerusalem, shall go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles.

17 And

¶ They shall confess their former ignorance, and be content to labour for their living.

¶ Hereby he sheweth, that though their parents and friends dealt more gently with them and put them to death, yet they would so punish their children that became false prophets, that the marks and signs should remain for ever.

¶ The prophet warreth the Jews, that before this great comfort shall come under Christ, there should be an horrible dissipation among the people. for their governors and pastors should be destroyed, and the people should be scattered sheep: and the evangelist applieth this to Christ, because he was the head of all pastors, Matt. 26. 31.

¶ The greatest part shall have no portion of these blessings, and yet they that shall enjoy them shall be tried with great afflictions, so that it shall be known that only God's power and his mercies do preserve them.

¶ He armeth the godly against the great temptations that should come before they enjoyed this prosperous estate, promised under Christ, that when these dangers should come, they might know that they were warned of them before.

¶ As your fathers and you have had experience, both in the Red sea, and at all other times.

¶ By this manner of speech the prophet sheweth God's power and care over his church, and how he will it were by miracle save it.

¶ So that out of all the parts of the world they shall see

Jerusalem, which was before hid with this mountain: and this he meaneth of the spiritual Jerusalem the church.

¶ He speaketh of the hypocrites, which could not abide God's presence, but should flee into all places, where they might hide them among the mountains.

¶ Read Amos 1. 1.

¶ Because they did not credit the prophet's words, he turneth to God and comforteth himself in that that he knew that these things should come, and saith, Thou, O God, with thine angels, wilt perform this great thing.

¶ Signifying, that there should be great troubles in the church, and that the time hereof is in the Lord's hands, yet at length (which is here meant by the evening) God would send comfort.

¶ That is, the spiritual graces of God, which should ever continue in most abundance.

¶ All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion.

¶ This new Jerusalem shall be seen through all the world, and shall excel the first in excellency, wealth, and greatness.

¶ God will not only raise up war without, but sedition at home, to try them.

¶ To hurt and oppress him.

¶ The enemies are rich, and therefore shall not come for prey, but destroy and shed blood.

¶ As the walls should be destroyed, ver. 12.

Bef. Chr. 587. 17 And whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall come no rain.

18 And if the family of Egypt go not up, and come not, it shall not rain upon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles.

^a By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

^b Signifying, that to what service they were put now (whether to labour, or to serve in war) they were now holy, because the Lord had sanctified them.

Bef. Chr. 187. 20 In that day there shall be written upon the bridles of the horses, The holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and Judah shall be holy unto the Lord of hosts: and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

^c As precious the one as the other, because they shall be sanctified.

^d But all should be pure and clean, and there shall neither be hypocrite, nor any that shall corrupt the true service of God.

M A L A C H I.

T H E A R G U M E N T.

This prophet was one of the three which God raised up for the comfort of his church after the captivity; and after him there was no more until John Baptist was sent, which was either a token of God's wrath, or an admonition that they should with more fervent desires look for the coming of Messiah. He confirmeth the same doctrine that the two former do, but chiefly he reproveth the priests for their covetousness, and for that they served God after their own fancies; and not according to the prescript of his word. He also noteth certain peculiar sins, which were then among them, as marrying of idolatrous and many wives, murmurings against God, impatience, and sack like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

C H A P. I.

A complaint against Israel, and chiefly the priests.

TH E burden of the word of the Lord to Israel by the ministry of Malachi.

2 I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord? yet I loved Jacob,

3 And I hated Esau, and made his mountains waste, and his heritage wilderness for dragons.

4 Though Edom say, We are impoverished, but we will return and build the desolate places, yet saith the Lord of hosts, They shall build, but I will destroy it: and they shall call them, The border of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

^a Read Isa. 13. 1.

^b Which declareth their great ingratitude that did not acknowledge this love, which was so evident in that he chose Abraham from out of all the world, and next, chose Jacob the younger brother, of whom they came, and left Esau the elder.

^c For besides that the signs of my hatred appeared, even when he was made servant unto his younger brother, being yet in his mother's belly, and also afterward in that he was put from his birthright, yet was now before your eyes the signs hereof evident, in that his country lieth waste, and he shall never return to inhabit it, whereas ye my people, whom the enemy hated more than them, were by my grace and love toward you delivered, read Rom. 9. 13.

^d Besides the rest of the people he condemneth the priests chiefly, because they should have reprov'd others for their hypocrisy and obstinacy against God, and not have hardened them by their example to greater evils.

^e He noteth their gross hypocrisy, which would not see

Bef. Chr. 397. 6 A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name? and ye say, Wherein have we despised thy name?

7 Ye offer unclean bread upon mine altar; and you say, Wherein have we polluted thee? In that ye say, The table of the Lord is not to be regarded.

8 And if ye offer the blind for sacrifice, it is not evil: and if ye offer the lame and sick, it is not evil: offer it now unto thy prince: will he be content with thee, or accept thy person, saith the Lord of hosts?

9 And now, I pray you, pray before God, that he may have mercy upon us: this hath been by your means: will he regard your persons, saith the Lord of hosts?

9 Q

10 Who

their faults, but most impudently covered them, and so were blind guides.

^f Ye receive all manner of offerings for your greediness, and do not examine whether they be according to my law or no.

^g Not that they said thus, but by their doings they declared no less.

^h You make it no fault: whereby he condemneth them that think it sufficient to serve God, partly, as he hath commanded, and partly, after man's fancy, and so to that pureness of religion which he requireth, and therefore, in reproach, he sheweth them that a mortal man would not be content to be so served.

ⁱ He derideth the priests, who bare the people in hand that they prayed for them, and sheweth that they were the occasion that these evils came upon the people.

^k Will God consider your office and state, seeing you are so wicked?

Ref. Chr. 397. 10 Who is there even among you¹ that would shut the doors, and kindle not fire on mine altar in vain? I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun unto the going down of the same, my name is² great among the Gentiles, and in every place incense shall be offered unto my name and³ pure offering: for my name is great among the heathen, saith the Lord of hosts.

12 But ye have polluted it, in that ye say, The table of the Lord is⁴ polluted, and the fruit thereof, even his meat is not to be regarded.

13 Ye said also, Behold, it is a⁵ weariness, and ye have snuffed at it, saith the Lord of hosts, and ye offered that which was torn, and the lame and the sick: thus ye offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiver, which hath in his flock⁶ a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great king, saith the Lord of hosts, and my name is terrible among the heathen.

C H A P. II.

Threatenings against the priests, being the seducers of the people.

AND now, O ye⁷ priests, this commandment is for you.

1 If ye will not hear it, nor consider it in your heart, to give glory⁸ unto my name, saith the Lord of hosts, I will even send a curse upon you, and will curse your⁹ blessings: yea, I have cursed them already, because ye do not consider it in your heart.

2 Behold, I will corrupt¹⁰ your seed, and cast dung upon your faces, even the¹¹ dung of your solemn feasts, and you shall be like unto it.

3 And ye shall know that I have¹² sent this commandment unto you, that my covenant, which

made with Levi might stand, saith the Lord of hosts.

4 My¹³ covenant was with him of life and peace: and I¹⁴ gave him fear, and he feared me, and was afraid before¹⁵ my name.

5 The law of¹⁶ truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity:

6 For the priests¹⁷ lips should preserve knowledge, and they should seek the law at his mouth: for he is the¹⁸ messenger of the Lord of hosts.

7 But ye are gone out of the way: ye have caused many to fall by the law: ye have broken the covenant of Levi, saith the Lord of hosts.

8 Therefore have I also made you to be despised, and vile before all the people, because ye kept not my ways, but have been partial in the law.

9 Have we not all one¹⁹ father? hath not one God made us? why do we transgress every one against his brother, and break the covenant of²⁰ our fathers?

10 Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem: for Judah hath defiled the holiness of the Lord, which he loved, and hath married the²¹ daughter of a strange god.

11 The Lord will cut off the man that doth this: both the master and the servant out of the tabernacle of Jacob, and him that²² offereth an offering unto the Lord of hosts.

12 And this have ye done again, and²³ covered the altar of the Lord with tears, with weeping and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

13 Yet ye say,²⁴ Wherein? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy²⁵ companion, and the wife of thy covenant.

15 And

¹ Because the Levites, who kept the doors, did not try whether the sacrifices that came in, according to the law, God wisheth that they would rather shut the doors, than to receive such as were perfect.

² God sheweth that their ingratitude, and neglect of his true service, shall be the cause of the calling of the Gentiles: and here the prophet that under the law framed his words to the capacity of the people, and by the altar and sacrifice he meaneth the spiritual service of God which should be under the gospel, when an end shall be made to all these legal ceremonies by Christ's only sacrifice.

³ Both the priests and the people were infected with this error, that they passed not what they offered: for they thought that God was as well content with the lean as with the fat: but in the mean season they shewed not that obedience to God which he required, and so committed both impiety, and also shewed their contempt of God, and covetousness.

⁴ The priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God, for that which was least profitable, was thought good enough for the Lord.

⁵ That is, hath ability to serve the Lord according to his word, and yet will serve him according to his covetous mind.

⁶ He speaketh unto them chiefly, but under them he containeth the people also.

⁷ To serve according to my word.

⁸ That is, the abundance of God's benefits.

⁹ Your seed sown shall increase to no profit.

¹⁰ You boast of your holiness, sacrifices and feasts, but they shall turn to your shame, and be vile as dung.

¹¹ The priests objected against the prophet that he could not reprove them, but he must speak against the priesthood, and the office established of God by promise: but he sheweth that the office is nothing slandered when their villain-

and dung are called by their own names.

¹² He sheweth what were the two conditions of the covenant made with the tribe of Levi: on God's part, that he would give them long life and felicity; and on their part, that they should faithfully serve him according to his word.

¹³ I prescribed Levi a certain law to serve me.

¹⁴ He served me, and set forth my glory with all humility and submission.

¹⁵ He sheweth that the priests ought to have knowledge to instruct others in the word of the Lord.

¹⁶ He is as the treasure-house of God's word, and ought to give to every one according to their necessity, and not to reserve it for himself.

¹⁷ Shewing, that whosoever doth not declare God's will, is not his messenger and priest.

¹⁸ The prophet accuseth the ingratitude of the Jews toward God and man: for seeing they were all born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

¹⁹ Whereby they had bound themselves to God to be a holy people.

²⁰ They have joined themselves in marriage with them that are of another religion.

²¹ That is, the priests.

²² Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seem to sacrifice in vain.

²³ This is another fault whereof he accuseth them, that is, that they brake the laws of marriage.

²⁴ As the one half of thyself.

²⁵ She that was joined to thee by a solemn covenant, and by the invocation of God's name.

15 And did not ^m he make one? yet had he abundance of spirit: and wherefore one? because he fought a godly ^o seed: therefore keep yourselves in your ^p spirit, and let none trespass against the wife of his youth.

16 If thou hatest *her*, ^a put her away, saith the Lord God of Israel, yet he covereth ^r the injury under his garment, saith the Lord of hosts: therefore keep yourselves in your spirit, and transgress not.

17 Ye have ^r wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, every one that ^r doth evil, is good in the sight of the Lord, and he delighteth in them. Or where is the God of ^r judgment?

CHAP. III.

Of the messenger of the Lord, John Baptist, and of Christ's office.

BEHOLD, I will send my ^m messenger, and he shall prepare the way before me: and the ^r Lord whom ye seek, shall speedily come to his temple: even the ^r messenger of the covenant, whom ye desire: behold, he shall come, saith the Lord of hosts.

2 But who ^r may abide the day of his coming? and who shall endure when he appeareth? for he is like ^r purging fire, and like fullers soap.

3 And he shall sit down to try and fine the silver: he shall even fine the sons of ^r Levi, and purify them as gold and silver, that they may bring offerings unto the Lord in righteousness.

4 Then shall the offerings of Judah and Jerusalem be acceptable unto the Lord, as in old time and in the years afore.

5 And I will come near to you to judgment, and I will be a swift witness against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep back the hireling's wages, and vex the widow and the fatherless, and oppress the stranger, and fear not me, saith the Lord of hosts.

6 For I am the Lord: I change not, and ye sons of Jacob ^r are not consumed.

^m Did not God make man and woman ^r one flesh, and not many?

^r By his power and virtue he could have made many women for one man.

^o Such as should be born in lawful and moderate marriage, wherein is no excess of lusts.

^p Contain yourselves within your bounds, and be sober in mind, and bridle your affections.

^r Not that he doth allow divorce, but of the two faults he sheweth which is the less.

^r He thinketh it sufficient to keep his wife still, albeit he take others, and so as it were covereth his fault.

^r Ye murmured against God, because he heard not you as soon as ye called.

^r In thinking that God favoured the wicked, and had not respect to them that serve him.

^r Thus they blasphemed God in condemning his power and justice, because he judged not according ^r their fancies.

^r This is meant of John Baptist, ^r Christ expoundeth it, Luke 7. 27.

^r Meaning, Messiah, as Psalm 40. 1, 7. Dan. 9. 17, 25.

^r That is, Christ, by whom the covenant was made and ratified, who is called the angel ^r messenger of the covenant, because he reconcileth us to his Father: and is Lord or King, because he hath the government of his church.

^r He sheweth that the hypocrites, which wish so much for the Lord's coming, will not abide when he draweth near: for he will consume them, and purge his and make them clean.

^r He beginneth at the priests, that they might be lights, and shine unto others.

7 From the days of your fathers, ye are gone away from mine ordinances, and have not kept ^r them: ^c return unto me, and I will return unto you, saith the Lord of hosts: but he said, Wherein shall we return?

8 Will a ^d man spoil *his* gods? yet have ye spoiled me: but ye say, Wherein have we spoiled thee? In ^c tithes and offerings.

9 Ye are cursed with a curse: for ye have spoiled me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and pour you out a blessing ^r without measure.

11 And I will rebuke the ^r devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts.

13 Your words have been stout ^b against me, saith the Lord: yet ye say, What have we spoken against thee?

14 Ye have said, *It is* in vain to serve God: and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: even they that work wickedness are set up, and they that tempt God, yea, they are ⁱ delivered.

16 ^r Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a ^r book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be to me, saith the Lord of hosts, in that day ^m that I shall do *this*, for a flock, and I will ^r spare them, as a man spareth his own son that serveth him.

18 Then shall you return, and discern between the righteous and wicked, between him that serveth God, and him that serveth him not.

CHAP.

^b They murmured against God because they saw not his help ever present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that he doth still defend them: and so his mercy toward them never changeth.

^c Read Zech. 1. 3.

^r There are none of the heathen so barbarous, that will defraud their gods of their honour, or deal deceitfully with them.

^r Whereby the service of God should have been maintained, and the priests and the poor relieved.

^r Not having respect how much ye need, but I will give you in all abundance: so that ye shall lack place to put my blessings in.

^r Meaning, the caterpillar, and whatsoever destroyeth corn and fruits.

^r The prophet condemneth them of double blasphemy against God: first, in that they said, that God had no respect to them that served him; and next, that the wicked were ^r in his favour than the godly.

^r They are not only preferred to honour, but also delivered from dangers.

^r After these admonitions of the prophet, some were lively touched, and encouraged others to fear God.

^r Both because the thing was strange that some turned to God in that great and universal corruption, and also that this might be ^r example of God's mercies to all penitent sinners.

^r When I shall restore my church according ^r my promise, they shall be as mine own proper goods.

^r That is, forgive their sins, and govern them with my spirit.

Bef. Chr.
397.

CHAP. IV.

The day of the Lord before the which Elijah should come.

FOR behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch.

■ But unto you that fear my name, shall the Sun of righteousness arise, and health shall be under his wings, and ye shall go forth, and grow up fat calves.

• He prophesieth of God's judgments against the wicked, who would not receive Christ, when God should send him for, the restoration of his church.

■ Meaning, Christ, who with his wings, beams of his grace, should lighten and comfort his church, Eph. 5. 14. and he is called the Sun of righteousness, because in himself he hath all perfection; and also the justice of the Father dwelleth in him, whereby he regenerateth into righteousness, cleanseth from the filth of this world, and reformeth us to the image of God.

■ Ye shall be set at liberty, and increase in the joy of the Spirit, 2 Cor. 3. 17.

• Because the time was come that the Jews should be destitute of prophets until the time of Christ, because they should with more fervent minds desire his coming, the prophet exhorteth them to exercise themselves diligently in

3 And ye shall tread down the wicked: for they shall be dust under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

4 Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5 Behold, I will send you Elijah the prophet before the coming of the great and fearful day of the Lord.

6 And he shall turn the heart of the fathers to the children; and the heart of the children to their fathers, lest I come and smite the earth with curse.

studying the law of Moses in the mean season, whereby they might continue in the religion, and also be armed against all temptations.

• This Christ expoundeth of John Baptist, Matt. 11: 13, 14. who both for his zeal, and restoring of religion, is aptly compared to Elijah.

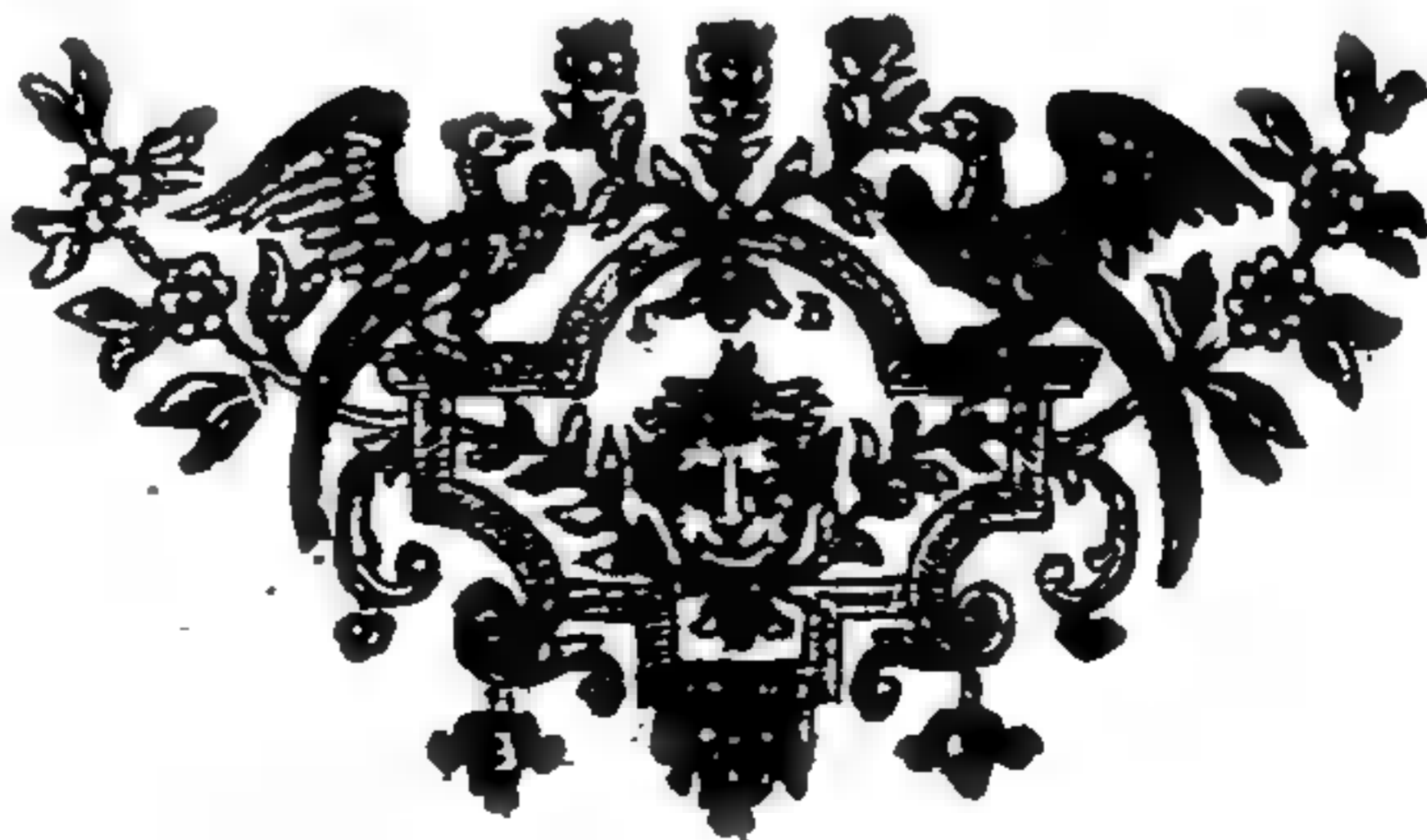
• Which as it is true for the wicked, so doth it waken the godly, and call them to repentance.

• He sheweth wherein John's should stand: in the turning of men to God, and joining of the father and children in one unity of faith: so that the father shall turn the religion of his son which is converted to Christ, and the son shall embrace the faith of the true fathers, Abraham, Isaac and Jacob.

• The second point of his office was to denounce God's judgments against them that would not receive Christ.

THE END OF THE PROPHETS.

9 2054



T H E
NEW TESTAMENT

O F
OUR LORD JESUS CHRIST,

TRANSLATED OUT OF GREEK,

B Y T H E O D. B E Z A.

WHEREUNTO ARE ADJOINED

BRIEF SUMMARIES OF DOCTRINE

UPON THE EVANGELISTS AND ACTS OF THE APOSTLES;

TOGETHER WITH

THE METHOD OF THE EPISTLES OF THE APOSTLES,

BY THE SAID THEOD. BEZA.

AND ALSO

S H O R T E X P O S I T I O N S

ON THE PHRASES AND HARD PLACES TAKEN OUT OF THE LARGE
ANNOTATIONS OF THE FORESAID AUTHOR,

AND JOACH. CAMERARIUS,

By P. LOS. VILLERIUS.

ENGLISHED BY L. TOMSON.

TOGETHER WITH

THE ANNOTATIONS OF FR. JUNIUS

UPON THE REVELATION OF SAINT JOHN.



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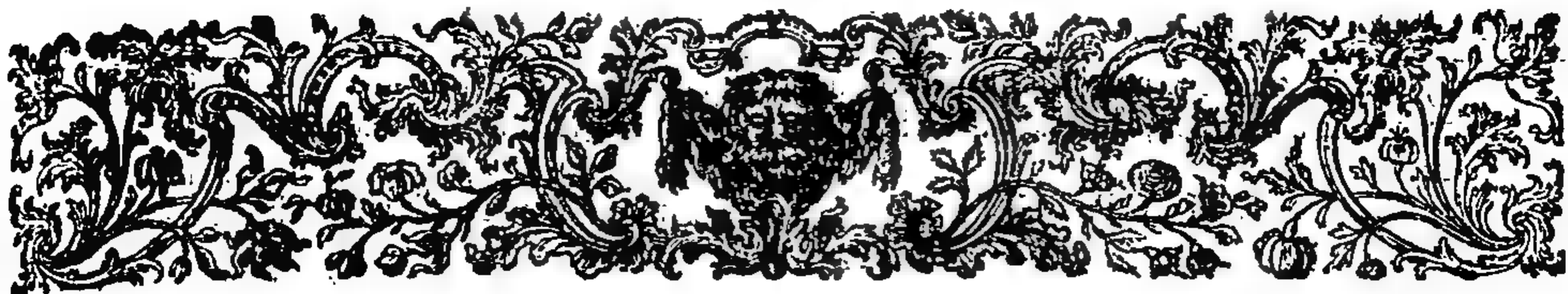
The P R I N T E R to the Diligent R E A D E R.

DEAR Christian Reader; to the intent that thou mightest the better enjoy the benefit of these notes or expositions upon the New Testament, I thought it not amiss to declare unto thee the use of the same.

The notes that are directed by figures of arithmetic, as ¹, ², ³, ⁴, &c. throughout the Evangelists and Acts, declare the effect or sum of the doctrine contained between one of the said figures, and the next that followeth: as for example, from the figure ¹, in the first line and first word of Matthew, unto the figure ², in the eighteenth verse of the same chapter, the doctrine there gathered is set down in this sort: 'Jesus came of Abraham of the tribe of Judah, and of the stock of David, as God promised.' And in the Epistles in like sort they declare the method and art which the apostles use, and how every argument or reason dependeth one upon another: these figures are begun again at the beginning of every chapter.

Lastly, the notes which go by order of the letters of the alphabet placed in the text, with the like answering unto them at the bottom of the page; serve to expound and lighten the dark words and phrases immediately following them. As in the first line and second word, the letter ^a being referred unto ^a, at the bottom of the page, sheweth that this word, Book, signifieth, ^a A rehearsal, as the Hebrews use to speak: as Gen. 5. 1. The book of the generations.' These letters begin at the beginning of every chapter, continuing unto ^z, and so beginning again with ^a, if there be so many notes that they do exceed in number the letters of one alphabet. This have I faithfully done for thy commodity, reap thou the fruit, and give the praise to God.

Farewel.



T H E

H O L Y G O S P E L

O F

J E S U S C H R I S T,

According to S T. M A T T H E W.

C H A P. I.

1 That Jesus is that Messias, the Saviour promised to the fathers. 18 The nativity of Christ.

• Luke 3. 23.
• Gen. 11. 2.
• Gen. 25.
24.
• Gen. 29.
35.
• Gen. 38.
27.
• 1 Chron.
2. 5.
Ruth 4. 18,
29.
• Ruth 4.
21.
• 1 Sam. 16.
21.
and 17. 12.
• 2 Sam. 12.
24.
• 1 Kings
11. 43.
1 Chron. 3.
20, 31.
• Kings
20. 21.
and 21. 38.
1 Chron. 3.
23, 24, 25.
• 2 Kings
23, 34.
and 24. 1, 6.
2 Chron. 36.
4, 9.
• 1 Chron.
3. 16.
• 1 Chron.
3. 17.
E= 13. 2.
and 5. 2.

THE ¹ book of the ^b generation of Jesus Christ the son of David, the ^c son of Abraham:

Abraham begat Isaac.

And Isaac begat Jacob. And

Jacob begat Judas and his brethren.

3 And Judas begat Phares, and Zara of Thamar. And Phares begat Esrom. And Esrom begat Aram.

4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon.

5 And Salmon begat Booz of Rachab. And Booz begat Obed of Ruth. And Obed begat Jesse.

6 And Jesse begat David the king. And David the king begat Solomon of her that was the wife of Urias.

7 And Solomon begat Roboam. And Roboam begat Abia. And Abia begat Afa.

And Afa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias.

9 And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezekias.

10 And Ezekias begat Manasses. And Manasses begat Amon. And Amon begat Josias.

11 And Josias begat Jakim. And Jakim begat Jechonias, and his brethren, about the time they were carried away to Babylon.

12 And after they were carried away into Babylon, Jechonias begat Salathiel. And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begat Eliakim. And Eliakim begat Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, that is called Christ.

17 So all the generations from Abraham to David are fourteen generations: and from David until they were carried away into Babylon, fourteen generations: and after they were carried away into Babylon until Christ, fourteen generations.

18 ¶ Now the birth of Jesus Christ was thus. When as his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away secretly.

20 But while he thought these things, behold, the angel of the Lord appeared unto him in dream, saying, Joseph the son of David, fear not to take Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

22 And all this was done, that it might be fulfilled, which is spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bear a son, and they shall call his name Emmanuel, which is by interpretation, God with us.

24 ¶ Then Joseph, being raised from sleep, did the angel of the Lord had enjoined him, and took his wife.

B

25 But

¹ Jesus Christ came of Abraham, of the tribe of Judah, and of the stock of David, God promised.

² Rehearsal: as the Hebrews use to speak, as Gen. 5. 1. The book of the generations.

^b Of the ancestors of whom Christ

^c Which Christ is also the son of Abraham.

^d That is, the captivity fell in the days of Jakim and Jechonias: for Jechonias was born before their carrying away into captivity.

^e All these which are reckoned up in the pedigree of David's stock, as they begat one another orderly in their degrees.

² Christ the true Immanuel, and therefore Jesus (that is,

Saviour) is conceived in the virgin by the Holy Ghost, as it was foretold by the prophets.

¹ Receive her her parents and kinsfolks hands.

² Which was promised and made sure to thee be thy wife.

^b Of the mother's substance by the Holy Ghost.

³ Christ is born of the same virgin which never knew man, and is called Jesus of God himself, by the angel.

¹ Deliver, and this sheweth us the meaning of this name Jesus.

² There is in the Hebrew and Greek text an article added, point the woman, and set her forth plainly: as you would say, That virgin, or, a certain virgin.

25 But he knew her not, till she had brought forth her first born son, and he called his name Jesus.

C H A P. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Joseph fleeth into Egypt with Jesus, and his mother. 16 Herod slayeth the children.

* Luke 2. 5. The 4th year before the common account called Anno Domini.

WHEN * * Jesus then was born at Bethlehem in * Judea, in the days of Herod the king, behold there came * wise men from the East to Jerusalem,

2 Saying, Where is that king of the Jews that is born? for we have seen his star in the East, and are come to worship him.

3 When king Herod heard *this*, he was * troubled, and all Jerusalem with him.

4 And gathering together all the * chief priests and * scribes of the people, he asked of them, where Christ should be born.

5 And they said unto him, At Bethlehem in Judea: for so it is written by the prophet,

* Mic. 5. 2. Jan. 7. 42

6 * And thou Bethlehem in the land of Juda, art not the * least among the princes of Juda: For out of thee shall come the governor that * shall feed my people Israel.

7 Then Herod privily called the wise men, and diligently inquired of them the time of the star that appeared.

8 And sent them to Bethlehem, saying, Go, and search diligently for the babe: and when ye have found him, bring me word again, that I may come also and worship him.

9 ¶ So when they had heard the king, they departed: and lo, the star which they had seen in the East, went before them, till it came and stood over *the place* where the babe was.

10 And when they saw the star, they rejoiced with an exceeding great joy,

11 And went into the house, and found the babe with Mary his mother, and fell * down, and worshipped him, and opened their * treasures, and presented unto him gifts, *even* gold, and frankincense, and myrrh.

12 And after they were * warned of God in a dream, that they should not go again to Herod, they returned into their country another way.

13 ¶ * After their departure, behold, the an-

¹ This little word 'till,' in the Hebrew tongue, giveth us to understand also, that a thing shall not come to pass in time to come: as Michal had no children till her death's day, 2 Sam. 6. 23. And in the last chapter of this evangelist: Behold I am with you till the end of the world.

² Christ a poor child laid down in a crib, and nothing set by of his own people, receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate, of strangers: which his own also unwittingly allow of, although they do not acknowledge him.

³ For there was another in the tribe of Zebulun.
⁴ Wise and learned men: it is a Persian word which they use in good part.

⁵ Was much moved, for he was * stranger, and came to the kingdom by force: and the Jews were troubled: for wickedness is mad and raging.

⁶ The chief priests, that is, such as were of Aaron's family, which were divided into four and twenty orders, 1 Chron. 24. 5. and * Chron. 36. 14.

⁷ They that expound the law to the people, for the Hebrews take this word of another, which significeth as much as to expound and declare.

⁸ Though thou be a small town, yet shalt thou be very famous and noble through the birth of the Messias, who shall be born in thee.

⁹ That shall rule and govern: for kings are fitly called feeders and shepherds of the people.

¹⁰ A kind of humble and lowly reverence.

¹¹ The rich and costly presents which they brought him.

¹² God warned and told them of it, when as they asked

gel of the Lord appeared to Joseph in a dream, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herod will seek the babe to destroy him.

14 So he arose, and took the babe and his mother by night, and departed into Egypt,

15 And was there unto the death of Herod, that that might be fulfilled which is spoken of the Lord by the * prophet, saying, Out of Egypt * have I called my son.

16 ¶ Then Herod, seeing that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years-old and under, according to the time which he had diligently searched out of the wise men.

17 Then * that fulfilled which was spoken * by the prophet Jeremiah, saying,

18 * In Rama * voice heard, mourning, and weeping, and great howling: * Rachel * weeping for her children, and would not be comforted, because they were not.

19 * And when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel, for they are dead which sought the babe's life.

21 Then he arose up, and took the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in * dream, he turned aside into the parts of Galilee,

23 And went and dwelt in * city called Nazareth, that it might be fulfilled which was spoken by the prophets, *which was*, That he should be called a Nazarite.

C H A P. III.

1 John preacheth. 4 His apparel and meat. 5 He baptizeth. 8 The fruits of repentance. 10 The ax at the root of the tree. 12 The fan and the chaff. 13 Christ is baptized.

AND in * * those days, * John the Baptist * came, and preached in the * wilderness of Judea, . . . 2 And

it not.
² Christ being yet scarce born, beginneth to be crucified for us, both in himself, and also in his members.

³ For God speaketh by the mouth of the prophets.

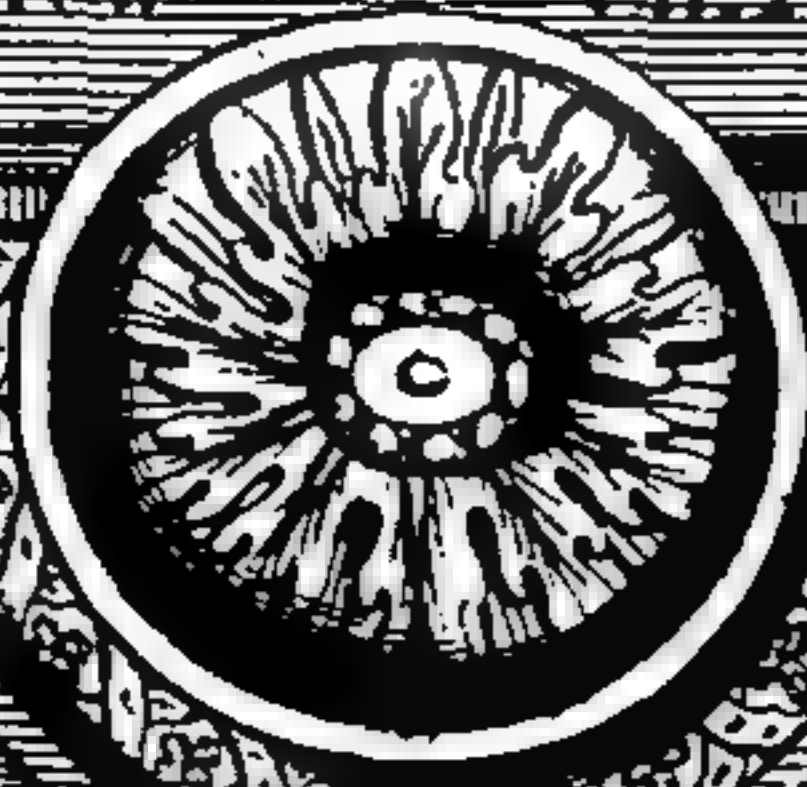
⁴ A voice of lamenting, weeping, and howling.
⁵ That is to say, All that compass about Bethlehem: for Rachel, Jacob's wife, who died in childbed, was buried in the way that leadeth * this town, which is also called Ephrata, because of the fruitfulness of the soil, and plenty of corn.

⁶ Christ is brought up in Nazareth, after the death of the tyrant, by God's providence: that by the very name of the place it might plainly appear * the world, that he is the Lord's true Nazarite.

⁷ Not when Joseph went * dwell * Nazareth, but a great while after, about the space of five and twenty years: for in the thirtieth year of his age * Jesus baptized of John: therefore by those days is meant, at that time that Jesus remained as yet an inhabitant of the town of Nazareth.

⁸ John, who, through his singular holiness and rare austereness of life, caused all * cast their eyes upon him, prepareth the way for Christ, following fast on at his heels, as the prophet Isaiah foretold, and delivereth the sum of the gospel, which in short space after should be delivered more fully.

⁹ In * hilly country, which was notwithstanding inhabited, for Zechariah dwelt there, Luke 1. 39. and there was Job's house, 1 Kings 2. 34. and besides these, Joshua maketh mention of six towns that were in this wilderness, chap. 5. 61.



The flight into Egypt.



A. D. 26. 2 And said, Repent: for the kingdom of heaven is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make his paths straight.

4 And this John had his garment of camel hair, and a girdle of a skin about his loins: his meat was also locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan.

6 And they were baptized of him in Jordan, confessing their sins.

7 Now when he saw many of the Pharisees, and of the Sadducees come to his baptism, he said unto them, O generation of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore fruit worthy amendment of life.

9 And think not to say with yourselves, We have Abraham to our father: for I say unto you, that God is able even of these stones to raise up children unto Abraham.

10 And now also is the ax put to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

11 Indeed I baptize you with water to amendment of life, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he will baptize you with the Holy Ghost, and with fire:

12 Which hath his fan in his hand, and will make clean his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire:

13 ¶ Then came Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John earnestly put him back, saying, I have need to be baptized of thee, and comest thou to me?

15 Then Jesus answering, said to him, Let be now: for thus it becometh us to fulfill all righteousness. So he suffered him.

16 And Jesus, when he was baptized, came straight out of the water. And lo, the heavens were opened unto him, and John saw the Spi-

rit of God descending like a dove, and lighting upon him. A. D. 27.

17 And lo, a voice came from heaven, saying, This is my beloved son, in whom I am well pleased. * Col. 1. 13. 2 Pet. 1. 17.

CHAP. IV.

Christ is tempted. 4 He vanquisheth the devil with Scripture. 11 The Angels minister unto him. 12 He preacheth repentance, and that himself is come. 18 The calling of Peter, Andrew, 21 James and John. 23 He preacheth the Gospel, and healeth the diseased.

THEN was Jesus led aside by the Spirit into the wilderness, to be tempted of the devil. * Mark 1. 12. Luke 4. 1.

2 And when he had fasted forty days and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Son of God, command that these stones be made bread.

4 But he answering, said, It is written, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. * Deut. 8. 3.

5 Then the devil took him up into the holy city; and set him on the pinnacle of the temple,

6 And said unto him, If thou be the Son of God, cast thyself down: for it is written, that he will give his angels charge over thee; and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone. * Ps. 91. 11.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. * Deut. 6. 16.

8 Again the devil took him up into an exceeding high mountain, and shewed him all the kingdoms of the world; and the glory of them,

9 And said to him, All these will I give thee, if thou wilt fall down and worship me.

10 Then said Jesus unto him, Avoid, satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. * Deut. 6. 13. and 10. 20.

11 Then the devil left him: and behold, the angels came and ministered unto him. * Mark 1. 13. Luke 4. 13.

12 ¶ And when Jesus had heard that John was committed to prison, he returned unto Galilee. * Mark 1. 14. Luke 4. 14. John 4. 43.

13 And

The word in the Greek tongue signifieth a changing of our minds and hearts from evil to better.

The kingdom of Messias, whose government shall be heavenly, and nothing but heavenly.

Make him plain and smooth way.

Locusts were a kind of meat, which certain of the East people use, which were therefore called devourers of locusts. Eust. in Ode 9.

The people of Jerusalem.

Acknowledging that they were saved only by free remission and forgiveness of their sins.

There nothing that stoppeth up the way of mercy and salvation against so much, the opinion of our own righteousness doth.

True repentance is an inward thing, which hath his seat in the mind and heart.

The faith of the fathers availeth the unbelieving children nothing all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the holy fathers.

Think not that you have any cause be proud of Abraham.

In your hearts:

We may neither dwell upon the signs which God hath ordained, as means lead unto our salvation, neither upon them that minister them: but must climb up to the matter itself, that is say, Christ, who inwardly worketh that effectually, which is outwardly signified unto us.

The outward sign putteth in mind of this, that we must change our lives, and become better, assuring us, as by a seal, that we are ingrafted into Christ, whereby our old man dieth, and the new man riseth up, Rom. 6. 6.

The triumphs of the wicked shall end in everlasting torment.

Will cleanse it thoroughly, and make a full riddance.

Christ sanctifieth our baptism in himself.

All such things as he hath appointed us to keep.

To John.

Christ's full consecration and authorizing to the office of the mediatorship, is shewed by the Father's own voice, and a visible sign of the Holy Ghost.

The Greek work betokeneth a thing of great account: and such as highly pleaseth a man. So then the Father saith, that Christ is the only man, whom when he beholdeth, look what an opinion he had conceived of us, he layeth it clean aside.

Christ was tempted all manner of ways, and still overcometh, that we also through his virtue may overcome.

Full forty days.

The battlement wherewith the flat roof of the temple was compassed about, that no man might fall down: as was appointed by the law, Deut. 22. 8.

Word for word, Thou shalt not go on still in tempting.

When the herald's mouth is stopped, the Lord revealeth himself, and bringeth full light into the darkness of this world, preaching free forgiveness of sins to them that repent.

A. D. 31. 13 And leaving Nazareth, went and dwelt in Capernaum, which is near the sea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

• *Is. 9. 1.* 15 The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light: and to them that sat in the region and shadow of death, light is risen up.

• *Mark 1. 15.* 17 From that time Jesus began to preach, and to say, Amend your lives, for the kingdom of heaven is at hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, which is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

• *Mark 1. 16.* 19 And he said unto them, Follow me, and I will make you fishers of men.

• *1 Cor. 1. 27.* 20 And they straightway leaving the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship, with Zebedee their father, mending their nets, and he called them.

22 And they without tarrying, leaving the ship, and their father, followed him.

23 So Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

24 And his fame spread abroad through all Syria: and they brought unto him all sick people, that were taken with divers diseases and torments, and them that were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them.

25 And there followed him great multitudes out of Galilee and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

CHAPTER V.

¶ Who are blessed. 13 The apostles are the salt and light of the world. 14 The city set on an

^c Which was a town a great deal more famous than Nazareth was.

^e Of Tiberias, or because that country bended toward Tyrus, which standeth upon the sea that cutteth the midst of the world.

^f So called, because it bordered upon Tyrus and Sidon, and because Solomon gave the king of Tyrus twenty cities in that quarter, 1 Kings 9. 11.

^g Is *ye* you.

^h Christ thinking by time, that he should length depart from us, even the beginning of his preaching, getteth him disciples after an heavenly sort, men indeed poor, and utterly unlearned, and therefore such might be least suspected witnesses of the truth of those things they heard and saw.

ⁱ Christ assureth the hearts of the believers of his spiritual and saving virtue, by healing the diseases of the body.

^j Their, that is, the Galileans.

^k Synagogues, that is, the Jewish churches.

^l Of Messias.

^m Diseases of all kinds, but not every one: that is, we say, some of every

ⁿ The word signifieth properly, the weakness of the stomach, but here it is taken for those diseases which make men faint and wear away, that have them.

^o The word signifieth properly, the stone wherewith gold is tried, and by a borrowed kind of speech is applied to all kind of examination by torture, when as by rough dealing and torments we go about to draw the truth of men, which otherwise they would confess: and in this place it is taken for those diseases which put sick men in woe.

hill. 15 The candle. 16 Good works. 19 The fulfilling of Christ's commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of divorcement. 33 Not to swear. 43 To love our enemies. 48 Perfection.

A ND when he saw the multitude, he went up into a mountain: and when he was set, his disciples came to him.

2 And he opened his mouth, and taught them, saying,

3 * Blessed are the poor in spirit, for theirs is the kingdom of heaven. • *Luke 6. 20.*

4 * Blessed are they that mourn: for they shall be comforted. • *1 Co. 6. 11.* • *Luke 6. 21.*

5 * Blessed are the meek: for they shall inherit the earth. • *1 Pt. 3. 12.*

6 * Blessed are they which hunger and thirst for righteousness: for they shall be filled. • *1 Co. 6. 11.*

7 Blessed are the merciful: for they shall obtain mercy.

¶ Blessed are the pure in heart: for they shall see God. • *1 Pt. 3. 12.*

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven. • *1 Co. 14. 33.* • *1 Pt. 3. 14.*

11 Blessed shall ye be when men revile you, and persecute you, and say all manner of evil against you for my sake, falsely. • *Act. 7. 41.* • *1 Pt. 4. 14.*

12 Rejoice and be glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 * Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and be trodden under foot of men. • *Mark 9. 50.* • *Luke 14. 34.*

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. • *Mark 4. 21.* • *Luke 8. 16.* • *and 11. 33.*

16 Let

• Which every full moon, or other changes of the moon, are shrewdly troubled and diseased.

• Weak and feeble men, who have the parts of their body loosed, and so weakened, that they are neither able to gather them up together, nor put them out as they would.

• Christ teacheth that the greatest joy and felicity is not in the commodities and pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the worldlings, because they will not fashion themselves to their manners.

• Under the name of poverty, all such miseries meant, as are joined with poverty.

• Whose minds and spirits are brought under, and tamed, and obey God.

• Fitly is this word, Pure, joined with the heart, for a bright and shining resemblance or image may be seen plainly in a clear and pure looking-glass, even so doth the face (as it were) of the everlasting God shine forth, and clearly appear in a pure heart.

• The ministers of the word, especially (unless they will be the most catiffs of all) must needs lead others both by word and deed to this greatest joy and felicity.

• Your doctrine must be very sound and good, for if it be so, it shall be nought set by, and cast away as a thing unfavourable and vain.

• What shall you have without? And so fools in the Latin tongue called Saltlesse, you would say, men that have no salt, no savour and taste in them.

• You shine and give light, by being made partakers of the Light.

33 ¶ Ye have heard, that it hath been said,
 34 An eye for an eye, and a tooth for a tooth.
 39 But I say unto you, ¶ Resist not evil: but
 40 whoever shall smite thee on the right cheek,
 41 turn to him the other also.
 40 And if any man will sue thee at the law, and
 41 take away thy coat, let him have thy cloak also.
 41 And whosoever will compel thee to go a
 42 mile, go with him twain.
 42 ¶ Give to him that asketh, and from him
 43 that would borrow of thee, turn not away.
 43 Ye have heard, that it hath been said, ¶ Thou
 44 shalt love thy neighbour, and hate thine enemy.
 44 But I say unto you, ¶ Love your enemies:
 45 bleis them that curse you: do good to them
 46 that hate you, ¶ and pray for them which hurt
 47 you, and persecute you,
 48 That ye may be the children of your
 49 Father that is in heaven: for he maketh his
 50 sun to arise on the evil and the good, and sendeth
 51 rain on the just and unjust.
 46 For if ye love them which love you, what
 47 reward shall you have? Do not the Publicans
 48 even the same?
 47 And if ye be friendly to your brethren
 48 only, what singular thing do ye? do not even
 49 the Publicans likewise?
 48 Ye shall therefore be perfect, as your Fa-
 49 ther which is in heaven is perfect.

C H A P. VI.

1 *Alms.* 5 *Prayers.* 14 *Forgiving our brother.*
 16 *Fasting.* 19 *Our treasure.* 20 *We must*
succour the poor. 24 *God and riches.* 25 *Care-*
ful seeking for meat and drink, and apparel, forbid-
den. 33 *The kingdom of God and his righteousness.*

TAKE heed that ye give not your alms be-
 fore men, to be seen of them, or else ye shall
 have no reward of your father which is in heaven.

2 ¶ Therefore when thou givest thine alms,
 thou shalt not make a trumpet to be blown be-
 fore thee, as the hypocrites do in the syna-
 gogues, and in the streets, to be praised of men.
 Verily I say unto you, they have their reward.

3 But when thou dost thine alms, let not thy
 left hand know what thy right hand doth,

4 That thine alms may be in secret: and thy
 Father that seeth in secret, he will reward thee
 openly.

5 ¶ And when thou prayest, be not as the
 hypocrites: for they love to stand and pray in
 the synagogues, and in the corners of the streets,

¶ He sheweth clean contrary to the doctrine of the scribes,
 that the sum of the second table must be so understood, that
 we may in no wise render evil for evil, but rather suffer
 double injury, and do well to them that are deadly
 enemies.

¶ A double reason: the one is taken of the relatives,
 The children must be like their father: the other is taken
 of comparisons. The children of God must be better than
 the children of this world.

¶ They that were the toll-masters, and had the oversight
 of tributes and customs: a kind of men that the Jews hated
 to death, both because they served the Romans in those of-
 fices, (whose yokeful bondage they could hardly away
 without) and also, because these toll-masters are for the
 most part given to covetousness.

¶ And this maketh alms vain.

¶ This word, Reward, is always taken in the scriptures
 for a free recompence, and therefore the schoolmen do fondly
 set it to be answerable to a deserving, which they call merit.

¶ Counterfeits, for hypocrites were players that played a
 part in a play.

¶ He reprehendeth two foul faults in prayer, ambition
 and vain babbling.

¶ Long prayers are not condemned, but vain, needless,

because they would be seen of men. Verily I say unto you, they have their reward.

6 But when thou prayest, enter into thy cham-
 ber: and when thou hast shut thy door, pray unto
 to thy Father which is in secret, and thy Father
 which seeth in secret, shall reward thee openly.

7 Also when ye pray, use no vain repetitions
 as the heathen: for they think to be heard for
 their much babbling.

8 Be ye not like them therefore: for your Fa-
 ther knoweth whereof ye have need, before ye
 ask of him.

9 ¶ After this manner therefore pray ye, ¶ Our
 Father which art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done
 even in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also for-
 give our debtors.

13 And lead us not into temptation, but de-
 liver us from evil: for thine is the kingdom,
 and the power, and the glory for ever. Amen.

14 ¶ For if ye do forgive men their tres-
 passes, your heavenly Father will also forgive you.

15 But if ye do not forgive men their tres-
 passes, no more will your Father forgive you your
 trespasses.

16 ¶ Moreover, when ye fast, look not sour
 as the hypocrites: for they disfigure their faces,
 that they might seem unto men to fast. Verily
 I say unto you, that they have their reward.

17 But when thou fastest, anoint thine head,
 and wash thy face,

18 That thou seem not unto men to fast, but
 unto thy Father which is in secret: and thy Father
 which seeth in secret, will reward thee openly.

19 ¶ Lay not up treasures for yourselves up-
 on the earth, where the moth and canker corrupt,
 and where thieves dig through and steal:

20 ¶ But lay up treasures for yourselves in
 heaven, where neither the moth nor canker cor-
 rupteth, and where thieves neither dig through
 nor steal.

21 For where your treasure is, there will your
 hearts be also.

22 ¶ The light of the body is the eye: if
 then thine eye be single, the whole body shall
 be light.

23 But if thine eye be wicked, then all thy bo-
 dy shall be dark. Wherefore if the light that is
 in thee, be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for

and superstitious.

¶ A true sum and form of all Christian prayers.
 ¶ That that is meet for our nature for our daily food, or
 such as may suffice our nature and complexion.

¶ From the devil, or from all adversity.
 ¶ They that forgive wrongs, to them their sins are for-
 given, but revenge is prepared for them that revenge.

¶ Against such hunt after holiness by fast-
 ing.

¶ They suffer not their first hue to be seen, that is to say,
 they mar the natural colour of their faces, that they may
 seem lean and pale faced.

¶ Those men's labours are shewed to be vain, which pass
 not for the assured treasure of everlasting life, but spend
 their lives in scraping together frail and vain riches.

¶ Men do maliciously and wickedly put out even the lit-
 tle light of nature that is in them.

¶ The judgment of the mind: that as the body is with
 the eyes, so our whole life may be ruled with right reason,
 that is to say, with the Spirit of God wherewith we are light-
 ened.

¶ God will be worshipped of the whole man.

¶ Which be at jarr together; for if two agree, they are as
 one.

31. D. For either he shall hate the one, and love the other: or else he shall lean to the one, and despise the other. Ye cannot serve God and riches.

25. Therefore I say unto you, Be not careful for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more worth than meat? and the body than raiment?

26 Behold the fowls of the heaven: for they sow not, neither reap, nor carry into the barns: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking care is able to add one cubit unto his stature?

28 And why care ye for raiment? Learn how the lilies of the field do grow: they are not wearied, neither spin:

29 Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so cloath the grafs of the field, which is to-day, and to-morrow is cast into the oven, shall he not do much more unto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be cloathed?

32 (For after all these things seek the Gentiles) for your heavenly Father knoweth, that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be ministered unto you.

34 Care not then for the morrow: for the morrow shall care for itself: the day hath enough with his own grief.

C H A P. VII.

1 We may not give judgment of our neighbour. 6 Nor cast that which is holy to dogs. 13 The broad and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built upon a rock, 26 and on the sand.

JUDGE not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why seeest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye?

4 Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine own eye?

5 Hypocrite, first cast out that beam out of

thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. A. D. 31.

6 ¶ Give ye not that which is holy to dogs, neither cast ye your pearls before swine, lest they tread them under their feet, and turning again, all to rent you.

7 ¶ Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. Ch. 21. 22. Mark 11. 24.

¶ For whosoever asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Luke 11. 9. John 14. 17. and 16. 23. James 1. 5.

9 For what man is there among you, which if his son ask him bread, would give him a stone?

10 Or if he ask fish, will he give him a serpent?

11 If ye then, which are evil, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that ask him?

12 Therefore whatsoever ye would that men should do to you, even so do ye to them: for this is the law and the prophets. Luke 6. 31. John 4. 16.

13 ¶ Enter in at the strait gate: for it is the wide gate and broad way that leadeth to destruction: and many there be which go in thereat. Luke 13. 24.

14 Because the gate is strait; and the way narrow that leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles? Luke 6. 44.

17 So every good tree bringeth forth good fruit: and a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Ch. 3. 10.

20 Therefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth my Father's will which is in heaven. Rom. 2. 13.

22 Many will say to me in that day, Lord, Lord, have we not by thy name prophesied? and by thy name cast out devils? and by thy name done many great works?

23 And

1 This word is a Syrian word, and signifieth all things that belong to money.

2 The froward carking carefulness for things of this life, is corrected in the children of God by an earnest thinking upon the providence of God.

3 Of the air, or that live in the air: for in all tongues almost this word heaven is taken for the air.

4 He speaketh of care which is joined with thought of mind, and hath, for the most part, distrust yoked with it.

5 By labour.

6 We ought to find fault one with another, but we must beware we do it not without cause, or to seem holier than they, or in hatred of them.

7 The stiff-necked and stubborn enemies of the gospel are unworthy to have it preached unto them.

8 A pearl hath his name among the Grecians, for the orient brightness that is in it: and a pearl was in ancient time in great estimation among the Latins: for a pearl that Cleopatra had, was valued at two hundred and fifty thou-

sand crowns: and the word is now borrowed from that, to signify the most precious heavenly doctrine.

9 Prayers are a sure refuge in all miseries.

10 A rehearsal of the meaning of the second table.

11 That is to say, the doctrine of the law and prophets.

12 Example of life must not be taken from a multitude.

13 The way is strait and narrow: we must pass through this rough way, and suffer, and endure, and be thronged, and so enter into life.

14 False teachers must be taken heed of: and they are known by false doctrine, and evil living.

15 Even the best gifts that are, are nothing without godliness.

16 By **power** here, is meant that mighty working power of God, which every man witnesseth that calleth upon him.

17 Properly powers: now these excellent works wrought, **power** called powers, by occasion of those things which they bring **power** pass, for by them **power** understand how mighty the power of God is.

1. Luke 12. 22. Phil. 2. 6. 1 Tim. 6. 8. 1 Pet. 3. 7. 1 Cor. 13. 3.

2. Luke 6. 37. 38. Rom. 2. 1. 2 Cor. 4. 3. Mark 4. 24. Luke 6. 38.

3. Luke 6. 41.

Ch. 21. 22. Mark 11. 24. Luke 11. 9. John 14. 17. and 16. 23. James 1. 5.

Luke 6. 31. John 4. 16.

Luke 13. 24.

Luke 6. 44.

Ch. 3. 10.

Rom. 2. 13.

James 1. 22.

A. D. 23 And then will I profess to them, ³¹ I never knew you: ³² depart from me, ye that work iniquity.

24 ³³ Whosoever then heareth of me these words, ³⁴ and doth the same, I will liken him to a wise man, which hath builded his house on a rock.

25 And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was grounded on a rock.

26 But whosoever heareth these my words, and doth them not, shall be likened to a foolish man, which hath builded his house upon the sand:

27 And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.

28 ¶ ³⁵ And it came to pass, when Jesus had ended these words, the people were astonished at his doctrine,

29 For he taught them as one having authority, and not as the scribes.

C H A P. VIII.

3 The leper cleansed. 5 The centurion's faith. 11 The calling of the Gentiles, 12 and casting out of the Jews. 14 Peter's mother-in-law healed. 19 A scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with devils, cured. 32 The devils go into the swine.

NOW when he was come down from the mountain, great multitudes followed him.

2 * ³⁶ And lo, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me clean.

¶ And Jesus putting forth his hand, touched him, saying, I will, be thou clean: and immediately his leprosy was cleansed.

4 Then Jesus said unto him, See thou tell no man, but go, and shew thyself unto the priests, and offer the gift that ³⁷ Moses commanded for a witness unto them.

5 ¶ ³⁸ When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And said, Master, my servant lieth sick at home of the palsy, and is grievously pained.

7 And Jesus said unto him, I will come and heal him.

8 But the centurion answered, saying, Master, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man also under the authority of another, and have soldiers under me: and I say to one, Go, and he goeth: and to another, Come,

and he cometh: and to my servant, Do this, and he doth it.

10 Wden Jesus heard *that*, he marvelled, and said to them that followed *him*, Verily, I say unto you, I have not found so great faith even in Israel.

11 But I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 And the children of the kingdom shall be cast out into utter ³⁹ darkness, there shall be weeping and gnashing of teeth.

13 Then Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it unto thee. And his servant was healed the same hour.

14 ¶ ⁴⁰ And when Jesus came to Peter's house, he saw his wife's mother laid down, and sick of a fever,

15 And he touched her hand, and the fever left her: so she arose, and ministered unto them.

16 * When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed ⁴¹ all that were sick:

17 That it might be fulfilled which was spoken by ⁴² Isaiah the prophet, saying, He took our infirmities, and bare *our* sicknesses.

18 ¶ ⁴³ And when Jesus saw great multitudes of people about him, he commanded them to go over *the* water.

19 ⁴⁴ Then came there a certain scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

20 But Jesus said unto him, The foxes have holes, and the birds of the heaven have ⁴⁵ nests, but the Son of man hath not whereon to rest his head.

21 ¶ ⁴⁶ And another of his disciples said unto him, Master, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ ⁴⁷ And when he was entered into the ship, his disciples followed him.

24 And behold, there arose ⁴⁸ a great tempest in the sea, so that the ship was covered with waves: but he was asleep.

25 Then his disciples came, and awoke him, saying, Master, save us: we perish.

26 And he said unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea: and *so* there was a great calm.

27 And the men marvelled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ ⁴⁹ And when he was come to the other side

¹ That is, not of ignorance, but because he will cast them away.

¶ You that are given to all kind of wickedness, and seem to make an art of sin.

² True godliness reisth only upon Christ, and therefore always remaineth invincible.

³ Christ, in healing the leprosy with the touching of his hand, sheweth, that he abhorreth no sinners that come unto him, be they never so unclean.

⁴ Christ, by setting before them the example of the uncircumcised centurion, and yet of ⁵ excellent faith, provoked the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

⁶ A metaphor taken of banquets, for they that sit down together are fellows in the banquet.

⁷ Which are without the kingdom: for in the kingdom is light, and without the kingdom darkness.

³ Christ, in healing divers diseases, sheweth, that he was sent of his Father, that in him only we should seek remedy in all our miseries.

⁴ Of all sorts.

⁵ For Capernaum was situate upon the lake of Tiberias.

⁶ The true disciples of Christ must prepare themselves to all kind of miseries.

⁷ Word for word, shades made with boughs.

⁸ When God requireth our labour, we must leave off all duty to men.

¶ Although Christ seemeth oftentimes to neglect his ⁹ men in most extreme dangers, yet in time convenient he assuageth all tempests, and bringeth them to the haven.

¹⁰ Christ came to deliver men from the miserable thralldom of Satan: but the world had rather lack Christ, than the vilest and least of their commodities.

Mark 1. 45. Luke 5. 19.

Lev. 14. 3. 4.

Luke 7. 1.

A. D. 31.

Ch. 22. 13.

Mark 1. 29. Luke 4. 38.

Mark 1. 32. Luke 4. 40.

Isa. 53. 4. 1 Pet. 2. 24.

Luke 9. 57. 58.

Mark 4. 37. Luke 8. 23.

Mark 5. 7. 2. Luke 8. 26. 27.

A. D. 31. side, into the country of the Gergesenes, there met him two possessed with devils, which came out of the graves very fierce, so that no man might go by that way.

29 And behold, they cried out, saying, Jesus the Son of God, What have we to do with thee? Art thou come hither to torment us before the time?

30 Now there was afar off from them, a great herd of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine.

32 And he said unto them, Go. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the city, they told all things, and what was become of them that were possessed with the devils,

34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him to depart out of their coasts.

CHAP. IX.

One sick of the palsy is healed. 5 Remission of sins. 9 Matthew is called. 10 Sinners. 17 New wine. 18 The ruler's daughter raised. 20 A woman healed of a bloody issue. 28 Two blind men by faith receive sight. 32 A dumb man possessed is healed. 37 The harvest and workmen.

THEN he entered into a ship, and passed over, and came into his own city.

* Mark 2. 3. Luke 5. 18. 2 And lo, they brought to him a man sick of the palsy, laid on a bed. And Jesus seeing their faith, said to the sick of the palsy, Son, be of good comfort: thy sins are forgiven thee.

3 And behold, certain of the Scribes said within themselves, This man blasphemeth.

4 But when Jesus saw their thoughts, he said, Wherefore think ye evil things in your hearts?

5 For whether is it easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?

6 And that ye may know that the Son of man hath authority on earth to forgive sins, (then said he to the sick of the palsy) Arise, take up thy bed, and go to thine house.

7 And he arose, and departed to his own house.

So when the multitude saw it, they marvelled, and glorified God, which had given such authority to men.

* Mark 2. 14. Luke 5. 27. 9 ¶ * 2 And as Jesus passed forth from

thence, he saw a man sitting at the custom, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in his house, Behold, many Publicans and sinners, that came thither, sat down at the table with Jesus and his disciples.

11 And when the Pharisees saw that, they said to his disciples, Why eateth your master with Publicans and sinners?

12 Now when Jesus heard it, he said unto them, The whole need not a physician, but they that are sick.

13 But go ye and learn what this is, I will have mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance. Hof. 6. 6. Ch. 12. 7. * 1 Tim. 1. 15.

14 ¶ * 3 Then came the disciples of John to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not? Mark 2. 18. Luke 5. 33.

15 And Jesus said unto them, Can the children of the marriage chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of new cloth, for that that should fill it up, taketh away from the garment, and the breach is worse.

17 Neither do they put new wine into old vessels: for then the vessels would break, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ * 4 While he thus spake unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall live. * Mark 5. 22. Luke 8. 41.

19 And Jesus arose, and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said in herself, If I may touch but his garment only, I shall be whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 Now when Jesus came into the ruler's house, and saw the minstrels and the multitude making noise,

24 He said unto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorn.

D 25 And

At the customers table, where it was received. The customers fellows which were placed by the Romans, after that Judea was brought into the form of the province, to gather the customs, and therefore of the rest of the Jews they were called sinners, that is to say, very vile men.

Against naughty emulation in matters indifferent. An Hebrew kind of speech; for they that are admitted into the marriage chamber, are as the nearest about the bridegroom.

Raw, which never put to the fuller. There is no evil so old and incurable which Christ cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

Even death itself giveth place to the power of Christ. It appeareth that they used minstrels their mourning.

On an hill, Mark and Luke witness: now Gedera, Joseph recordeth, book 17. chap. 13. lived after the order of the Grecians, and therefore we may not marvel if there were swine there. Where men live as swine, there doth not Christ tarry, but devils. Sins are the causes of our afflictions, and Christ only forgiveth them, if we believe. Into Capernaum, for as Theoph. saith, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling-place. Knowing by manifest sign. To blaspheme, signifieth, amongst the divines, to speak wickedly: and amongst the more eloquent Grecians, slander. Christ calleth the humble sinners unto him, but he contemneth the proud hypocrites.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 And as Jesus departed thence, two blind men followed him, crying, and saying, O son of David, have mercy upon us.

28 And when he was come into the house, the blind came to him: and Jesus said unto them, Believe ye that I am able to do this? And they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus gave them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ And as they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: then the multitude marvelled, saying, The like was never seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of devils.

35 ¶ And Jesus went about all cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 But when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheep having no shepherd.

37 Then said he to his disciples, Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

The gift of healing given to the apostles. 5 They are sent to preach the gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance unto the end. 23 Flying from persecution. 28 Fear. 29 Two sparrows. 30 Hairs of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Love of parents. 38 The cross. To lose the life. 40 To receive a preacher.

AND he called his twelve disciples unto him, and gave them power against unclean spirits, to cast them out, and to heal every sickness, and every disease.

2 Now the names of the twelve apostles are

By healing these blind, Christ sheweth that he is the light of the world.

An example of that power, that Christ hath over the devil.

Although the ordinary pastors cease, yet Christ hath not cast off the care of his church.

Word for word, cast them out: for men are very slow in so holy work.

The apostles sent to preach the gospel in Israel.

Theophylact saith, that Peter and Andrew are called the first, because they were first called.

A Kerioth. Now Kerioth was in the tribe of Judah, Josh. 15. 25.

The sum of the gospel, preaching of the apostles.

Miracles are dependences of the word.

The ministers of the word must cast away all cares that might hinder them the least wise that might be.

For this journey, wit, both that nothing might hinder them, and also that they might feel some taste of God's

these. The first is Simon, called Peter, and Andrew his brother: James the son of Zebedee, and John his brother:

3 Philip and Bartholomew: Thomas, and Matthew the Publican: James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve did Jesus send forth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers: raise up the dead: cast out the devils. Freely ye have received, freely give.

9 Possess not gold, nor silver, nor money in your girdles,

10 Nor scrip for the journey, neither two coats, neither shoes, nor a staff: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or that city, shake off the dust of your feet.

15 Truly I say unto you, it shall be easier for them of the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 Behold, I send you as sheep in the midst of wolves: be ye therefore wise as serpents, and innocent as doves.

17 But beware of men, for they will deliver you up to the councils, and will scourge you in their synagogues.

18 And ye shall be brought to the governors and kings for my sake, in witness to them, and to the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that hour what ye shall say.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall betray the brother to

providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, Luke. 22. 35.

God will provide you meat. Happy they that receive the preaching of the gospel: and unhappy are they that refuse it.

It is a manner of speech taken from the Hebrews, whereby they meant all kind of happiness.

Christ sheweth how the ministers must behave themselves under the cross.

You shall be in great danger.

You shall not so much revenge an injury: and by the mixing of these beasts natures together, he will not have wisdom be malicious, nor simplicity mad, but certain form of good nature as exquisitely framed of both them may be.

For in the cause of religion men will fight against another.

Luke 11. 14.

Ch. 12. 24. Mark 3. 22. Luke 11. 15. Mark 6. 6. Luke 13. 22.

Mark 6. 34.

Luke 10. John 4. 35. 36.

Mark 3. 13. 14. 15. Luke 9. 10.

A. D. 31.

Mark 11. 46.

Luke 10. 9. 11.

Mark 6. 8. 9. Luke 9. 3. and 22. 35. 1 Tim. 5. 15.

Luke 12. 8.

Mark 6. 11. Luke 9. 5. Acts 13. 16.

Luke 10. 3.

Mark 13. 11. Luke 12. 11.

Luke 21. 16.

A. D. 31. to death, and the father the son, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my name: * but he that endureth to the end, he shall be saved.

23 And when they persecute you in this city, flee into another: for verily I say unto you, ye shall not go over all the cities of Israel, till the Son of man be come.

24 * The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple to be as his master is, and the servant as his lord. * If they have called the master of the house ¹ Beeizebub, how much more them of his household?

26 ¹ Fear them not therefore: * for there is nothing covered, that shall not be disclosed: nor hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye on the ^m houses.

28 And ⁿ fear ye not them which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a^o farthing? and one of them shall not fall on the ground without your Father.

30 * Yea, and all the hairs of your head are numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 ⁷ * Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 * ⁸ Think not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 * And a man's enemies shall be they of his own household.

37 * He that loveth father or mother more than me, is not worthy of me. And he that loveth son or daughter more than me, is not worthy of me.

38 * And he that taketh not his cross, and followeth after me, is not worthy of me.

39 * He that will ⁿ find his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ⁿ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 * He that receiveth a prophet in ⁿ the name of a prophet, shall receive a prophet's reward: and he that receiveth ⁿ righteous man in the name of ⁿ righteous man, shall receive the reward of ⁿ righteous man.

42 * And whosoever shall give unto one of these ^r little ones to drink ⁿ cup of cold water only, in the name of a disciple, verily, I say unto you, he shall not lose his reward.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony of John. 13 The law and the prophets. 18 Christ and John. 21 Chorazin, Bethsaida. 25 The gospel revealed to children. 28 They that are weary and laden.

AND ^r it came to pass, that when Jesus had made an end of ^r commanding his twelve disciples, he departed thence to teach and to preach in ^r their cities.

2 ¶ ^r And when John heard in the prison the works of Christ, he sent two of his disciples, and said unto him,

3 Art thou he that should come, or shall we look for another?

4 And Jesus answering, said unto them, Go, and shew John what things ye hear and see.

5 The blind receive sight, and the halt do walk: the lepers are cleansed, and the deaf hear: the dead are raised up, and the ^r poor receive the gospel.

6 And blessed is he that shall not be offended in me.

7 ^r And as they departed, Jesus began to speak unto the multitude of John, What went ye out into the wilderness to see? a reed shaken with the wind?

8 But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses.

9 But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say unto you, Among them which are begotten of women, arose there not a greater than John Baptist: notwithstanding, he that is the least in the ^r kingdom of heaven is greater than he.

12 And from ^r the time of John Baptist hitherto, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For

¹ Bring to ⁿ end, that is, you shall not have gone through all the cities of Israel, and preached in them.

² It was the idol of the Acronites, which we call the god of flies.

³ Truth shall not always be hid.

⁴ Openly, and in the highest places. For the tops of their houses were so made, that they might walk upon them; Acts 10. 9.

⁵ Though tyrants be never so raging and cruel, yet we may not fear them.

⁶ The fourth part of ⁿ ounce.

⁷ The necessity and reward of open confessing Christ.

⁸ Civil dissensions follow the preaching of the gospel.

⁹ Nothing without exception is ⁿ be preferred before our duty to God.

¹⁰ They are said to find their life, which deliver it out of danger: and that is spoken after the opinion of the people, which think them clean lost that die, because they think

not of the life ⁿ come.

¹¹ God is both author and revenger of his holy ministry.

¹² We shall lose nothing that we bestow upon Christ.

¹³ As a prophet.

¹⁴ Which in the sight of the world ⁿ vile and abject.

¹⁵ Christ sheweth by his works, that he is the promised Messiah.

¹⁶ Of instructing them with precepts.

¹⁷ The disciples cities, that is to say, in Galilee, where many of them were born, Acts 2. 7.

¹⁸ What agreement, and what difference is betwixt the ministry of the prophets, the preaching of John, and the ⁿ light of the gospel, which Christ hath brought.

¹⁹ In the ⁿ state of the church, where the true glory of God shineth: the persons are not compared together, but the kinds of doctrine, the preaching of John with the law and the prophets, and again, the most clear preaching of the gospel with John.

A. D. 31. 13 For all the prophets and the law prophesied unto John.

Mal. 3. 5. 14 And if ye will receive it, this is that Elias which was to come.

15 ¶ He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto little children which sit in the markets, and call unto their fellows,

17 And say, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend unto Publicans and sinners: but wisdom is justified of her children.

* Luke 10. 25. 20 ¶ Then began he to upbraid the cities wherein most of his great works were done, because they repented not.

21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great works, which were done in you, had been done in Tyre and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be easier for Tyre and Sidon at the day of judgment than for you.

23 And thou Capernaum, which art lifted up unto heaven, shalt be brought down to hell: for if the great works, which have been done in thee, had been done among them of Sodom, they had remained to this day.

24 But I say unto you, that it shall be easier for them of the land of Sodom in the day of judgment, than for thee.

* Luke 10. 21. 25 ¶ At that time, Jesus answered, and said, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes.

26 It is so, O Father, because thy good pleasure was such.

* John 3. 35. * John 6. 46. 27 ¶ All things are given unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, but the Son, and he to whom the Son will reveal him.

28 Come unto me, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and learn of me, that I am meek and lowly in heart: and ye shall find rest unto your souls.

* Jer. 6. 16. * John 5. 3. 30 ¶ For my yoke is easy, and my burden light.

¶ They prophesied of things which come, which are now present, and clearly and plainly seen.

¶ There are none more stout and stubborn enemies of the gospel than they to whom it ought to be most acceptable.

¶ He blameth the forwardness of this age, by proverb, in that they could be moved neither with rough gentle dealing

¶ That which the most part refuse, the elect and chosen embrace.

¶ Wise men do acknowledge the wisdom of the gospel, when they receive it.

¶ The proud reject the gospel offered unto them, to their great hurt and smart, which turneth to the salvation of the simple.

¶ Through the ministry of Christ, who only sheweth the truth of all things pertaining to God.

¶ This word sheweth that he contenteth himself in his Father's counsel.

C H A P. XII.

A. D. 31. 1. The disciples pluck the ears of corn. 6 Mercy, sacrifice. 10. The withered hand is healed. 12 We must do good on the sabbath. 22 The possessed is holpen. 25 A kingdom divided. 31 Sin, blasphemy. 33 The good or evil tree. 34 Vipers. 41 The Ninevites. 42 The queen of Sheba. 48 The true mother and brethren of Christ.

A T ¶ that time Jesus went on a sabbath day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 And when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath.

3 But he said unto them, ¶ Have ye not read what David did when he was an hungred, and they that were with him?

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple break the sabbath, and are blameless?

6 But I say unto you, that here is one greater than the temple.

7 Wherefore if ye knew what this is, I will have mercy, and not sacrifice, ye would not have condemned the innocent.

8 For the Son of man is Lord even of the sabbath.

9 ¶ And he departed thence, and went into their synagogue:

10 And behold, there was a man which had his hand dried up. And they asked him, saying, Is it lawful to heal upon a sabbath day? that they might accuse him.

11 And he said unto them, What man shall there be among you, that hath a sheep, and if it fall on a sabbath-day into a pit, doth he not take it, and lift it out?

12 How much more then is a man better than a sheep? therefore it is lawful to do well on the sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 ¶ Then the Pharisees went out, and consulted against him, how they might destroy him.

15 But when Jesus knew it, he departed thence: and great multitudes followed him, and he healed them all,

16 And charged them in threatening wise, that they should not make him known,

17 That

1. God's will is the only rule of righteousness.

2 There is true knowledge of God, nor quietness of mind, but only in Christ alone.

3 May easily be borne. For his commandments are not grievous, for all that is born of God overcometh the world. 1 John 5. 4.

4 Of the true sanctifying of the sabbath, and the abrogating of it.

5 The Hebrews call it bread of faces, because it stood before the Lord all the week upon the golden table appointed to that service, Levit. 24. 6.

6 When the priests do God's service upon the sabbath day, yet they break not the law: much less doth the Lord of the sabbath break the sabbath.

7 The ceremonies of the law not against the love of our neighbour.

8 How far and in what respect we may give place to the unbridled rage of the wicked.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 * Behold my servant whom I have chosen, my beloved in whom my soul delighteth: I will put my Spirit on him, and he shall shew^c judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he^d bring forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ * Then was brought to him one possessed with a devil, both blind and dumb, and he healed him, so that he *which was* blind and dumb, both spake and saw.

23 And all the people were amazed, and said, Is not this that son of David?

24 But when the Pharisees heard it; they said, * This man casteth the devils no otherwise out but through Beelzebub, the prince of devils.

25^e But Jesus knew their thoughts, and said to them, Every kingdom divided against itself, is brought to nought: and every city or house divided against itself, shall not stand.

26 So if Satan cast out Satan, he is divided against himself: how shall then his kingdom endure?

27 Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.

29 Else how can a man enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then spoil his house?

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say unto you, Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: ⁶ but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or else make the tree evil, and his fruit evil: for the tree is known by the fruit.

34⁷ O generations of vipers, how can you speak good things, when ye are evil? For of the * abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his

heart bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

36 But I say unto you, that of every^e idle word that men shall speak, they shall give account thereof at the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ * Then answered certain of the Scribes and of the Pharisees, saying, Master, we would see⁸ a sign of thee.

39 But he answered and said to them, An evil and^f adulterous generation seeketh a sign, but no sign shall be given unto it, save that sign of the prophet Jonas.

40 * For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41⁹ The men of Nineveh shall rise in judgment with this generation, and condemn it: for they⁹ repented at the preaching of Jonas: and behold, a greater than Jonas⁹ is here.

42 * The queen of the¹⁰ South shall rise in judgment with this generation, and shall condemn it: for she came from the¹⁰ utmost parts of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon¹⁰ is here.

43 ¶ * Now when the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then he saith, I will return into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth and taketh unto him seven other spirits worse than himself, and they enter in, and dwell there: * and the end of that man is worse than the beginning. Even so shall it be with this wicked generation.

46 ¶ * While he yet spake to the multitude, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49¹¹ And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren.

50 For whosoever shall do my Father's will which is in heaven, the same is my brother and sister and mother.

A. D. 31.
11. 42. 1.
Luke 11. 14.
Ch. 9. 34.
Mark 3. 22.
Luke 11. 15.
Mark 3. 28, 29.
Luke 12. 10.
John 5. 16.
Luke 6. 45.

A. D. 31.
Ch. 16. 1.
Luke 11. 29.
1 Cor. 1. 22.
Jonas 1. 17.
Jonas 3. 5.
1 Kings 10. 1.
2 Chron. 9. 1.
Luke 11. 24.
Heb. 11. 4, 5.
and 10. 26.
2 Pet. 2. 20.
Mark 3. 1.
Luke 8. 20.

E CHAP.

^c By judgment is meant a settled state, because Christ was to publish true religion among the Gentiles, and cast out superstition, which thing wheresoever it is done, the Lord is said to reign and judge there: that is to say, to govern and rule matters.

^d He shall pronounce sentence and judgment, manure the world and Satan, and shew himself conqueror over all his enemies.

^e A truth, be it never so manifest, is subject to the slander of the wicked: yet notwithstanding it ought to be avouched stoutly.

^f The kingdom of Christ, and the kingdom of the devil cannot consist together.

^g Of blasphemy against the Holy Ghost.

^h Hypocrites at the length bewray themselves by their own mouth.

^e Vain and unprofitable trifles, which the most part of spend their lives in.

^f Against froward desirers of miracles.

^g Bastards which fell from Abraham's faith, or forsook the true worship of God.

^h Christ teacheth by the sorrowful example of the Jews, that there are none more miserable than they which put out the light of the gospel, which was kindled in them.

ⁱ He meaneth the queen of Sheba, whose country is South, in respect of the land of Israel, 1 Kings 10.

^j For Sheba is situate in the utmost coast of happy Arabia, upon the mouth of the Arabian sea.

^k Christ teacheth by his own example, how that all things ought to be set apart, in respect of God's glory.

^l None more near unto us, than they that are of the household of faith.

A. D.

31.

C H A P. XIII.

The parable of the sower. 11 and 34 Why Christ spake in parables. 18 The exposition of the parables. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearl. 47 Of the draw-net cast into the sea. 53 Christ is not received of his countrymen the Nazarites.

Mark 4. 1. Luke 8. 4-5.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes resorted unto him, so that he went into a ship, and sat down: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way-side, and the fowls came and devoured them up.

5 And some fell upon stony ground, where they had not much earth, and anon they sprung up, because they had no depth of earth.

6 And when the sun was up, they were parched, and for lack of rooting, withered away.

7 And some fell among thorns, and the thorns sprung up, and choked them.

8 Some again fell in good ground, and brought forth fruit, one corn an hundred-fold, some sixty-fold, and another thirty-fold.

9 He that hath ears to hear, let him hear.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered, and said unto them, Because it is given unto you to know the secrets of the kingdom of heaven, but to them it is not given.

Chap. 25. 29.

12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables, because they seeing, do not see: and hearing, they hear not, neither understand.

Isa 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

14 So in them is fulfilled the prophecy of Esaias, which prophecy saith, By hearing, ye shall hear, and shall not understand: and seeing, ye shall see, and shall not perceive.

15 For this people's heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should return that I might heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

Luke 10. 24.

17 For verily, I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen

them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 Whensoever any man heareth the word of that kingdom, and understandeth it not, that evil one cometh, and catcheth away that which was sown in his heart: and this is he which hath received the seed by the way side.

20 And he that received seed in the stony ground, is he which heareth the word, and incessantly with joy receiveth it,

21 Yet hath he no root in himself, and dureth but a season: for as soon as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that received the seed among thorns, is he that heareth the word: but the care of this world, and the deceitfulness of riches, choke the word, and he is made unfruitful.

23 But he that received the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty-fold, and some thirty-fold.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like unto a man which sowed good seed in his field:

25 But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the household-er, and said unto him, Master, sowedst not thou good seed in thy field? from whence then hath it tares?

28 And he said to them, Some envious man hath done this. Then the servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay, lest while ye go about to gather the tares, ye pluck up also with them the wheat.

30 Let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burn them: but gather the wheat into my barn.

31 ¶ Another parable he put forth unto them, saying, The kingdom of heaven is like unto a grain of mustard-seed, which a man taketh and soweth in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

33 ¶ Another parable spake he to them, The

Christ sheweth, in putting forth this parable of the sower, that the seed of life which is sown in the world, cometh not on so well in one as in another, and the reason is, for that men, for the most part, either do not receive it, or suffer it not to ripen.

The gift of understanding and of faith is proper to the elect, and all the rest are blinded through the just judgment of God.

The condition of the church under, and since Christ, is better than it was in the time of the fathers under the law.

Though there be mention made of the heart, yet this sowing is referred to hearing, without understanding. For

whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

Christ sheweth in another parable of the evil seed mixt with the good, that the church shall never be free and quit from offences, both in doctrine and manners, until the day appointed for the restoring of all things do come, and therefore the faithful have to arm themselves with patience and constancy.

God beginneth his kingdom with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.

A. D. 31. Mark 4. 1. Luke 8. 4-5. Luke 13. 18. Luke 17. 21.

A. D. 31. The kingdom of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meal, till all be leavened.

34 ¶ All these things spake Jesus unto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled which was spoken by the prophet, saying, * I will open my mouth in parables, and will utter the things which have been kept secret from the foundation of the world.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 ¶ Then answered he, and said to them, He that soweth the good seed, is the Son of man.

38 And the field is the world, and the good seed are the children of the kingdom, and the tares are the children of that wicked one.

39 And the enemy that soweth them, is the devil, * and the harvest is the end of the world, and the reapers be the angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 ¶ Then shall the just men shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like to a merchant-man, that seeketh good pearls,

46 Who having found a pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a draw-net cast into the sea, that gathereth of all kinds of things,

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The angels shall go forth, and sever the bad from among the just,

50 And shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth.

51 ¶ Jesus said unto them, Understand ye

all these things? They said unto him, Yea, Lord.

52 Then said he unto them, Therefore every Scribe which is taught unto the kingdom of heaven, is like unto an householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to pass, that when Jesus had ended these parables, he departed thence,

54 ¶ And came into his own country, and taught them in their synagogue, so that they were astonished, and said, Whence cometh this wisdom and great works unto this man?

55 Is not this the carpenter's son? Is not his mother called Mary, * and his brethren James, and Joses, and Simon, and Judas?

56 And are not his sisters all with us? Whence then hath he all these things?

57 And they were offended with him. Then Jesus said to them, * A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many great works there, for their unbelief's sake.

CHAP. XIV.

i Herod's judgment of Christ. 3 Wherefore John was bound, 10 and beheaded. 13 Jesus departeth. 18 Of the five loaves, &c. 23 Christ prayeth. 24 The apostles tossed with the waves. 27 Faith. 34 Peter in jeopardy. 36 The hem of Christ's garment.

A T * that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is that John Baptist, he is risen again from the dead, and therefore great works are wrought by him.

3 ¶ For Herod had taken John, and bound him, and put him in prison for Herodias sake, his brother Philip's wife.

4 For John said unto him, It is not * lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him a * prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased b Herod.

7 Wherefore he promised with an oath, that he would give her whatsoever she would ask.

¶ And she being before instructed of her mother, said, Give me here John Baptist's head in a platter.

9 And the king was sorry; nevertheless, because

6 He expoundeth the former parable of the good and evil seed.

7 Few men understand how great the riches of the kingdom of heaven are; and no man can be partaker of them, but he that redeemeth them with the loss of all his goods.

8 There are many in the church, which notwithstanding are not of the church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which have not only to be wise for themselves, but to dispense the wisdom of God to others.

10 Men do not only sin of ignorance, but also wittingly and willingly lay stumbling-blocks in their own ways, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.

11 Here is in John an example of invincible courage,

which all faithful ministers of God's word ought to follow: in Herod, an example of tyrannous vanity, pride and cruelty, and to be short, of a courtly conscience, and of their miserable slavery, which have once given themselves over to pleasures: in Herodias and her daughter, an example of whorelike wantonness and womanlike cruelty.

12 By works, he meaneth that force and power, whereby works are wrought, and not the works, as is seen oft before.

13 There were three Herods: the first of them was Antipater's son, who is also called Alcalonius, in whose reign Christ was born, and he it was that caused the children to be slain. The second called Antipas, Magnus his son, whose mother's name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienne in France. The third Agrippa, Magnus his nephew by Aristobulus, and he it was that slew James.

A. D. 31.

* Mark 6. 1. Luke 4. 16.

* John 6. 42.

* Mark 6. 4. Luke 4. 24. John 4. 44.

* Mark 6. 14. Luke 9. 7.

* Mark 6. 17. Luke 3. 19.

* Lev. 18. 16. and 20. 21.

* Chap. 27. 26.

A. D. 31. cause of the oath, and them that sat with him at the table, he commanded it to be given *ber*.

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and given to the maid, and she brought it unto her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

• Mark 6. 35. Luke 9. 12. John 6. 5. 13 And when Jesus heard it, he departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

• Mark 6. 35. Luke 9. 12. John 6. 5. 15 And when even was come, his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may go into the towns, and buy them victuals.

16 But Jesus said to them, They have no need to go away: give ye them to eat.

17 Then said they unto him, We have here but five loaves and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and took up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women, and little children.

22 And straightway Jesus compelled his disciples to enter into a ship, and to go over before him, while he sent the multitude away.

• Mark 6. 45. 46. 47. John 6. 16. 17. 18. 23 And as soon as he had sent the multitude away, he went up into a mountain alone to pray: and when the evening was come, he was there alone.

24 And the ship was now in the midst of the sea, and was tossed with waves: for it was a contrary wind.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good comfort, it is I: be not afraid.

² Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby that they shall want nothing, which lay all things aside, and seek the kingdom of heaven.

³ We must sail through mighty tempests, and Christ will never forsake us, so that we go whither he hath commanded us.

⁴ By the fourth watch is meant the time near day breaking: for in old time they divided the night into four watches, in which they scouted.

⁵ A spirit, as it is here taken, is that which imagineth to himself vainly in his mind, persuading himself that he seeth something, and seeth nothing.

⁶ By faith we tread under our feet even the tempests themselves, but yet by the virtue of Christ, which helpeth that virtue, which he of his mercy hath given.

⁷ This Gennesaret was a lake nigh to Capernaum, which is also called the sea of Galilee, and Tyberias, so that the country itself grew to be called by that name.

⁸ In that that Christ healeth the sick, we are given to understand, that we must seek remedy for spiritual diseases at his hands, and that we are bound not only to run ourselves, but also to bring others unto him.

28 Then Peter answered him, and said, Master, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw a mighty wind, he was afraid: and he began to sink, he cried, saying, Master, save me.

31 So immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And as soon as they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were come over, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that country round about, and brought unto him all that were sick,

36 And besought him that they might touch the hem of his garment only: and as many as touched it were made whole.

C H A P. XV.

3 The commandments and traditions of men. 12 Offences. 13 The plant which is rooted up. 14 Blind leading the blind. 18 The heart. 22 The woman of Canaan. 26 The childrens bread: whelps. 28 Faith. 32 Four thousand men fed. 36 Thanksgiving.

THEN came to Jesus the Scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God hath commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profit,

6 Though he honour not his father or his mother, shall be free: thus have ye made the commandment of God of no authority by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying, This

¹ None commonly more bold contemners of God, than they whom God appointeth keep his law.

² Which they received of their ancestors from hand to hand, or their elders allowed, which were the governors of the church.

³ Their wicked boldness in corrupting the commandments of God, and that upon pretence of godliness, and usurping authority make laws, is here reproved.

⁴ By honour is meant, all kind of duty which children owe to their parents.

⁵ The meaning is this: whatsoever I bestow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharisees of our time say) it shall be meritorious for thee: for under this colour of religion they raked all to themselves, though he that had given anything to the temple, had done the duty of a child.

⁶ You made it of power and authority as much as lay in you: for otherwise the commandments of God stand fast in the church of God, in despite of the world and Satan.

⁷ The same men condemned for hypocrisy and superstition, because they made the kingdom of God stand on outward things.

A. D. 32. 13. 19. 8 * This people draw near unto me with their mouth, and honou'reth me with the lips, but their heart is far off from me.

9 But in vain they worship me, teaching for doctrines men's precepts.

10 + Then he called the multitude unto him, and said to them, Hear and understand.

11 * That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples and said unto him, Perceivest thou not, that the Pharisees are offended in hearing *this* saying?

13 But he answered and said, * Every plant which mine heavenly Father hath not planted, shall be rooted up.

14 Let them alone, they be the * blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.

15 ¶ * Then answered Peter, and said to him, Declare unto us this parable.

16 Then said Jesus, Are ye yet without understanding?

17 Perceive ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eat with unwashen hands, defileth not the man.

21 * And Jesus went thence, and departed into the ^e coasts of Tyre and Sidon.

22 And behold, ■ woman a ^f Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the son of David: my daughter is miserably vexed with a devil.

23 ■ But he answered her not ■ word. Then came to him his disciples, and besought him, saying, Send her away, for she crieth after us.

24 But he answered, and said, I am not sent but unto the * lost sheep of the ^g house of Israel.

25 Yet she came, and worshipped him, saying, Lord, help me.

26 And he answered, and said, It is not good to take the children's bread, and to cast it to whelps.

27 But she said, Truth, Lord: yet indeed the whelps eat of the crumbs which fall from their master's table.

A. D. 32. 28 Then Jesus answered, and said unto her, O woman, great is thy faith: be it to thee as thou desirest. And her daughter was made whole at that hour.

29 ¶ ⁶ So Jesus * went away from thence, and came near unto the sea of Galilee, and went up into a mountain and sat down there.

30 And great multitudes came unto him, * having with them halt, blind, dumb, ^h maimed, and many other, and cast them down at Jesus's feet, and he healed them: ■ ^{Mark 7. 31.}

31 Insomuch that the multitude wondered, to see the dumb speak, the maimed whole, the halt to go, and the blind to see: and they glorified the God of Israel. ■ ^{Isa. 35. 5.}

32 * ⁷ Then Jesus called his disciples unto him, and said, I have compassion on this multitude, because they have ⁱ continued with me already three days, and have nothing to eat: and I will not let them depart fasting, lest they faint in the way. ■ ^{Mark 8. 2.}

33 And his disciples said unto him, Whence should we get so much bread in the wilderness, ■ should suffice so great ■ multitude?

34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 Then he commanded the multitude to ^k sit down on the ground,

36 And took the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed: and they took up of the fragments ^l that remained, seven ^l baskets full.

38 And they that had eaten, were four thousand men, beside women, and little children.

39 Then Jesus sent away the multitude, and took ship, and came into the parts of Magdala.

C H A P. XVI.

4 *The sign of Jonas.* 6 *The leaven of the Pharisees.* 12 *For their doctrine.* 13 *The people's opinion of Christ.* 17 *Faith cometh of God.* 18 *The rock.* 19 *The keys.* 21 *Christ foresaweth his death.* 24 *The forsaking of one's self, and the cross.* 25 *To lose the life.*

THEN ¹ * came the Pharisees and Sadducees, and did ^a tempt *him*, desiring him to shew them a sign from heaven. ■ ^{Chap. 12. 38. Mark 8: 11.}

2 But he answered and said unto them, When it is evening, ye say, Fair weather: for the sky is red.

F

3 And

⁴ Christ teacheth us, that hypocrisy of false teachers which deceive our souls, is not to be borne withal, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes, otherwise we are likely to perish with them.

^e Coasts which were next to Tyre and Sidon, that is, in that quarter where Palestina bendeth toward Phœnice, and the sea of Syria.

^f Of the stock of the Canaanites, which dwelled in Phœnicia.

^g In that, that Christ doth sometimes ■ it were stop his ears against the prayers of his saints, he doth it for his glory, and our profit.

^h Of the people of Israel, which people was divided into tribes, but all these tribes came of one house.

ⁱ Christ ceaseth not to be beneficial, even there, where he is contemned, and in the midst of wolves he gathereth together and fostereth his flock.

^h Whose members were weakened with the palsy, or by nature; for afterward it is said, he healed them. Now Christ was wont to heal in this wise, that such members as

were weak, he restored to health, and yet he could easily, if he would, have given them hands and feet, and other members which wanted them.

⁷ By doing again this miracle, Christ sheweth that he will never be wanting to them that follow him, ■ not in the wilderness.

ⁱ Go not from my side.

^k Word for word, ■ lie down backward, ■ rowers do in rowing, when they draw their oars to them.

^l A kind of vessel wrought with twigs.

¹ The wicked; which otherwise are at defiance ■ with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth ■ them.

² To try whether he could do that which they desired, but their purpose was naught, for they thought to find some thing in him by that means, whereupon they might have just occasion to reprehend him: or else distrust and curiosity moved them so to do, for by such means also is God said ■ be tempted, that is ■ say, provoked to anger, as though ■ would strive with him.

A. D. 32.
 3 And in the morning, ye say, To-day shall be a tempest: for the sky is red and lowering. O hypocrites, ye can discern the face of the sky, and can ye not discern the signs of the times?

4 The wicked generation, and adulterous seeketh a sign, but there shall no sign be given it, but that sign of the prophet Jonas: so he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

7 And they reasoned among themselves, saying, It is because we have brought no bread.

8 But Jesus knowing it, said unto them, O ye of little faith, why reason ye thus among yourselves, because ye have brought no bread?

9 Do ye not yet perceive, neither remember the five loaves, when there were five thousand men, and how many baskets took ye up?

10 Neither the seven loaves when there were four thousand men, and how many baskets took ye up?

11 Why perceive ye not that I said not unto you, concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?

12 Then understood they that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 Now when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say, John Baptist: and some, Elias: and others, Jeremiah, or one of the prophets.

^a The outward shew and countenance, as it were of all things, is called in the Hebrew tongue, a face.
^b The article sheweth the notableness of the deed.
^c False teachers must be taken heed of.
^d Not by others, but by virtue of his divinity.
^e That five thousand men were filled with so many loaves?
^f A demand or question joined with admiration.
^g Said, for commanded.
^h There are divers judgments and opinions of Christ, notwithstanding he is known of his alone.
ⁱ There were two Caesareas, the one called Stratonis upon the sea Mediterranean, which Herod built sumptuously in the honour of Augustus, Joseph lib. 15. the other was Caesarea Philippi, which Herod the great, the Tetrarch's son by Cleopatra, built in the honour of Tiberias, at the foot of Lebanon, Joseph lib. 15.
^k As Herod thought.
^l Faith is of grace, not of nature.
^m By this kind of speech is meant man's natural procreation upon the earth, the creature, not being destroyed, which was made, but deformed through sin: so then this is the meaning: "this was not revealed to thee by any understanding of man, but God shewed it thee from heaven."
ⁿ That is, true faith, which confesseth Christ, the virtue whereof is invincible.
^o Christ spake in the Syrian tongue, and therefore used not this descending betwixt Petros, which signifieth Peter, and Petra, which signifieth a rock, but in both places used this word Cepha: but his mind was that wrote in Greece, by the divers termination make difference between Peter, which is a piece of the building, and Christ the Petra, that is, the rock and foundation: or else he gave his name Peter, because of the confession of his faith, which is the church's well his, the old fathers witness for so faith Theoph. = That confession which thou hast made, shall be the foundation of the believers."
^p The enemies of the church are compared a strong

15 He said unto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, Thou art that Christ, the Son of the living God.

17 And Jesus answered, and said to him, Blessed art thou, Simon, thou son of Jonas: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not overcome it.

19 And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then he charged his disciples, that they should tell no man that he was Jesus that Christ.

21 From that time forth Jesus began to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and of the high priests, and Scribes, and be slain, and be raised again the third day.

22 Then Peter took him aside, and began to rebuke him, saying, Master, pity thyself: this shall not be unto thee.

23 Then he turned back, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men.

24 Jesus then said to his disciples, If any man will follow me, let him forsake himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

26 For what shall it profit a man though he

kingdom, and therefore by gates are meant cities, which are made strong with counsel and fortresses: and this is the meaning, whatsoever Satan can do by counsel or strength. So doth Paul, 2 Cor. 10. 4. call them strong holds.
² The authority of the church is from God.
³ A metaphor taken of stewards which carry the keys, and here is set forth the power of the ministers of the word, as Isa. 22. 22. and that power is common to all ministers, as chap. 18. 18. and therefore the ministry of the gospel may rightly be called the key of the kingdom of heaven.
⁴ They are bound whose sins are retained, heaven is shut against them, because they receive not Christ by faith: on the other side, how happy are they, to whom heaven is open, which embrace Christ, and are delivered by him, and become fellow-heirs with him!
⁵ Men must first learn, and then teach.
⁶ The minds of men are in time to be prepared, and made ready against the stumbling-block of persecution.
⁷ It was a name of dignity, and not of age: and it is put for them which were the judges, which the Hebrews call Sanhedrim.
⁸ Took him by the hand, and led him aside, as they used to do which mean to talk familiarly with one.
⁹ Against preposterous zeal.
¹⁰ The Hebrews call him Satan, that is to say, adversary, whom the Grecians call Diabolos, that is say, slanderer or tempter: but it is spoken of them, that either of malice, as Judas, John 6. 70. or of lightness and pride, resist the will of God.
¹¹ By this word we are taught, that Peter sinned through a false persuasion of himself.
¹² No men do worse provide for themselves, than they that love themselves more than God.
¹³ Shall gain himself: and this is his meaning, they that deny Christ to save themselves, do not only gain that which they look for, but also lose the thing they would have kept, that is, themselves, which loss is the greatest of all: but is for them that doubt not to die for Christ, it saith far otherwise with them.

A. D. 32. he should win the whole world, if he lose his own soul? or what shall a man give for recompence of his soul?

27 For the Son of man shall come^a in the glory of his Father, with his angels, and * then shall he give to every man according to his deeds.

* Mark 9. 1. Luke 9. 27. 28 * Verily I say unto you, There be some of them that stand here, which shall not taste of death till they have seen the Son of man come in his * kingdom.

C H A P. XVII.

■ The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 John Baptist. 17 The unbelief of the apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

* Mark 9. 2. Luke 9. 28. **A**ND * * * after six days, Jesus took Peter, and James, and John his brother, and brought them up unto an high mountain apart,

2 And was^b transfigured before them: and his face did shine as the sun, and his cloaths were white as the light.

3 And behold, there appeared unto them Moses and Elias, talking with him.

4 Then answered Peter, and said to Jesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

* Chap. 3. 17. 2 Pet. 1. 17. 5 While he yet spake, behold, a bright cloud shadowed them: and behold, there came a voice out of the cloud, saying; * This is^c that my beloved Son, in whom I am well pleased: hear him.

6 And when the disciples heard that, they^d fell on their faces, and were sore afraid.

7 Then Jesus came, and touched them, and said, Arise, and be not afraid.

■ And when they lifted up their eyes, they saw no man, save Jesus only.

9 ¶ And as they came down from the mountain, Jesus charged them, saying, Shew the^e vision to no man, until the Son of man rise again from the dead.

* Mark 9. 11. Mat. 4. 5. Chap. 11. 14. 10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Jesus answered, and said unto them, Certainly Elias must first come, and restore all things.

A. D. 32. 12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they would: likewise shall also the Son of man suffer of them.

13 Then the disciples perceived that he spake unto them of John Baptist.

14 ¶ * * And when they were come to the multitude, there came to him a certain man, and^f fell down at his feet, * Mark 9. 14. Luke 9. 38.

15 And said, Master, have pity on my son: for he is^g lunatic, and is sore vexed: for oft-times he falleth into the fire, and oft-times into the water.

16 And I brought him to thy disciples, and they could not heal him.

17 Then Jesus answered, and said, O generation, faithless and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Jesus rebuked the devil, and he went out of him: and the child was healed at that hour,

19^h Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for * verily I say unto you, if ye have faith as much as is a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you: * Luke 17. 6.

21ⁱ Howbeit this kind goeth not out, but by prayer and fasting.

* Chap. 20. 17. Mark 9. 31. Luke 9. 44. 22 ¶ * And they^j being in Galilee, Jesus said unto them, The Son of man shall be delivered into the hands of men.

23 And they shall kill him, but the third day shall he rise again: and they were very sorry.

24 ¶ * And when they were come to Capernaum, they that received poll-money, came to Peter, and said, Doth^k not your master^l pay poll-money?

25 He said, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take tribute or poll-money? of their^m children, or of strangers?

26 Peter said unto him, Of strangers. Then said Jesus unto him, Then are the children free.

27 Nevertheless, lest we should offend them, go to the sea and cast in an angle, and take the first fish that cometh up; and when thou hast opened

^a Like a king, as chap. 6. 29.

^b By his kingdom, is understood, the glory of his ascension, and what followeth thereof, Eph. 4. 10. or, the preaching of the gospel, Mark 9. 1.

^c Christ is in such sort humble in the gospel, that in the mean season he is Lord both of heaven and earth.

^d Luke reckoneth eight days, containing in that number, the first and last, and Matthew speaketh but of them that were betwixt them.

^e Changed into another hue.

^f The article, or the word, That, severeth Christ from other children. For he is God's natural Son, we by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the only Son, yet is he chief among many, in that he is the Fountain and Head of the adoption.

^g Fell down flat on their faces, and worshipped him, as chap. 2. 11.

^h Which they saw, otherwise the word used in this place properly spoken of that which is seen in a dream.

ⁱ Men are unworthy of Christ's goodness, yet notwithstanding he regardeth them.

^j As men that make supplications used to do.

■ They that at certain times of the moon are troubled with the falling sickness, or any other kind of disease: but in this place, we must so take it, that besides the natural disease, he had a devilish phrensy.

^k Incredulity and distrust hinder and break the course of God's benefits.

^l The remedy against distrust.

■ To give us to understand the watchfulness and diligence of earnest prayer, which cannot be without sobriety.

■ Our minds must be prepared more and more against the offence of the cross.

■ In that that Christ doth willingly obey Caesar's edicts, he sheweth that civil policy is not taken away by the gospel.

■ He denieth not, but he asketh.

■ Ought he not to pay?

^m They that were from twenty years of age to fifty, paid half a shekel of the sanctuary, Exod. 30. 13. This was an Attic didrachm which the Romans exacted after they had subdued Judea.

■ By children we must not understand subjects which pay tribute, but natural children.

A. D. 32. opened his mouth, thou shalt find a ^a piece of twenty pence: that take, and give it unto them for me and thee.

C H A P. XVIII.

1 The greatest in the kingdom of God. 5 To receive a little child. 6 To give offence. 7 Offences. 9 The pulling out of the eye. 10 The angels. 12 The lost sheep. 15 The telling of one his fault. 17 Excommunication. 21 We must always pardon the brother that repenteth. 23 The parable of the king that taketh an account of his servants.

^{• Mark 9. 34. Luke 9. 46.} **T**H E ^{*} same time the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 ^{*} And Jesus called a ² little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, except ye ^{*} be ^b converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself [■] this little child, the same is the greatest in the kingdom of heaven.

5 And whosoever shall receive one such little child in my name, receiveth me.

6 ^{*} But whosoever shall offend one of these little ones which believe in me, it were better for him that [■] millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ² Wo be unto the world because of offences: for it must needs be that ^c offences shall come, but wo be to that man by whom the offence cometh.

8 ^{*} Wherefore, if thy hand or thy foot cause thee to ^c offend, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye cause thee to offend, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.

10 ^{*} See that ye despise not one of these little ones: for I say unto you, that in heaven their ^{*} angels always behold the face of my Father which is in heaven.

11 For [■] the Son of man is come to save that which was lost.

12 How think ye? [■] If a man have an hundred sheep, and one of them be gone astray, doth he not leave ninety and nine, and go into the mountains, and seek that which is gone astray? ^{A. D. 32. Luke 15.}

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray:

14 So it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 [¶] ^{*} Moreover, if thy brother trespass ^{*} against ^c thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast won thy brother: ^{• Lev. 19. 17. Luke 17. 3. James 5. 19.}

16 But if he hear thee not, take yet with thee one or two, that by the ^{*} ^r mouth of two or three witnesses every word may be [■] confirmed. ^{• Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 24.}

17 ⁶ And if he [■] refuse to hear them, tell it unto the ¹ church: and if he refuse to hear the church also, let him be unto thee [■] ² as heathen man, and [■] publican.

18 Verily I say unto you, [■] Whatsoever ye bind on earth, shall be bound in heaven: and [■] whatsoever ye loose on earth, shall be loosed in heaven. ^{• 1 Cor. 5. 4. 1 Thim. 5. 14. John 20. 23.}

19 Again, Verily I say unto you, that if two of you shall ¹ agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there [■] I am in the midst of them.

21 ⁷ Then came Peter to him, and said, Master, how oft shall my brother sin against me, and I shall forgive him? [■] unto seven times? ^{• Luke 17. 4.}

22 Jesus said unto him, I say not unto thee, Unto seven times, but unto seventy times seven times:

23 Therefore is the kingdom of heaven likened unto [■] certain king, which would take an account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ^m ten thousand talents:

25 And because he had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and *the debt* to be paid.

26 The servant therefore fell down, and worshipped:

^a The word here used, is stater, which is in value four didrachms, every drachm is about five-pence.

¹ Humbleness of mind is the right way to pre-eminence.

² A child in years.

³ A kind of speech taken from the Hebrews, and it is as much as, repent.

⁴ We ought to have great respect to our brethren, be they never so base: and he that doth otherwise shall be sharply punished.

⁵ A good man [■] but go through the midst of offences, yet he must cut off all occasions of offences.

⁶ Lets and hindrances which stop the course of good works. The Greek word importeth thus much, things which [■] stumble at.

⁷ Look afore. Chap 5. 25.

⁸ The weaker that a man is, the greater care we ought to have of his salvation, as God teacheth us by his own example.

⁹ We must labour for concord, not to revenge injuries.

¹⁰ If his offence be such, that thou only knowest thy brother's offence.

¹¹ That is, by the word and witness; the mouth is sometime taken for the word or speech, Num. 3. 19. and also for a still witness, to wit, when the matter speaketh of itself, [■] beneath chap. 21. 16.

[■] Sure and certain.

⁶ He that contemneth the judgment of the church, contemneth God.

^h Word for word, do not vouchsafe to hear, or make as though he did not hear.

¹ He speaketh not of any kind of policy, but of [■] ecclesiastical assembly. For he speaketh afterward of the power of loosing and binding, which belongeth to the church, and he hath regard to the order used in those days, at what time the elders had the judgment of church matters in their hands, John 9. 22. and 12. 42. and 16. 2. and used casting out of the synagogue for [■] punishment, as we do now excommunication.

² Prophane and void of religion: such men, the Jews called Gentiles: whose company they shunned, as they did the publicans.

¹ This word is translated from the body [■] the mind, for it belongeth properly [■] long.

⁷ They shall find God severe, and not to be pleased, which do not forgive their brethren, although they have been diversely and grievously injured by them.

[■] Here is set down a very great sum of threescore hundred thousand crowns, and [■] small sum of ten crowns, that the difference may be greater, for there is no proportion between them.

Matthew 23:23



The
UNMERCIFUL SERVANT
Rebuked.

J. Burder sc.

32. ^{a. D.} worshipped him, saying, Lord, ^o refrain thine anger toward me, and I will pay thee all.

27 Then that servant's lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, he found one of his fellow-servants, which owed him an hundred pence, and he laid hands on him, and throttled him, saying, Pay me that thou owest.

29 Then his fellow-servant fell down at his feet, and besought him, saying, Refrain thine anger towards me, and I will pay thee all.

30 Yet he would not, but went, and cast him into prison, till he should pay the debt.

31 And when his *other* fellow-servants saw what was done, they were very sorry, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and said to him, O evil servant, I forgave thee all that debt, because thou prayedst me:

33 Oughtest thou not also to have had pity on thy fellow-servant, even as I had pity on thee?

34 So his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him.

35 So likewise shall mine heavenly Father do unto you, except ye forgive from your hearts each one to his brother their trespasses.

C H A P. XIX.

■ *The sick are healed. 3 and 7 A bill of divorcement. 12 Eunuchs. 13 Children brought to Christ. 17 God only good. The commandments must be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Christ.*

^{a. D.} ^{Mark 10.} **A**ND * it came to pass, that when Jesus had finished these sayings, he ^a departed from Galilee, and came into the coasts of Judea beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came unto him the Pharisees, tempting him, and saying to him, Is it lawful for a man ^b to put away his wife upon every occasion?

4 And he answered and said unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female,

^{a. D.} ^{Gen. 1. 27.} ^{Gen. 2. 24.} ^{1 Cor. 6. 16.} ^{Ephes. 5. 31.} 5 And said, ■ For this cause shall a man leave father and mother, and ^c cleave unto his wife,

and they which were ^d two shall be one flesh? ^{A. D.} ^{35.}

6 Wherefore they are no more twain, but one flesh. Let not man therefore put asunder that, which God hath ^e coupled together.

7 ² They said to him, Why did then * Moses ^{Deut. 24. 1.} command to give a bill of divorcement, and to put her away?

■ He said unto them, Moses, ^f because of the hardness of your heart, ^g suffered you to put away your wives: but from the beginning it was not so.

8 I say therefore unto you, ■ that whosoever ^h shall put away his wife, except *it be* ⁱ for whoredom, and marry another, committeth adultery; and whosoever marrieth her which is divorced, doth commit adultery.

9 Then said his disciples to him, If the ^j matter be so between man and wife, it is not good to marry.

11 ^k But he said unto them, All men cannot receive this thing, save they to whom it is given:

12 For there are some ^l eunuchs which were so born of *their* mothers belly: and there be some eunuchs which be gelded by men: and there be some eunuchs which have ^m gelded themselves for the kingdom of heaven. He that is able to receive *this*, let him receive it.

13 ¶ ⁿ * Then were brought unto him little ^o children, that he should put *his* hands on them, and pray: and his disciples rebuked them. ^{Mark 10. 15. Luke 24. 13. Chap. 18. 3.}

14 But Jesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdom of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ ^p * And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? ^{Mark 10. 17. Luke 18. 18.}

17 And he said unto him, Why callest thou me good? there is none good but one, even God: but if thou wilt enter into life, keep the commandments.

18 He said to him, Which? And Jesus said, * These, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: ^{Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.}

19 Honour thy father and mother: and, Thou shalt love thy neighbour as thyself.

20 The young man said unto him, I have observed all these things from my youth: what lack I yet?

21 Jesus said unto him, If ^q thou wilt be perfect,

ⁿ This ■ a civil reverence, which was very usual in the East.

^o Yield not too much to thine anger against me: so is God called in the scripture, slow to anger, that is to say, gentle, and one that refraineth the storming of his mind, Psalm 86. 5. patient and of great mercy.

^p Passed over the water out of Galilee into the border of Judea.

^q The band of marriage ought not ■ be broken, unless it be for fornication.

^r To send her ■ book of divorcement, afore, ch. 1. 19.

^s The Greek word importeth to be glewed unto, whereby is signified that strait knot which is between man and wife, as though they were glewed together.

^t They which were two, become as it were one: and this word flesh, is by a figure taken for the whole man, ■ the body, after the manner of the Hebrews.

^u Hath made them yoke-fellows, as the marriage itself is by a borrowed kind of speech called a yoke.

^v Because politic laws are constrained to bear with some things, it followeth not by and by that God alloweth them.

^w Being occasioned by reason of the hardness of your hearts.

^x By a politic law, not by the moral law, for this law

is a perpetual law of God's justice, the other boweth and bendeth ■ the carpenter's bevil.

^y Therefore in these days the laws that were made against adulterers, were not regarded: for they should have needed ■ divorcement, if marriage had been cut asunder with punishment by death.

^z If the matter stand so between man and wife, or in marriage.

^{aa} The gift of continence is peculiar, and therefore ■ can set a law to himself of perpetual continence.

^{ab} Receive and admit, ■ by translation we say, that a strait and narrow place is not able to receive many things.

^{ac} The word 'eunuch' is a general word, and hath divers kinds under it, as gelded men and burthen men.

^{ad} Which abstain from marriage, and live continently through the gift of God.

^{ae} Infants and little children are contained in the free covenant of God.

^{af} They neither know themselves nor the law, that seek ■ be saved by the law.

^{ag} The young man did not answer truly in saying, that he had kept all the commandments: and therefore he layeth ■ ■ example of true charity before him, to shew the diseases that lay lurking in his mind.

A. D. 33. feēt, go sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and come, and follow me.

22 And when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then Jesus said unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again, I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold we have forsaken all, and followed thee: what therefore shall we have?

28 And Jesus said unto them, Verily I say unto you, that when the Son of man shall sit in the throne of his majesty, ye which followed me in the regeneration shall sit upon twelve thrones, and judge the twelve tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name sake, he shall receive an hundred-fold more, and shall inherit everlasting life.

30 But many that are first, shall be last, and the last shall be first.

CHAP. XX.

Labourers hired into the vineyard. 15 The evil eye. 17 He foretelleth his passion. 20 Zebedee's sons. 22 The cup. 28 Christ is our minister. 30 Two blind men.

FOR the kingdom of heaven is like unto a certain householder, which went out in the dawning of the day to hire labourers into his vineyard.

And he agreed with the labourers for a penny a day, and sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into my vineyard, and whatsoever is right, I will give it you: and they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And he went out about the eleventh hour, and found others standing idle, and said unto them, Why stand ye here all the day idle?

7 They said unto him, Because no man hath hired us. He said unto them, Go ye also into my vineyard, and whatsoever is right, that shall ye receive.

¶ And when even was come, the master of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleventh hour, came and received every man a penny.

10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penny.

11 And when they had received it, they murmured against the master of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take that which is thine own, and go thy way: I will give unto this last as much as to thee.

15 Is it not lawful for me to do as I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Jesus went up to Jerusalem, and took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the Scribes, and they shall condemn him to death.

19 And I shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him, but the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wouldest thou? She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

22 And Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism?

Mark 10. 25. Luke 18. 22.

Luke 22. 29.

Chap. 10. 16. Mark 10. 31. Luke 13. 30.

Ch. 19. 30. and 22. 14. Mark 10. 31. Luke 13. 30. Mark 10. 32. Luke 18. 31.

John 18. 32.

Mark 10. 35.

Rich men have need of a singular gift of God to escape of the snares of Satan.

Word for word, it is of less labour.

Theophylact noteth that by this word is a cable rope, but Caninius aliedgeth of the Talmudists, that it is a proverb, and the word, Camel, signifieth the beast itself.

It is not lost that is neglected for God's sake.

The regeneration is taken from the day, wherein the shall begin to live a new life, that is say, when they shall enjoy the heavenly inheritance, both in body and soul.

To have begun well, and continue unto the end, doth not only profit, but hurteth very much.

God is bound to no man, and therefore he calleth whomsoever, and whensoever he listeth. This only every man ought take heed of, and hereupon bestow his whole endeavour, that forward and come in the mark without all stopping or staggering, and curiously examine other men's doings, in the judgments of God.

Word for word, in time: it is a kind of speech taken from song.

The last hour, in the day in twelve hours long, and

the first hour began in the sun-rising.

Nought, that is to say, dost thou envy at my goodness towards them? for the Hebrews by an evil eye mean envy, because such dispositions appear chiefly in the eyes, as above chap. 6. 23. It is set to answer the word, single, and is taken there for corrupt: for whereas he said there above vers. 22. If thine eye be single, he addeth in the 23d, But if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

Christ goeth to the cross necessarily, but yet willingly.

They that least ought, are the greatest persecutors of Christ.

The ignominy of the cross is the sure way to the glory of everlasting life.

The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

This is spoken by a figure, taking the cup for that which is contained in the cup. And again, the Hebrews understand by this word cup, sometimes, the manner of punishment which is rendered to sin, as Psalm 11. 6. or the joy that is given to the faithful, as Psalm 23. 5. and sometimes a lot, or condition, as Psalm 16. 5.

A. D. 33. baptism that I shall be baptized with? They said to him; We are able.

23 And he said unto them; Ye shall drink indeed of my cup, and shall be baptized with the baptism that I am baptized with: but to sit at my right hand, and at my left hand; is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the other ten heard this, they disdained at the two brethren.

25 Therefore Jesus called them unto him, and said, Ye know that the lords of the Gentiles have domination over them: and they that are great, exercise authority over them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your servant.

27 And whosoever will be chief among you; let him be your servant.

28 Even the Son of man came not to be served, but to serve, and to give his life for the ransom of many.

29 And they departed from Jericho; a great multitude followed him.

30 And behold; two blind men; sitting by the way side, when they heard that Jesus passed by, cried, saying; O Lord the son of David, have mercy on us.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying; O Lord; the son of David; have mercy on us.

32 Then Jesus stood still; and called them, and said, What will ye that I should do to you?

33 They said to him, Lord; that our eyes may be opened.

34 And Jesus, moved with compassion, touched their eyes, and immediately their eyes received sight; and they followed him.

C H A P. XXI.

Christ rideth on an ass into Jerusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered fig-tree. 25 John's baptism. 28 Who do the will of God. 30 Publicans; harlots. 33 God's vineyard. The Jews. 38 The son killed of the husbandmen. 42 The corner stone.

AND when they drew near to Jerusalem, and were come to Bethphage, unto the mount of the Olives, then sent Jesus two disciples,

Saying to them; Go into the town that is over-against you, and anon ye shall find an ass bound, and a colt with her: loose them; and bring them unto me.

This is applied to affliction, as David commonly useth.
 The almightiness of Christ his divinity is not shut out by this, but it sheweth the debasing of himself by taking man's nature upon him.
 Somewhat sharply and roughly.
 Christ by healing these blind with an only touch, sheweth that he is the only light of the world.
 Himself, not by other men's.
 Christ by his humility triumphing over the pride of this world, ascendeth true glory, by ignominy of the cross.
 He that shall say any thing to you, shall let them go, to wit, the ass and the colt.
 The city of Sion. An Hebrew kind of speech, commonly used in the Lamentations of Jeremiah.
 Their uppermost garments.
 Upon their garments, upon the ass and the colt.
 This ancient kind of crying, which they used

3 And if any man say aught unto you; say ye; that the Lord hath need of them, and straightway he will let them go.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying;

5 Tell ye the daughter of Sion; Behold, thy King cometh unto thee, meek; and sitting upon an ass, and a colt, the foal of an ass used to the yoke.

6 So the disciples went; and did as Jesus had commanded them,

7 And brought the ass and the colt, and put on them their cloaths, and set him thereon.

And a great multitude spread their garments in the way: and others cut down branches from the trees; and strewed them in the way.

9 Moreover; the people that went before; and they also that followed, cried; saying; Hosanna to the son of David; Blessed be he that cometh in the name of the Lord; Hosanna thou which art in the highest heavens.

10 And when he was come into Jerusalem, all the city was moved; saying, Who is this?

11 And the people said; This is Jesus that prophet of Nazareth in Galilee.

12 And Jesus went into the temple of God; and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers; and the seats of them that sold doves;

13 And said to them; It is written; My house shall be called the house of prayer: but ye have made it den of thieves.

14 Then the blind and the halt came to him in the temple; and he healed them.

15 But when the chief priests and Scribes saw the marvels that he did; and the children crying in the temple; and saying; Hosanna to the son of David; they disdained;

16 And said unto him, Hearst thou what these say? And Jesus said unto them; Yea: read ye never; By the mouth of babes and sucklings thou hast made perfect the praise?

17 So he left them; and went out of the city into Bethany; and lodged there.

18 And in the morning; he returned into the city; he was hungry;

19 And seeing a fig-tree in the way, he came to it, and found nothing thereon; but leaves only, and said to it; Never fruit grow thou henceforward: And anon the fig-tree withered.

20 And when his disciples saw it; they marvelled; saying; How soon is the fig-tree withered!

21 And Jesus answered and said unto them; Verily

in the feast of tabernacles, when they carried boughs, according as God commanded; Levit. 23. 40. And the word is corruptly made of two, for we should say, Hoshiangena, which is much say, Save, I pray thee.
 Well be it to him that cometh in the name of the Lord, that is say, whom the Lord hath given for our king.
 That is; all the of Jerusalem were moved.
 Such as should be masters of godliness, are they that do most envy the glory of Christ: but in vain.
 Thou hast made most perfect. We read in David, Thou hast established or grounded; and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.
 Christ doth so forsake the wicked, that yet he hath a consideration and regard of his church.
 Hypocrites shall at length have their masks discovered, and vizards plucked from their faces.
 How great the force of faith is.

A. D. * Verily I say unto you, if ye have faith, and doubt not, ye shall not only do that which I have done to the fig-tree, but also if ye say unto this mountain, Take thyself away, and cast thyself into the sea, it shall be done.

22 * And whatsoever ye shall ask in prayer, if ye believe, ye shall receive it.

23 * And when he was come into the temple, the chief priests and the elders of the people came unto him, as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

24 Then Jesus answered and said unto them, I also will ask of you a certain thing, which if you tell me, I likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 And if we say, Of men, we fear the multitude, for all hold John as a prophet.

27 Then they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 * But what think ye? A certain man had two sons, and came to the elder, and said, Son, go and work to day in my vineyard.

29 But he answered, and said, I will not: yet afterwards he repented himself, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twain did the will of the father? They said unto him, the first. Jesus said unto them, Verily I say unto you, that the Publicans and the harlots go before you into the kingdom of God.

32 For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him, and ye, though ye saw it, were not moved with repentance afterward, that ye might believe him.

33 * Hear another parable, There was a certain householder, which planted a vineyard, and hedged it round about, and made a winepress therein, and built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen to receive the fruits thereof.

¹ The Greek word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.

² Against them which overslipping the doctrine, bind the calling and vocation to an ordinary succession, going about by that false pretext, to stop Christ's mouth.

³ Or by what power.

⁴ One word, that is to say, I will ask you in one word.

⁵ John his preaching is called by a figure, Baptism, because he preached the baptism of repentance, &c. Mark 1. 4. Acts 19. 3.

⁶ From God, and so it is plainly seen, how these are set one against another.

⁷ Beat their heads about it and mused, or laid their heads together.

⁸ It is no new thing to see them to be the worst of all men, which ought to shew the way of godliness to others.

⁹ They make haste to the kingdom of God, and you slack: so that at leastwise you should have followed their example. Mark then that this word, 'go before,' is improperly taken in this place, whereas no man followeth.

¹⁰ Living uprightly, being of a good and honest conversation: for the Hebrews use this word, 'way,' for life and manners.

¹¹ Those men oftentimes are the cruellest enemies of the church, to whose fidelity it is committed: But the vocation of God is neither tied to time, place, nor person.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first: and they did the like unto them.

37 But last of all he sent unto them his own son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us take his inheritance.

39 So they took him, and cast him out of the vineyard, and slew him.

40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

41 They said unto him, He will cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.

42 Jesus said unto them, Read ye never in the scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lord's doing, and it is marvellous in our eyes.

43 Therefore I say unto you, The kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruits thereof.

44 * And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 * And they seeking to lay hands on him, feared the people, because they took him as a prophet.

C H A P. XXII.

2 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding-garment, faith. 16 Of Cesar's tribute. 23 They question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbour. 42 Jesus reasoneth with the Pharisees touching the Messias.

THEN * Jesus answered, and spake unto them again in parables, saying,

2 The kingdom of heaven is like unto a certain king which married his son,

3 And

¹ Made the place strong: for a tower is the strongest place of a wall.

² Word for word, let us hold it fast.

³ A kind of proverb, shewing what end the wicked are worthy of.

⁴ Master-builders, which are chief builders of the house, that is, of the church.

⁵ Began to be.

⁶ The chief stone in the corner is called the head of the corner: which beareth up the couplings or joints of the whole building.

⁷ This matter (in that the stone which was cast away is made the head) is the Lord's doing; which we behold and greatly marvel at.

⁸ They bring forth the fruits of the kingdom of God, which bring forth the fruits of the Spirit, and not of the flesh, Gal. 5.

⁹ As chaff useth to be scattered with the wind, for he useth a word which signifieth properly to separate the chaff from the corn with winnowing, and to scatter it abroad.

¹⁰ The wicked can do nothing but what God will.

¹¹ Not all the whole company of them that are called by the voice of the gospel, are the true church before God: for the most part of them had rather follow the commodities of his life: and some do most cruelly persecute those that call them:

A. D. 33. 3 And sent forth his servants, to call them that were bid to the wedding, but they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, and another about his merchandize.

6 And the remnant took his servants, and intreated them sharply, and slew them.

7 But when the king heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burnt up their city.

8 Then said he to his servants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the high ways, and as many as you find, bid them to the marriage.

10 So these servants went out into the high ways, and gathered together all that ever they found, both good and bad: so the wedding was furnished with guests.

11 Then the king came in to see the guests, and saw there a man which had not on a wedding garment.

12 And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment? and he was speechless.

13 Then said the king to the servants, Bind him hand and foot: take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 ¶ Then went the Pharisees, and took counsel how they might tangle him in talk.

16 And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 Tell us therefore, how thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money: And they brought him a penny.

20 And he said unto them, Whose is this image and superscription?

21 And they said unto him, Cesar's. Then said he unto them, Give therefore to Cesar the things which are Cesar's, and give unto God those things which are God's.

22 And when they heard it, they marvelled, and left him, and went their way.

23 ¶ The same day the Sadducees came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife by the right of alliance, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first married a wife, and deceased, and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Jesus answered, and said unto them, Ye are deceived, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry wives, nor wives are bestowed in marriage, but are as the angels of God in heaven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they assembled together.

35 And one of them, which was an expounder of the law, asked him a question, tempting him, and saying,

36 Master, which is the greatest commandment in the law?

37 Jesus said to him, Thou shalt love the Lord

H

Lord

them: but they are the true church, which obey when they are called, such as for the most part they are, whom the world despiseth.

^a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: For feasts and banquets were wont to begin with sacrifices.

^b A dreadful destruction of them that condemn Christ.

^c The marriage-feast.

^d God doth first call us, when we think nothing of it.

^e The general calling offereth the gospel to all men: but their life is examined that enter in.

^f In the small number which come at the calling, there are some castaways which do not confirm their faith with newness of life.

^g Word for word, haltered, that is to say, he held his peace, though he had had a bridle or halter about his neck.

^h To them that served the guests.

ⁱ Snare him in his words or talk. The Greek word is derived of snares which hunters lay.

^k They which with Herod made a new religion, patched together of the heathenish and of the Jewish religion.

^l Truly and sincerely.

^m Thou art not moved with any appearance and outward shew.

ⁿ The Christians must obey their magistrates, although they be wicked, and extortioners, but so far forth as the authority that God hath over us may remain safe unto him,

and his honour not be diminished.

^k The word that is used here, signifieth valuing and rating of men's substance, according to the proportion whereof they payed tribute in those provinces which were subject to tribute, and it is here taken for the tribute itself.

^l Before, chap. 17. 24. there is mention made of a didrachm, and here of a penny, whereas a didrachm is more by the seventh part than a penny: so that there seemeth to be a jar in those two places: but they may easily be accorded thus: The penny was payed to the Romans for tribute, according to the proportion they were rated at, the drachm was paid of every man to the temple, which also the Romans took to themselves, when they had subdued Judea.

^m Christ voucheth the resurrection of the flesh against the Sadducees.

ⁿ Under which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters was in no better case, than if he had left no children at all (for they were not reckoned in the family) by the name of children are sons understood.

^o He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as angels, for they shall neither marry nor be married.

^p The gospel doth not abolish the precepts of the law, but doth rather confirm them.

^q A Scribe, so saith Mark 12. 28. now what a Scribe is, look, chap. 2. 4.

• Ch. 8. 12.
and 13. 42.
and 15. 30.
• C. 1. 20. 16.
• Mark 12.
13.
Luke 20. 20.

Mark 12.
17.
Luke 20. 25.
Rom. 13. 7.

• Mark 12.
18.
Luke 20. 27.
Acts 23. 8.

• Deut. 25. 5.

• Exod. 3. 6.
Mark 12. 27.

Mark 12.
28.

Deut. 6. 5

A. D. 33. 19 Ye fools and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ * Woe be to you, Scribes and Pharisees, hypocrites: for ye tythe the mint and anise, and cummin, and leave the weightier matters of the law, as judgment, and mercy, and fidelity. These ought ye to have done, and not to have left the other.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 ¶ * Woe be to you, * Scribes and Pharisees, hypocrites: for ye make clean the outer side of the cup, and of the platter: but within they are full of bribery and excess.

26 Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also.

27 Woe be to you, Scribes and Pharisees, hypocrites: for ye are like unto whited tombs, which appear beautiful outward, but are within full of dead men's bones, and of all filthiness.

28 So are ye also: for outward ye appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 ¶ * Wo be unto you, Scribes and Pharisees, hypocrites: for ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partners with them in the blood of the prophets.

31 So then ye be witnesses unto yourselves, that ye are the children of them that murdered the prophets.

32 * Fulfil ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell?

34 ¹⁰ Wherefore behold, I send unto you prophets, and wise men, and scribes, and of them ye shall kill and crucify: and of them shall ye scourge in your synagogues, and persecute from city to city,

35 ¹¹ That upon you may come all the righteous blood that was shed upon the earth, * from the blood of Abel the righteous, unto the blood of Zecharias, the son of Barachias, whom ye slew between the temple and the altar.

*Sings. 13.
*Chron. 6.2.
*Cb. 3. 34.

* Luke 11. 43.

* Luke 11. 39.

*Gen. 4. 8.

* 1 Chron. 24. 22.

36 Verily I say unto you, all these things shall come upon this generation. A. D. 33.

37 ¹² Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the hen gathereth her chickens under her wings, and ye would not!

38 Behold, your habitation shall be left unto you desolate.

39 For I say unto you, ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the name of the Lord.

Luke 13. 34.

CHAP. XXIV.

2 The destruction of the temple. 4 The signs of Christ's coming. 12 Iniquity. 23 False Christs. 29 The signs of the end of the world. 31 The angels. 32 The fig-tree. 37 The days of Noah. 42 We must watch. 45 The servant.

AND * Jesus went out, and departed from the temple, and his disciples came to him, to shew him the building of the temple. ^{Mark 13. 1. Luke 21. 5. 6.}

2 * And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be here left a stone upon a stone, that shall not be cast down. ^{Luke 19. 44.}

3 And he sat upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what sign shall be of thy coming, and of the end of the world.

4 * And Jesus answered, and said unto them, Take heed that no man deceive you, ^{Ephes. 5. 6. Coloss. 2. 18.}

5 For many shall come in my name, saying, I am Christ, and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled, for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and realm against realm, and there shall be famine, and pestilence, and earthquakes in divers places.

8 All these are but the beginning of sorrows.

9 * Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. ^{Cb. 10. 17. Luke 21. 12. John 15. 20. and 16. 1.}

10 And then shall many be offended, and shall betray one another, and shall hate one another,

11 And many false prophets shall arise, and shall deceive many.

12 And because iniquity shall be increased, the love of many shall be cold.

13 But

blessed of the Lord.

¹² Where the mercy of God was greatest, there was greatest wickedness and rebellion, and length the most sharp judgments of God.

² He speaketh of the outward ministry, and he was promised for the saving of this people, so he also careful for it, from the time that the promise was made to Abraham.

¹ The destruction of the city, and especially of the temple, is foretold.

² The church shall have continual conflict with infinite miseries and offences, and that more is, with false prophets, until the day of victory and triumph cometh.

² That is, when those things are fulfilled, yet the end is not yet.

^b Every where.

^c Woe for word, of great torments, like women in travail.

* If heaven be God's throne, then is he doubt above all this world.

⁷ Hypocrites careful in trifles, and neglect the greatest things of purpose.

¹ Faithfulness in keeping of promises.

* Hypocrites much careful of outward things, and the inward they utterly contemn.

⁹ Hypocrites when they go most about their wickedness, then do they by just judgment of God shame themselves.

¹⁰ A proverb used of the Jews, which hath this meaning, Go ye on also, and follow your ancestors, that length your wickedness may come the full.

² Look chap. 5. versé 22.

¹⁰ Hypocrites must be cruel.

¹¹ The end of them which persecute the gospel, under the pretence of zeal.

¹ Of Jehoiada, who also called Barach-jah, that is,

A. D. 13 * But he that endureth to the end, he shall be saved.

14 And this ³³ gospel of the kingdom shall be preached through the whole ⁷ world, for a witness unto all nations, and then shall the end come.

15 ¶ When ye ¹³ therefore shall see the ¹⁴ abomination of desolation spoken of by ¹⁵ Daniel the prophet, set in the holy place (let him that readeth consider it)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to take any thing out of his house.

18 And he that is in the field, let not him return back to fetch his ¹⁹ clothes.

19 And woe ²⁰ shall be to them that are with child, and to them that give suck in those days.

20 But pray that your flight be not in the winter, neither on the ²¹ sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except ²³ those days should be shortened, there should no ²⁴ flesh be saved: but for the elect's sake those days shall be shortened.

23 ¶ Then if any shall say unto you, Lo, here is Christ, or there, believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, so that if it were possible, they should deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret places, believe it not.

27 For ²⁸ the lightning cometh out of the East, and is seen in the West, so shall also the coming of the Son of man be.

28 ¶ For wheresoever a dead ²⁹ carcase is, thither will the eagles be gathered together.

29 ¶ And immediately after the tribulations

¶ The gospel shall be spread abroad, rage the world and the devil never so much: and they which do constantly believe, shall be saved.

¶ Joyful tidings of the kingdom of heaven.

¶ Through all that part that is dwelt in.

¶ The kingdom of Christ shall not be abolished when the city of Jerusalem is utterly destroyed, but shall be stretched out even to the ends of the world.

¶ The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foul and shameful filthiness of it: and he speaketh of the idols that were set up in the temple, or as others think, he meant the marring of the doctrine of the church.

¶ This betokeneth the great fear that shall be.

¶ It was not lawful to take ¹ journey on the sabbath-day, Joseph. book 13.

¶ The things which beset the people of the Jews in the thirty-four years, when as the whole land was wasted, and at length the city of Jerusalem taken, and both it, and their temple destroyed, are mixed with those which shall ² pass before the last coming of our Lord.

¶ The whole nation should utterly be destroyed: and this word flesh, is by ³ figure taken for man, as the Hebrews used to speak.

¶ Shall openly lay forth great signs for men ⁴ behold.

¶ The only remedy against the furious rage of the world, is to be gathered and joined to Christ.

¶ Christ who will come with speed, and his presence will be with ⁵ majesty to whom all shall flock, even as eagles.

¶ Everlasting damnation shall be the end of the security of the wicked, and everlasting bliss of the miseries of the godly.

¶ The exceeding glory and majesty, which shall bear witness that Christ the Lord of heaven and earth draweth near to judge the world.

or those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

30 And then shall appear the ³¹ sign of the son of man in heaven: and then shall all the ³² kindreds of the earth ³³ mourn, and they shall see the Son of man ³⁴ come in the clouds of heaven with power and great glory.

31 ¶ And he shall send his angels with a great ³² sound of a trumpet, and they shall gather together his elect from the ³³ four winds, and from ³⁴ one end of the heavens unto the other.

32 ¶ Now learn the parable of the fig-tree: when her bough is yet ³³ tender, and it putteth forth leaves, ye know that summer is near.

33 So likewise ye, when ye see all these things, know that ³⁴ the kingdom of God is near, even at the doors.

34 Verily I say unto you, this ³⁵ generation shall not pass, till all these things be done.

35 ¶ Heaven and earth shall pass away: but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noah were, so likewise shall the coming of the Son of man be.

38 ¶ For as in the days before the flood, they ³⁹ did eat and drink, marry, and give in marriage, unto the day that Noah entered into the ark,

39 And knew nothing till the flood came, and took them all away: so shall also the coming of the Son of man be.

40 ¶ Then two shall be in the field: the one shall be received, and the other shall be refused.

41 ¶ Two women shall be grinding at the mill: the one shall be received, and the other shall be refused.

42 ¶ Watch therefore: for ye know not what hour your Master will come.

+3 Of

¶ All nations, and he alludeth to the dispersion which we read of Gen. 10 and 11. or to the dividing of the people of Israel.

¶ They shall be in such sorrow, that they shall strike themselves: and it is transferred to the mourning.

¶ Sitting upon the clouds, ¹ he was taken up into heaven

¶ From the four quarters of the world.

¶ If God hath prescribed a certain order to nature, much more hath he done to his eternal judgments: but the wicked understand it not, or rather make a mock at it; but the godly do mark it, and wait for it.

¶ When his tenderness sheweth that the sap which is the life of the tree, is come from the root into the bark.

¶ This age: this word generation, or age, being used for the men of this age

¶ The Lord doth now begin the judgment, which he will make an end of in the latter day.

¶ It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from us all, for our profit, that we may be so much the more watchful, that we be not taken, as they were in old time, in the flood.

¶ The word which the evangelist useth, expresseth the matter more fully than ours doth: for it is ¹ word which is proper to brute beasts: and his meaning is, that in those days men shall be given to their bellies like unto brute beasts: for otherwise it is no fault ² eat and drink.

¶ Against them that persuade themselves that God will be merciful to all men, and do by that means give over themselves to sin, that they may in the meanwhile live in careless void of all care.

¶ The Greek women and the Barbarians did grind and bake. Plutarch. book problem.

¶ An example of the horrible carelessness of men in those things whereof they ought to be most careful.

A. D. 43 Of this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the hour that ye think not, will the Son of man come.

45 Who then is a faithful servant and wise, whom his master hath made ruler over his household, to give them meat in season?

46 Blessed is that servant, whom his master when he cometh, shall find so doing.

47 Verily I say unto you, he shall make him ruler over all his goods.

48 But if that evil servant shall say in his heart, My master doth defer his coming,

49 And begin to smite his fellows, and to eat, and to drink with the drunken,

50 That servant's master will come in a day when he looketh not for him, and in an hour that he is not ware of,

51 And will cut him off, and give him his portion with hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

1 The virgins looking for the bridegroom. 13 We must watch. 14 The talents delivered unto the servants. 4 The evil servant. 30 After what sort the last judgment shall be. 41 The cursed.

THEN the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom:

And five of them were wise, and five foolish.

3 The foolish took their lamps, but took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 Now while the bridegroom, tarried long, all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh: go out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

And the foolish said to the wise, Give us of your oil, for our lamps are out.

9 But the wise answered, saying, Not so, lest there will not be enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, I know you not. A. D. 33.

13 Watch therefore: for ye know neither the day nor the hour when the Son of man will come. Ch. 24. 42. Mark 13. 35.

14 For the kingdom of heaven is as a man that going into a strange country, called his servants, and delivered to them his goods. Luke 19. 12, 13.

15 And unto one he gave five talents, and to another two, to another one, to every man after his own ability, and straightway went from home.

16 Then he that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that received two, he also gained other two.

18 But he that received that one, went, and digged it in the earth, and hid his master's money:

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto me five talents: behold, I have gained with them other five talents.

21 Then his master said unto him, It is well done, good servant and faithful, thou hast been faithful in little; I will make thee ruler over much: enter into thy master's joy:

22 Also he that had received two talents, came, and said, Master, thou deliveredst unto me two talents: behold, I have gained two other talents more.

23 His master said unto him, It is well done, good servant and faithful: thou hast been faithful in little; I will make thee ruler over much: enter into thy master's joy.

24 Then he which had received the one talent, came, and said, Master, I knew that thou wast a hard man, which reapest where thou sowedst not, and gatherest where thou strewedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine own.

26 And his master answered, and said unto him, Thou evil servant, and slothful, thou knewest that I reap where I sowed not, and gather where I strewed not.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming should I have received mine own with vantage.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath, shall be taken away. Ch. 13. 12. Mark 4. 25. Luke 9. 18. and 19. 26.

30 Cast therefore that unprofitable servant into

his departure to his Father, and his coming again us, but yet notwithstanding, that he will at that day take account not only of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his household servants, which have not through slothfulness employed those gifts which he bestowed upon them.

According to the wisdom and skill in dealing, which given them.

Come and receive the fruit of my goodness: now the Lord's joy is doubled, John 15. 11. that my joy may remain in you, and your joy be fulfilled.

Table-mates which have their shop-bulks or tables set abroad, where they let out money usury.

7 To wit, from the rest, or will cut him into two parts, which was most cruel kind of punishment: wherewith, as Justine Martyr witnesseth, Isaiah the prophet was executed by the Jews: the like kind of punishment we read of, Sam. 15. 33. and Dan. 3. 29.

8 We must desire strength at God's hand, which may serve us torch while we walk through this darkness, to bring us our desired end: otherwise if we become slothful and negligent as weary of our pains and travel, shall be shut out of the doors.

9 The pomp of bridals was wont for the most part to be kept in the night seasons, and that by damfels.

10 Their eyes being heavy with sleep.

11 Christ witnesseth that there shall be a long time between

A. D. into utter * darkness: there shall be weeping,
and gnashing of teeth.

31 ¶ And when the Son of man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd separateth the sheep from the goats.

33 And he shall set the sheep on his right-hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come, ye blessed of my Father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I thirsted, and ye gave me drink: I was a stranger, and ye took me in unto you.

36 I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in unto us? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say unto them on the left-hand, Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I thirsted, and ye gave me no drink:

43 I was a stranger, and ye took me not in unto you: I was naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, and say, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go into everlasting pain, and the righteous into life eternal.

* A lively setting forth of the everlasting judgment which is to come.

† Blessed and happy, upon whom my Father hath most abundantly bestowed his benefits.

‡ Christ witnesseth by his voluntary going to death, that he will make full satisfaction for the sin of Adam, by his obedience.

§ God himself and not appointed the time that Christ should be crucified in.

¶ By this word feast, is meant the whole feast of unleavened bread: the first and eighth day whereof, were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrim determined otherwise: and yet it came to pass through God's providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his everlasting sacrifice.

‡ By this sudden work of a sinful woman, Christ giveth the goods to understand of his death and burial which was nigh, the favour whereof shall bring life to all sinners which live unto him. But Judas taketh an occasion hereby to accomplish his wicked purpose and counsel.

§ For these things were done before Christ came to Jerusalem, and yet some think that the Evangelists recite two histories.

¶ These boxes were of alabaster, which in old time men

C H A P. XXVI.

A. D.

33.

3 The consultation of the priests against Christ. 6 His feet are anointed. 15 Judas selleth him. 26 The institution of the supper. 34 and 36 Peter's denial. 38 Christ is heavy. 47 He is betrayed with a kiss. 56 He is led to Caiaphas. 64 He confesseth himself to be Christ. 67 They spit at him.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know, that after two days is the passover, and the Son of man shall be delivered to be crucified.

3 Then assembled together the chief priests, and the Scribes, and the elders of the people into the hall of the high priest, called Caiaphas,

4 And consulted together, that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest any uproar be among the people.

6 ¶ And when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman, which had a box of very costly ointment, and poured it on his head as he sat at the table.

8 And when his disciples saw it, they had indignation, saying, What needed this waste?

9 For this ointment might have been sold for much, and been given to the poor.

10 And Jesus knowing it, said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you, but me shall ye not have always.

12 For in that she poured this ointment on my body, she did it to bury me.

13 Verily I say unto you, Wheresoever this gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now on the first day of the feast of unleavened bread, the disciples came to Jesus, saying

made hollow to put in ointments: for some write that alabaster keepeth ointment very well without corruption, Pliny, book 13. ch. 1.

¶ This is a figure called Synecdoche: for it is said but of Judas, that he was moved thereat, John 12. 14.

¶ Unprofitable spending.

¶ We ought not rashly to condemn that which is not orderly done.

¶ Christ who was once anointed in his own person, must always be anointed in the poor.

¶ In that she poured this ointment upon my body, she did it to bury me.

¶ Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the law, fulfilleth the law, neglecting the contrary tradition and custom of the Jews: and therewithal sheweth that all things shall so come to pass by the ministry of men, that the secret council of God shall govern them.

¶ This was the fourteenth day of the first month: and the first day of unleavened bread should have been the fifteenth, but because this day's evening (which after the manner of the Romans was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the first day of unleavened bread.

A. D. 53. saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go ye into the city to such a man, and say to him, The Master saith, My time is at hand: I will keep the passover at thine house with my disciples.

19 And the disciples did as Jesus had given them charge, and made ready the passover.

20 * So when the even was come, he sat down with the twelve.

21 And as they did eat, he said, * Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Is it I, Master?

23 And he answered, and said, * He that dippeth his hand with me in the dish, he shall betray me.

24 Surely the Son of man goeth his way, as it is written of him: but woe be to that man, by whom the Son of man is betrayed: it had been good for that man, if he had never been born.

25 Then Judas^k which betrayed him, answered and said, Is it I, Master? He said unto him, Thou hast said it.

26 ¶ 7 * And as they did eat, Jesus took the bread, and when he had blessed, he brake it, and gave it to the disciples, and said, Take, eat: * This is my body.

27 Also he took the cup, and when he had given thanks, he gave it them, saying, Drink yeⁿ all of it.

28^o For this is my blood of the^p new Testament, that is shed for many for the remission of of sins.

29 I say unto you, that I will not drink henceforth of this fruit of the vine, until that day, when I shall drink it new with you in my Father's kingdom.

30 And when they had sung^q a psalm, they went out into the mount of Olives.

31 ¶ 8 * Then said Jesus unto them, All ye shall be offended by me this night: for it is written, I^r will smite the shepherd, and the sheep of the flock shall be scattered.

^h Because the law appointed them to be shod, and have their slaves in their hands, though they were in haste, thereby it is to be gathered, that they sat not down when they did eat the passover, but stood, for otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the passover, but of the supper which was celebrated after that the passover was solemnly done.

ⁱ That is to say, whom I vouchsafed to come to my table, alluding to the place, Psalm 41. 10. which is not so be understood as though the self-same instant that the Lord spake these words, Judas had had his hand in the dish (for that had been undoubted token) but it is meant of his tabling and eating with him.

^k Whose head was about nothing else but to betray him.

^l Christ minding forthwith to fulfil the promises of the old covenant, instituteth a new covenant with new signs.

^m Mark saith, had given thanks: and therefore blessing is not a consecrating, with conjuring kind of murmuring and force of words; and yet the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited, and laid forth, that faith my mind what to lay hold on, both in the word and in the elements.

ⁿ This is figurative speech, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body, and yet notwithstanding, it is so a figurative and changed kind of speech, that the faithful do receive Christ indeed with all his gifts (though by a spiritual means) and become one with him.

^o Therefore they which took away the cup from the people, did against Christ his institution.

32 But * after I am risen again, I will go before you into Galilee.

33 But Peter answered, and said unto him, Though that all men should be offended by thee, yet will I never be offended.

34 * Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ * Then went Jesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I go, and pray yonder.

37 And he took unto him Peter, and the two sons of Zebedee, and began to wax sorrowful, and grievously troubled.

38^o Then said Jesus unto them, My soul is very heavy, even unto the death: tarry ye here, and watch with me.

39 So he went a little further; and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40^o After, he came unto the disciples, and found them asleep, and said to Peter, What could ye not watch with me one hour?

41 Watch, and pray, that ye enter not into temptation: the spirit indeed is ready, but the flesh is weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this cup cannot pass away from me, but that I must drink it, thy will be done.

43 And he came, and found them asleep again, for their eyes were heavy.

44 So he left them, and went away again, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said unto them, Sleep henceforth, and take your rest: behold, the hour is at hand, and the Son of man is given into the hands of sinners.

46. Rise,

^o To wit, this cup or wine, is my blood sacramentally, as Luke 22. 10.

^p Or, the covenant, that is to say, whereby the new league and covenant is made: for in making of leagues, they used pouring of wine and shedding of blood.

^q When they had made an end of their solemn singing, which some think was six psalms, beginning at the 112th to the 117th.

^r Christ being careful of his disciples than of himself, forewarneth them of their flight, and putteth them in better comfort.

^s Christ having regard to the weakness of his disciples, leaving all the rest in safety, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

^t The word which he useth, signifieth great sorrow, and marvellous and deadly grief: which thing, as it betokeneth the truth of man's nature, which shunneth death, as a thing that is entered in against nature; so it sheweth, that though Christ were void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.

^u Christ a true man, going about to suffer the punishment which due unto us, for forsaking of God, is forsaken of his own: he hath a terrible conflict with the horror and fear of the curse of God: out of which he escaping as conqueror, causeth not to be any more afraid of death.

^v Let it pass me, and not touch me.

^w That is, which is hand, and is offered and prepared for me: kind of speech which the Hebrews use, for the wrath of God, and the punishment he sendeth: above, ch. 20. 22.

^x An example of the carelessness of man.

A. D.

33.

Mark 14:

28.

and 16. 7.

John 13.

38.

Mark 14.

30.

Luke 22.

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John 13.

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Mark 14.

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John 13.

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Mark 14.

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Mark 14.

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John 13.

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Mark 14.

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John 13.

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Mark 14.

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John 13.

38.

Mark 14.

30.

A. D. 46 ¹² Rise, let us go: behold, he is ¹³ hand
 55 that betrayeth me:
 • Mark 14. 47 ¹⁴ And while he yet spake, lo, Judas, one
 of the twelve, came, and with him a great mul-
 1. Luke 22. 47. titude with swords and staves, ¹⁵ from the high
 John 18. 3. priests and elders of the people.
 48 Now he that betrayed him, had given them
 a token, saying, Whomsoever I shall kiss, that
 is he, lay hold on him.
 49 And forthwith he came to Jesus, and said,
 God save thee, Master, and kissed him.
 50 ¹⁶ Then Jesus said unto him, ¹⁷ Friend,
 wherefore art thou come? Then came they, and
 laid hands on Jesus, and took him.
 51 And behold, one of them which were with
 Jesus, stretched out *his* hand, and drew his
 sword, and struck a servant of the high priest,
 and smote off his ear.
 52 ¹⁸ Then said Jesus unto him, Put up thy
 sword into his place: ¹⁹ for all that ²⁰ take the
 sword, shall perish with the sword.
 53 ²¹ Either thinkest thou, that I cannot now
 pray unto my Father, and he will give me more
 than twelve legions of angels?
 • 1. Luke 22. 53. 54 ²² How then should the ²³ scriptures be ful-
 filled, *which say*, that it must be so?
 55 The same hour said Jesus to the multi-
 tude, Ye be come out ²⁴ *it were* against a thief,
 with swords and staves to take me: I sat daily
 teaching in the temple among you, and ye took
 me not.
 56 But all this was done, that the scriptures
 of the prophets might be fulfilled. * Then all
 the disciples forsook him, and fled.
 • Mark 14. 57 ¶ ²⁵ And they took Jesus, and led him
 to ²⁶ Caiaphas the high priest, where the Scribes
 and the elders were assembled.
 • Luke 22. 54. John 18. 14. 58 And Peter followed him afar off unto the
 high priest's ²⁷ hall, and went in, and sat with the
 servants, to see the end.
 • Mark 14. 59 Now ²⁸ the chief priests and the elders,
 and all the whole council, sought false witnesses
 against Jesus, to put him to death.
 60 But they found none: and though many
 false witnesses came, yet found they none: but
 at the last came two false witnesses,
 61 And said, This man said, * I can destroy
 the temple of God, and build it in three days.
 62 Then the chief priest arose, and said to
 him, Answerest thou nothing? ²⁹ What is the
 matter that these men witness against thee?
 63 But Jesus held his peace. Then the chief
 priest answered, and said to him, I charge thee
³⁰ Christ offereth himself willingly ³¹ be taken, that in
 so obeying willingly, he might make satisfaction for the wil-
 ful fall of man.
³² Sent from the high priests.
³³ Christ is taken, that we might be delivered.
³⁴ Christ reprehendeth Judas tauntingly, and rebuketh
 him sharply, for he knew well enough for what cause he
 came.
³⁵ Our vocation must be the rule of our zeal.
³⁶ They take the sword ³⁷ whom the Lord hath ³⁸
 given it, that is to say, they which use the sword, and ³⁹
 not called to it.
⁴⁰ Christ was taken, because he was willing ⁴¹ be taken.
⁴² By this questioning, he answereth a sly objection, for
 they might have asked him, why he did not in this his great
 extremity of danger, call to his Father for aid: but to this
 he answereth by a question.
⁴³ Christ being innocent, is condemned of the high priest
 for that wickedness whereof ⁴⁴ are guilty.
⁴⁵ From Annas to Caiaphas, before whom the multitude
 was assembled, John 18. 13.
⁴⁶ The word here used, signifieth properly ⁴⁷ an open large
 room before an house, ⁴⁸ see in kings palaces and noble-
 men's houses: we call it a court, for it is open to the air,

swear unto us by the living God, to tell us, If
 thou be that Christ, the Son of God, or no.
 64 * Jesus said to him, Thou hast said it:
 nevertheless I say unto you, ⁴⁹ Hereafter shall ye
 see the Son of man, sitting ⁵⁰ at the right hand of
 the power of God, and come in the ⁵¹ clouds of
 the heaven.
 65 Then the high priest ⁵² rent his cloaths,
 saying, He hath blasphemed, what have we any
 more need of witnesses? behold, now ye have
 heard his blasphemy.
 66 What think ye? They answered, and
 said, He is guilty of death.
 67 * Then spat they in his face, and buffeted
 him, and others smote him with rods.
 68 Saying, Prophecy to us, O Christ, who is
 he that smote thee?
 69 ¶ ⁵³ Peter ⁵⁴ sat without in the hall, and a
 maid came to him, saying, Thou also wast with
 Jesus of Galilee:
 70 But he denied before them all, saying, I
 wot not what thou sayest.
 71 And when he went out into the porch,
 another maid saw him, and said unto them that
 were there, This man was also with Jesus of
 Nazareth.
 72 And again he denied with an oath, saying,
 I know not the man.
 73 So after a while came unto him they that
 stood by, and said unto Peter, Surely thou art
 also one of them: for even thy speech bewray-
 eth thee.
 74 Then began he to ⁵⁵ curse himself, and to
 swear, saying, I know not the man. And im-
 mediately the cock crew.
 75 Thon Peter remembered the words of
 Jesus, which had said unto him, Before the
 cock crow thou shalt deny me thrice. So he
 went out, and wept bitterly.

C H A P. XXVII.

2 He is delivered bound to Pilate. 5 Judas hang-
 eth himself. 19 Pilate's wife. 20 Barabbas is
 asked. 24 Pilate washeth his hands. 29 Christ
 is crowned with thorns. 34 He is crucified. 40
 Reviled. 50 He giveth up the ghost. 57 He
 is buried. 61 The soldiers watch him.

W H E N * the morning was come, all the
 chief priests and the elders of the peo-
 ple took counsel against Jesus, to put him to
 death:

2 And

and by a figure Synecdoche, is taken for the house itself.
⁵⁶ How cometh it to pass that these men witness against
 thee?
⁵⁷ This word distinguisheth his first coming from the lat-
 ter.
⁵⁸ Sitting with God in like and equal honour at the right
 hand of his power, that is, in greatest power: for the right
 hand signifieth among the Hebrews, that that is mighty, and
 of great power.
⁵⁹ Clouds of heaven, look afore, ch. 24. 30.
⁶⁰ This was ⁶¹ usual matter among the Jews: for so were
 they bound to do, when they heard any Israelite to blas-
 pheme God, and it was a tradition of their Talmud in the
 book of the Magistrates, in the title of the four kinds of
 death.
⁶² Peter by the wonderful providence of God, appointed
 to be ⁶³ witness of all these things, is prepared ⁶⁴ the exam-
 ple of singular constancy, by the experience of his own in-
 credulity.
⁶⁵ That is, without the place where the bishop sat, but not
 without the house, for afterward he went from thence into
 the porch.
⁶⁶ He swore and cursed himself.

• Gen. 3. 5. Rev. 13. 12.

• 1. Luke 22. 53.

• Vul. 31.

• Mark 14. 53. Luke 22. 54. John 18. 14.

• Mark 14. 55.

• John 8. 19.

A. D. 33.

• Mark 14. 66. Luke 22. 66. John 18. 25.

16. 52. 6.

• Mark 14. 66. Luke 22. 66. John 18. 25.

• Mark 14. 1. Luke 22. 66. John 18. 25.

S^t Matthew Ch. 27. V. 50. &c.



CHRIST'S CRUCIFIXION.

A. D. 33. And led him away bound, and delivered him unto Pontius Pilate the governor.

3 ¶ Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, betraying the innocent blood. But they said, What is that to us? see thou it.

5 And when he had cast down the silver pieces in the temple, he departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasure, because it is the price of blood.

7 And they took counsel, and bought with them a potter's field, for the burial of strangers:

8 Wherefore that field is called, The field of blood, until this day.

9 (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, * And they took thirty silver pieces, the price of him that was valued, whom they of the children of Israel valued,

10 And they gave them for the potter's field, as the Lord appointed me.)

11 ¶ * And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? Jesus said unto him, Thou sayest it.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearst thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the governor marvelled greatly.

15 Now at the feast, the governor was wont to deliver unto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Jesus which is called Christ?

18 (For he knew well that for envy they had delivered him.)

19 Also when he was set down upon the

judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in dream by reason of him.)

20 * But the chief priests and the elders had persuaded the people that they should ask Barabbas, and should destroy Jesus.

21 Then the governor answered, and said unto them, Whether of the twain will ye that I let loose unto you? And they said, Barabbas.

22 Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said to him, Let him be crucified.

23 Then said the governor, But what evil hath he done? Then they cried the more, saying, Let him be crucified.

24 * When Pilate saw that he availed nothing, but that more tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man: look you to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Thus let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.

27 ¶ * Then the soldiers of the governor took Jesus into the common hall, and gathered about him the whole band,

28 And they stripped him, and put about him a scarlet robe,

29 And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save the king of the Jews:

30 And spitted upon him, and took a reed, and smote him on the head.

31 Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, named Simon: him they compelled to bear his cross.

33 * And when they came unto the place called Golgotha, (that is to say, the place of dead men's skulls)

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

K 35 ¶ And

A. D. 33.
 * Mark 15. 11.
 Luke 23. 18.
 John 18. 30.
 Acts 3. 14.
 * Mark 15. 16.
 John 19. 2.
 * Mark 15. 21.
 Luke 23. 26.
 * Mark 15. 22.
 John 19. 17.

* An example of the horrible judgment of God, well against them which sell Christ, as against them which buy Christ.

^a Out of men's fight.

^b The treasure of the temple.

^c Of life and death.

^d Strangers and guests whom the Jews could not abide to be joined unto, no not after they were dead.

^e Seeing this prophecy is read in Zech. 11 12. it cannot be denied but Jeremiah's name crept into the text either through the printer's fault, or by some others ignorance: it may be also that it came out of the margin, by reason of the breviation of the letters, the one being jou, and the other zou, which is not much unlike: but in the Syrian text the prophet's name is not set down at all.

^f The evangelist doth not follow the prophet's words, but his meaning, which he sheweth to be fulfilled.

^g Christ holdeth his peace when he is accused, that he may not be accused: acknowledging our guiltiness, and therewithal his own innocency.

^h Christ is first quitted of the same judge, before he be condemned, that we might see how the just died for the unjust.

ⁱ Christ being quit by the testimony of the judge himself, is notwithstanding condemned by the same, and quit us before God.

¹ It was a manner in old time, when any man was murdered, and in other slaughters, to wash their hands in water, and declare themselves guiltless.

² Of the murder; an Hebrew kind of speech.

³ If there be any offence committed in slaying him, let us and our posterity smart for it.

⁴ Christ suffereth that reproach which is due to his sins, notwithstanding in the same time by the secret providence of God, he is intituled king by them which did him that reproach.

⁵ They cast a cloak about him, and wrapped it about him, for it lacked sleeves.

⁶ John and Mark make mention of a purple robe, which is also a very pleasant red, but these prophane and malapert saucy soldiers clad Jesus in this array, to mock him withal, who was indeed a king.

⁷ They compelled Simon to bear his burdensome cross, whereby appeareth that Jesus was so sore handled before, that he fainted by the way, and was not able to bear his cross through: for John writeth that he did bear the cross, from the beginning.

⁸ He is led out of the city, that we might be brought into the heavenly kingdom.

⁹ Christ found no comfort any where, that in him we might be filled with all comfort.

A. D. 35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the prophet, * They divided my garments among them, and upon my vesture they did cast lots.

36 And they sat, and watched him there.

37 ¶ They set up also over his head, his name written, THIS IS JESUS THE KING OF THE JEWS.

38 ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, * Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.

41 Likewise also the high priests mocking him, with the Scribes and elders, and Pharisees, said,

42 He saved others, but he cannot save himself: if he be the king of Itrael, let him now come down from the cross, and we will believe in him.

43 ¶ He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The self same thing also the 2 thieves which were crucified with him, cast in his teeth.

45 ¶ Now from the sixth hour was there darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, * Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou 0 forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth 2 Elias.

48 And straightway one of them ran, and took 2 a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 Others said, Let be: let us see, if Elias will come, and save him.

50 ¶ Then Jesus cried again with a loud voice, and yielded up the ghost.

51 ¶ And behold, 2 the 1 vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the stones were cloven,

52 And the 1 graves did open themselves, and many bodies of the saints which slept, arose,

53 And came out of the graves after his

1 He is made a curse, that in him we may be blessed: he is spoiled of his garments, that we might be enriched by his nakedness.

2 He is pronounced the true Messias, even of them of whom he is rejected.

3 Christ began then to judge the world, when after his judgment he hung between two thieves.

4 To make full satisfaction for us, Christ suffereth and overcometh not only the torments of the body, but also the most horrible torments of the mind.

5 This is spoken by the figure Synecdoche, for there was but one of them that did revile him.

6 Heaven itself is darkened for very horror, and Jesus crieth out from the depth of hell, and in the mean while he is mocked.

7 To wit, in this misery: and this crying out is proper to his humanity, which notwithstanding was void of sin, but yet it felt the wrath of God which is due to our sins.

8 They allude to Elias's name, not for want of understanding the tongue, but of a prophane impudency and sauciness: and he repeated those words, to the end that this better hearing upon the name might be understood.

9 Christ after he had overcome other enemies, 11 length provoked an 11 fetters upon death itself.

10 Christ, when he was dead, shewed himself to be God almighty, even his enemies confessing the same.

resurrection, and went into the holy city, and appeared unto many.

54 When the centurion, and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Son of God.

55 ¶ And many women were there, beholding him afar off, which had followed Jesus from Galilee, ministering unto him,

56 Among whom was Mary Magdalene, and Mary the mother of James, and Joses, and the nother of Zebedee's sons.

57 ¶ And when the even was come, there came 1 rich man of Arimathea, named Joseph, who had also himself been Jesus' disciple.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be delivered.

59 So Joseph took the body, and wrapped it in a clean linen cloth,

60 And put it in his new tomb, which he had hewn out in 1 rock, and rolled 1 great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over-against the sepulchre.

62 ¶ Now the next day that followed the preparation of the sabbath, the high priests and Pharisees assembled to Pilate,

63 And said, Sir, we remember that that deceiver said, while he was yet alive, Within three days I will rise.

64 Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so shall the last error be worse than the first.

65 Then Pilate said unto them, Ye have a 1 watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure with the watch, and sealed the stone.

C H A P. XXVIII.

1 The women go to the sepulchre. 2 The angel. 9 The women see Christ. 18 He sendeth his apostles to preach.

NOW 2 in 1 the 2 end of the sabbath, when the first day of the week 3 began to dawn, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for

1 Which divided the holiest of all.

2 That is to say, the stones cleave in sunder, and the graves did open themselves, to shew by this token, that death was overcome: and the resurrection of the dead followed the resurrection of Christ, 11 appeareth by the next verse following.

3 Christ is buried, not privily or by stealth, but by the governor's consent by a famous man in a place, not far distant, in 1 new sepulchre, so that it cannot be doubted of his death.

4 The keeping of the sepulchre is committed to Christ's 11 murderers, that there might be no doubt of his resurrection.

5 The soldiers of the garrison which were appointed to keep the temple.

6 Christ having put death to flight in the sepulchre, riseth by his own power, 11 straightway the angel witnesseth.

7 At the going out of the sabbath, that is, about day-break, after the Roman count, which reckon the natural day, from the sun rising 11 the next sun rising: and not as the Hebrews, which count from evening to evening.

8 When the morning of the first day after the sabbath began to dawn: and that first day is the same which we now call Sunday, or the Lord's day.

A. D. 33. for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers were astonished, and became as dead men.

5 But the angel answered, and said to the women, Fear ye not: for I know that ye seek Jesus which was crucified:

6 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,

7 And go quickly, and tell his disciples, that he is risen from the dead: and behold, he goeth before you into Galilee: there ye shall see him: lo, I have told you.

8 So they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus also met them, saying, God save you. And they came, and took him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid. Go, and tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the city, and

shewed unto the high priests all the things that were done. A. D. 33.

12 And they gathered them together with the elders, and took counsel; and gave large money unto the soldiers,

13 Saying, Say, his disciples came by night, and stole him away, while we slept.

14 And if this matter come before the governor to be heard, we will persuade him, and so use the matter, that you shall not need to care.

15 So they took the money, and did as they were taught: and this saying is noised among the Jews unto this day.

16 ¶ Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me, in heaven, and in earth.

19 ¶ Go therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost,

20 Teaching them to observe all things, whatsoever I have commanded you: and lo,

I am with you always, until the end of the world, Amen.

Heb. 1. 2. Ch. 11. 27. John 17. 2. Mark 16. 7.

John 14. 16.

¶ The beams of his eyes, and by the figure Synecdoche, for the countenance.

¶ The word (Ye) is spoken with force, to confirm the women now that the soldiers were afraid.

¶ Christ appeareth himself after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.

¶ The more the sun shineth, the more are the wicked blinded.

¶ For it was to be feared, that it would be brought to the governor's ears.

¶ Christ appeareth also to his disciples, whom he maketh

apostles.

¶ The sum of the apostleship, is the publishing of the doctrine received of Christ throughout all the world, and the ministering of the sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

¶ Calling upon the name of the Father, the Son, and the Holy Ghost.

¶ For ever: and this place is meant of the manner of the presence of his Spirit, by means whereof he maketh us partakers both of himself, and of all his benefits, but is absent from us in body.

The Holy Gospel of JESUS CHRIST, according to St. MARK.

CHAP. I.

4 John baptizeth. 6 His apparel and meat. 9 Jesus is baptized. 12 He is tempted. 14 He preacheth the gospel. 21 and 39 He teacheth in the synagogues. 13 He healeth one that had a devil. 29 Peter's mother-in-law. 32 Many diseas'd persons. 40 The leper.

THE beginning of the gospel of Jesus Christ the son of God:

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of him that crieth in the wilderness, is, Prepare the way of the Lord: make his paths straight.

4 ¶ John did baptize in the wilderness, and

John goeth before Christ, as it was forespoken by the prophets.

¶ This is the figure Metonymia, whereby is meant the book of the prophets, Malachi and Isaiah.

¶ The prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

¶ A metaphor taken from the usage of kings, which use to have others go before them.

¶ The sum of John's doctrine, or rather Christ's, is remission of sins and amendment of life.

¶ The Jews used many kinds of washings, but here is spo-

preach the baptism of amendment of life for remission of sins. A. D. 26 end.

5 And all the country of Judea, and they of Jerusalem went out unto him, and were all baptized of him in the river Jordan, confessing their sins.

6 ¶ Now John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locust and wild honey,

7 ¶ And preached, saying, A stronger than I cometh after me, whose shoes latchet I am not worthy to stoop down and unloose.

¶ Truth it is, I have baptized you with water: but he will baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days, that

ken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of sins.

¶ John and all ministers cast their eyes upon Christ the Lord.

¶ The evangelist his meaning was to express the condition of the basest servant.

¶ He sheweth that all the force of baptism proceedeth from Christ, who baptizeth within.

¶ Christ doth consecrate our baptism in himself.

Matt. 3. 4.

Lev. 11. 21.

Matt. 3. 11.

Luke 3. 16.

John 1. 26.

Acts 1. 5. and 2. 4.

and 11. 16. and 19. 4.

Matt. 3. 15.

Luke 3. 21.

John 1. 33.

A. D. 26 end.

Mal. 3. 1.

Isa. 40. 3.

Luke 3. 4.

John 1. 15.

Matt. 3. 1.

A. D. 27. that Jesus came from Nazareth, a city of Galilee, and was baptized of John in Jordan.

10 And as soon as he was come out of the water, Jesus saw the heavens cloven in twain, and the Holy Ghost descending upon him like a dove.

11 Then there was a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, and was tempted of Satan: he was also with the wild beasts, and the angels ministered unto him.

14 Now after that John was committed to prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and believe the gospel.

16 And as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Jesus said unto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedee in the ship with his hired servants, and went their way after him.

21 So they entered into Capernaum, and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine, for he taught them as one that had authority, and not as the Scribes.

23 And there was in their synagogue a man in whom was an unclean spirit, and he cried out,

24 Saying, Ah, what have we to do with thee, O Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even that Holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit tare him, and cried with loud voice, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for he commandeth even the foul spirits with authority, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galilee.

29 And soon they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay sick of a fever, and anon they told him of her.

31 And he came and took her by the hand, and lifted her up, and the fever forsook her by and by, and she ministered unto them.

32 And when even was come, at what time the sun setteth, they brought unto him all that were diseased, and them that were possessed with devils.

33 And the whole city was gathered together at the door.

34 And he healed many that were sick of divers diseases: and he cast out many devils, and suffered not the devils to say that they knew him.

35 And in the morning very early before day, Jesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 Then he said unto them, Let us go into the next towns, that I may preach there also: for I came out for that purpose.

39 And he preached in their synagogues throughout all Galilee, and cast the devils out.

40 And there came a leper to him, beseeching him, and kneeled down unto him, and said to him, If thou wilt, thou canst make me clean.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou clean.

42 And as soon he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And after he had given him strait commandment, he sent him away forthwith,

44 And said unto him, See thou say nothing to any man, but get thee hence, and shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimonial unto them.

45 But when he was departed, he began to tell many things, and to publish the matter: so that Jesus could no more openly enter into the city, but without in desert places: and they came to him from every quarter.

CHAP.

¹ The vocation of Christ from heaven, as head of the church.

² John that went down into the water with Christ.

³ Look Matt. 3. 17.

⁴ Christ being tempted overcome.

⁵ Here is violent and forcible driving meant: but the divine power claddeth Christ, (who had lived until this time a private man) with a private person, and prepareth him to the combat that was at hand, and to his ministry.

⁶ After that John is taken, Christ sheweth himself fully.

⁷ The calling of Simon and Andrew.

⁸ The calling of James and John.

⁹ From the city Nazareth.

¹⁰ He preacheth that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.

¹¹ Word for word, a man in an unclean spirit, that is to say, possessed with an evil spirit.

¹² He born in Bethlehem, but through the error of the people, he was called Nazareen, because he brought

up in Nazareth.

¹³ He alludeth to that name that written in the golden plate which the high priest wore, Exod. 28. 36.

¹⁴ Look beneath, chap. 9. 20.

¹⁵ As men amazed.

¹⁶ By his own authority, or a Lord.

¹⁷ Not only into Galilee, but also into the countries bordering upon it.

¹⁸ By healing of divers diseases, he sheweth that he hath brought true life into the world.

¹⁹ For it belongeth to the devils to preach the gospel, Acts 16. 18.

²⁰ Villages which cities.

²¹ By healing the leprous, he sheweth that he came for this cause to wipe out the sins of the world with his touching.

²² He witnesseth that he was not moved with ambition, but with the only desire of his Father's glory, and love toward poor sinners.

²³ All the posterity of Aaron might judge of a leper.

A. D.

C H A P. II.

31. 3 and 4 One sick of the palsy, having his sins forgiven him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The disciples pluck the ears of corn. 26 The shew-bread.

1. Mat. 9. 1. Luke 5. 18.

AFTER * a few days, he entered into Capernaum again, and it was noised that he was in the ^a house.

2 And anon, many gathered together, inso-much that the ^b places about the door could not receive any more: and he preached the word unto them.

3 And there came unto him that brought one sick of the palsy, borne of four men.

4 And because they could not come near unto him for the multitude, they uncovered the roof of the house where he was: and when they had broken it open, they ^c let down the ^d bed, wherein the sick of the palsy lay.

5 Now when Jesus saw their faith, he said to the sick of the palsy, Son, thy sins are forgiven thee.

6 And there were certain of the Scribes sitting there, and ^e reasoning in their hearts,

7 Why doth this man speak such blasphemies? * Who can forgive sins, but God only?

1. Job 14. 4. 1. Luke 43. 25.

■ And immediately when Jesus perceived in his spirit, that thus they reasoned with themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee? Or to say, Arise, take up thy bed, and walk?

10 But that ye may know, that the Son of man hath authority in earth to forgive sins, (he said unto the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine own house.

12 And by and by he arose, and took up his bed, and went forth before them all, inso-much that they were all ^f amazed, and glorified God, saying, We never saw such a thing.

13 ¶ ^g Then he went forth again toward the sea, and all the people resorted unto him, and he taught them.

1. Mat. 9. 9. Luke 8. 5.

14 * And as Jesus passed by, he saw ^h Levi, the son of Alphaeus, sit at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15 ¶ And it came to pass, as Jesus sat at table in his house, many Publicans and sinners sat at table with Jesus and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eat with the Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

17 Now when Jesus heard it, he said unto

¹ Christ sheweth by healing this man, which was sick of the palsy, that men recover in him, through faith only, all their strength which they have lost.

² In the house, where he used to remain: for he chose Capernaum ■ dwell in, and left Nazareth.

³ Neither the house nor the entry was able to hold them.

⁴ They drake up the upper part of the house, which ■ plain, and let down the man that was sick of the palsy into the lower part where Christ preached, for they could ■ otherwise come into his sight.

⁵ The word signifieth the worst kind of bed whereupon men used to lay down themselves at noontide, and such other times to refresh themselves, we call it a couch.

⁶ In their minds disputing upon that matter, on both sides.

⁷ Word for word, put themselves, or out of their wits.

⁸ The gospel offence h the proud, and saveth the humble.

■ Matthew's other name.

⁹ The superstitious and hypocrites do rashly put the sum of godliness in things indifferent, and are here for three

them, The whole have no need of a physician, but the sick. * I came not to call the righteous, but the sinners to repentance.

A. D.

31. 1. Tim. 1.

13. Matt. 9.

14. Luke 5. 33.

18 * ³ And the disciples of John, and the Pharisees did fast, and came and said unto him, Why do the disciples of John and of the Pharisees fast, and thy disciples fast not?

19 And Jesus said unto them, Can the children of the marriage-chamber fast, whilst the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken from them, and then shall they fast in those days.

21 Also no man seweth a piece of new cloth in an old garment: for else the new piece that filled it up, taketh away *somewhat* from the old, and the breach is worse.

22 Likewise no man putteth new wine into old vessels: for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels:

23 ¶ * ⁴ And it came to pass, as he went through the corn on the ^b sabbath-day, that his disciples, as they went on their way, began to pluck the ears of corn. ■ Matt. 12. Luke 6. 1.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said to them, Have ye never read what * David did when he had need, and was ■ hungred, *both* he, and they that were ^c with him? ■ 1 Sam. 21. 6.

26 How he went into the house of God, in the days of ^d Abiathar the high priest, and did eat the shew-bread, which was not lawful to eat, but for the * priests, and gave also to them ■ which were with him? ■ Exod. 29. 33. Lev. 24. 9.

27 And he said to them, The sabbath was made for man, and not man for the sabbath.

28 Wherefore the Son of man is Lord even of the ^e sabbath.

C H A P. III.

6 The withered hand is healed. 6 The Pharisees consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the devils fall down before him. 14 The twelve apostles. 24 The kingdom divided against itself. 29 Blasphemy against the Holy Ghost. 33 Christ's parents.

AND * ¹ he entered again into the synagogue, and there was a man which had a ^a withered hand. ■ Matt. 12. Luke 6. 6.

■ And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

L

3 Then

causes reprehended. First, for that not considering what every man's strength is able to bear, they rashly make all ■ of laws concerning such things, without all discretion.

⁴ Secondly, for that they make no difference between the laws which God made concerning the same things, and laws that are made of things which are utterly unlawful.

⁵ Word for word, on the sabbath, that is, on the holy days.

⁶ 1 Sam. 21. 1. He is called Ahimelech, and his son Abiathar, but by conference of other places, it is plain that both of them had two names, look 1 Chron. 24. 6. 2 Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2 Kings 25. 18.

■ Hath the sabbath day in his power, and may rule it as he listeth.

⁷ Thirdly, for that they preferred the ceremonial law (which ■ but ■ appendant to the moral law.) Whereas contrariwise, they should have learned out of this, the true use of the ceremonial law.

⁸ That is, unprofitable and dead.

A. D. 31. Then he said unto the man which had the withered hand, Arise: stand forth in the midst.

2 And he said to them, Is it lawful to do a good deed on the sabbath-day, or to do evil? to save the life, or to kill? But they held their peace.

3 Then he looked round about on them angry, mourning also for their hardness of their hearts, and said to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

4 And the Pharisees departed, and straightway gathered a council with the Herodians against him, that they might destroy him.

5 But Jesus avoided with his disciples to the sea: and a great multitude followed him from Galilee, and from Judea,

6 And from Jerusalem, and from Idumea, and beyond Jordan: and they that dwelled about Tyre and Sidon, when they had heard what great things he did, came unto him in great number.

7 And he commanded his disciples, that a little ship should wait for him, because of the multitude, lest they should throng him.

8 For he had healed many, insomuch that they pressed upon him to touch him, as many as had plagues.

9 And when the unclean spirits saw him, they fell down before him, and cried, saying, Thou art the Son of God.

10 And he sharply rebuked them, to the intent that they should not utter him.

11 Then he went up into a mountain, and called unto him whom he would, and they came unto him.

12 And he appointed twelve, that they should be with him, and that he might send them to preach,

13 And that they might have power to heal sicknesses, and to cast out devils.

14 And the first was Simon, and he named Simon, Peter.

15 Then James the son of Zebedee, and John, James's brother (and surnamed them Boanerges, which is, the sons of thunder,)

16 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

17 And Judas Iscariot, who also betrayed him, and they came home.

18 And the multitude assembled again, so that they could not so much as eat bread.

21 And when his kinsfolks heard of it, they went out to lay hold on him: for they said that he was beside himself.

22 And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.

23 But he called them unto him, and said unto them in parables, How can Satan drive out Satan?

24 For if a kingdom be divided against itself, that kingdom cannot stand.

25 Or if a house be divided against itself, that house cannot continue.

26 So if Satan make insurrection against himself, and be divided, he cannot endure, but is at an end.

27 No man can enter into a strong man's house, and take away his goods, except he first bind the strong man, and then spoil his house.

28 Verily I say unto you, all sins shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the Holy Ghost, shall never have forgiveness, but is culpable of eternal damnation.

30 Because they said, He had an unclean spirit.

31 Then came his brethren and mother, and stood without, and sent unto him, and called him.

32 And the people sat about him, and they said unto him, Behold, thy mother, and thy brethren seek for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them which sat in compass about him, and said, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, and my sister, and my mother.

CHAPTER IV.

The parable of the sower. 14 And the meaning thereof. 18 Thorns. 21 The candle. 26 Of him that sowed, and then slept. 31 The grain of mustard-seed. 38 Christ sleepeth in the ship.

AND he began again to teach by the sea-side, and there gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and all the people was by the sea-side on the land.

2 And

the office of the apostleship.

Chose and appointed out twelve to be familiar and conversant with him.

Whom Luke also calleth Judas: and for difference sake, the other Judas is called Iscariot.

The disciples whom Christ had taken to be of his train and to live with him, came home to his house, to be with him always after.

None are worse enemies of the gospel than they that least ought.

Word for word, they that were of him, that is, his kinsfolks: for they that were mad were brought to their senses.

Satan'simps or bard.

They only are without hope of salvation, which do maliciously oppugn Christ, whom they know.

These are the words of the evangelist.

Under this name Brother, the Hebrews understand all that are of the same stock and kindred.

The spiritu I kindred is far otherwise to be accounted of, than the carnal or fleshly.

Sea-side of Tyberias.

In a ship which was launched into the sea

• Ch. 6. 7. • Matt. 13. 1. • Luke 9. 1.

A figurative speech, by the figure Synecdoche. For this kind of saying, To save the life, is as much as to save the man.

Men when they have wrong done unto them, are angry, but not without vice: but Christ is angry without vice, neither is he sorry to much for the injury that is done to his own person, as for their wickedness: and therefore he had pity upon them, and for that cause is he said to have mourned.

As though their heart had been so closed up, and grown together, that wholesome doctrine could prevail no more with them.

The more the truth is kept under, the more it cometh out.

Lo & Matt. 23. 16.

When you hear calleth stony or rocky.

Should always be ready for him.

Devils wherewith God scourgeth men as it were with whips.

In them whom they had entered into: or by the figure called Metonymia, for them which were vexed with the unclean spirits.

The twelve apostles are set apart to be trained up to

A. D. 31. 2 And he taught them many things in parables, and said unto them in his doctrine,

3 Harken: Behold, there went out a sower to sow.

4 And it came to pass as he sowed, that some fell by the way side, and the fowls of the heaven came, and devoured it up.

5 And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.

6 But as soon as the sun was up, it was burnt up, and because it had not root, it withered away.

7 And some fell among the thorns, and the thorns grew up, and choaked it, so that it gave no fruit.

8 Some again fell in good ground, and did yield fruit that sprung up, and grew, and it brought forth, some thirty-fold, some sixty-fold, and some an hundred-fold.

9 Then he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And he said unto them, To you it is given to know the mystery of the kingdom of God: but unto them that are without, all things be done in parables.

12 * That they seeing, may see, and not discern: and they hearing, may hear, and not understand: lest at any time they should turn, and their sins should be forgiven them.

13 Again he said unto them, Perceive ye not this parable? how then shall ye understand all other parables?

14 The sower soweth the word.

15 And these are they that receive the seed by the way side, in whom the word is sown: but when they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And likewise they that receive the seed in stony ground, are they, which when they have heard the word, straightway receive it with gladness.

17 Yet have they no root in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seed among the thorns, are such as hear the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choak the word, and it is unfruitful.

20 But they that have received seed in good

ground, are they that hear the word, and receive it, and bring forth fruit: one *corn* thirty, another sixty, and some an hundred.

21 ¶ ² Also he said unto them, * Cometh the candle in, to be put under a bushel, or under the bed, and not to be put on a candlestick?

22 * For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man have ears to hear, let him hear.

24 ³ And he said unto them, Take heed what ye hear. * With what measure ye mete it shall be measured unto you: and unto you that hear, shall more be given.

25 * For unto him that hath, shall it be given: and from him that hath not, shall be taken away even that he hath.

26 ¶ ⁴ Also he said, So is the kingdom of God, as if a man should cast seed in the ground,

27 And ⁵ should sleep, and rise up night and day, and the seed should spring and grow up, ⁶ he not knowing how.

28 For the earth bringeth forth fruit ¹ of itself, first the blade, then the ears, after that, full corn in the ears.

29 And as soon as the fruit sheweth itself, anon he putteth in the sickle, because the harvest is come.

30 ¶ ⁷ He said moreover, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which when it is sown in the earth, is the least of all seeds that be in the earth:

32 But after that it is sown, it groweth up, and is greatest of all herbs, and beareth great branches, so that the fowls of heaven may build under the shadow of it.

33 And * with many such parables he preached the word unto them, ⁸ as they were able to hear it.

34 And without parables spake he nothing unto them, but he ⁹ expounded all things to his disciples apart.

35 ¶ ¹⁰ Now the same day when even was come, he said unto them, Let us pass over unto the other side.

36 And they left the multitude, and took him as he was in the ship, and there were also with him other little ships.

37 ¹¹ And there arose a great storm of wind, and the waves dashed into the ship, so that it was now full.

38 And he was in the stern asleep on a pillow: and

* The self same doctrine of the gospel is sown every where, but it hath not like success, indeed through the fault of man, but yet by the just judgment of God.

¹ Word for word, solitary.

² They that followed him at the heels.

³ That is to say, to strangers and such are none of ours.

⁴ Which pertain to this life.

⁵ Although the light of the gospel be rejected of the world, yet it ought to be lighted, if it were for no other cause than this, that the wickedness of the world might be made manifest.

⁶ The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountiful will God be toward us.

⁷ The Lord soweth and reapeth after a manner unknown to men.

⁸ That is, when he hath done sowing, would pass the time both day and night, nothing doubting but that the seed should spring, which groweth both by day and night.

⁹ It is the part of the ministers to labour the ground with all diligence, and commend the success to God: for that mighty working, whereby the seed cometh to blade and ear is secret, and is only known by the fruit.

¹⁰ By a certain power which moveth itself.

¹¹ God, far otherwise than men use, beginneth with the least, and endeth with the greatest.

¹² According to the capacity of the hearers.

¹³ Word for word, looked; as you would say, read them the hard riddles.

¹⁴ They that sail with Christ, although he seem to sleep never so soundly when they are in danger, yet they are preserved of him in time convenient, being awaked.

A. D. and they awoke him, and said to him, Master,
31. carest thou not that we perish?

39 And he rose up, and rebuked the wind, and said unto the sea, Peace, and be still. So the wind ceased, and it was a great calm.

40 Then he said unto them, = Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and the sea obey him?

C H A P. V.

2 One possessed is healed. 7 The devil acknowledgeth Christ. 9 A legion of devils entereth into swine. 22 Jairus's daughter. 25 A woman healed of a bloody issue. 26 Physicians. 34 Faith. 39 Step.

AND they came over to the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, there met him incontinently out of the graves, a man^o which had an unclean spirit:

3 Who had his abiding among the graves, and no man could bind him, no not with chains:

4 Because that when he was often bound with fetters and chains, he plucked the chains asunder, and brake the fetters in pieces, neither could any man tame him.

5 And always both night and day he cried in the mountains, and in the graves, and struck himself with stones.

6 And when he saw Jesus afar off, he ran, and worshipped him.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus the Son of the Most High God, I^o will that thou swear to me by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 (And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.

10 And he^o prayed him instantly, that he would not send them away out of the country.

11 Now there was there in the^o mountains, a great herd of swine, feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And incontinently Jesus gave them leave. Then the unclean spirits went out, and entered into the swine, and the herd ran headlong from the high bank into the^o sea (and there were about two thousand swine) and they were choaked up in the sea.

14 And the swincherds fled, and told it in the city, and in the country, and they came out to see what it was that was done.

15 And they came to Jesus, and saw him that had been possessed with the devil, and had the

Legion, sit both clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them what was done to him that was possessed with the devil, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus would not suffer him, but said unto him, Go thy way home to thy friends, and shew them what great things the Lord hath done unto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Jesus had done unto him: and all men did marvel.

21 ¶ And when Jesus was come over-again by ship unto the other side, a great multitude gathered together to him, and he was near unto the sea.

22 = And behold, there came one of the rulers of the synagogue, whose name was Jairus: and when he saw him, he fell down at his feet.

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certain woman, which was diseased with an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse,

27 When she had heard of Jesus, she came in the press behind, and touched his garment:

28 For she said, If I may but touch his cloaths, I shall be whole.

29 And straightway the course of her blood was dried up, and she felt in her body, that she was healed of that plague.

30 And immediately when Jesus did know in himself the virtue that went out of him, he turned him round about in the press, and said, Who hath touched my cloaths?

31 And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and she came and fell down before him, and told him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the synagogue's house certain which said,

¶ Matt. 8. 23. Luke 8. 25.

A. D. 31.

¶ Matt. 9. 17. Luke 8. 23.

o How cometh it to pass that you have no faith?
o Many praise the virtue of Christ in admiration, and yet they will not redeem it with the loss of the least thing they have.
o Look Matt. 8. 30.
o Word for word, in an unclean spirit: ~~in~~ they ~~in~~ said to be in the spirit, because the spirit holdeth them fast locked up, and as it were bound.
o That is, assure me by an oath, that thou wilt not vex me.
o That devil that played the messenger for his fellows.

¶ This whole country is for the greater part of it very hilly, for the mountains of Gilead run through it.
¶ Strabo in the sixteenth book saith that in Gadaris there is a standing pool of very naughty water, which if beasts taste of, they shed their hair, nails, or hoofs and horns.
¶ The whole company assembled not disorderly, but in every synagogue there were certain men which governed the people.
¶ Jesus being touched with true faith, although it be but weak, doth heal us by his virtue.

A. D. 31. said, Thy daughter is dead: why diseatest thou the Master any further?

36 As soon as Jesus heard that word spoken, he said unto the ruler of the synagogue, Be not afraid: only believe.

37 And he suffered no man to follow him, save Peter and James, and John the brother of James.

38 So he came unto the house of the ruler of the synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and laid unto them, Why make ye this trouble, and weep? the child is not dead, but sleepeth.

40 And they laughed him to scorn: but he put them all out, and took the father, and the mother of the child, and them that were with him, and entered in where the child lay,

41 And took the child by the hand, and said unto her, Talitha-cumi, which is by interpretation, Maiden, I say unto thee, arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelve years, and they were astonished out of measure.

43 And he charged them straightly that no man should know of it, and commanded to give her meat.

C H A P. VI.

2 Christ preaching in his country, his own contempt him. 6 The unbelief of the Nazarites. 7 The apostles are sent. 13 They cast out devils: they anoint the sick with oil. 14 Herod's opinion of Christ. 18 The cause of John's imprisonment. 22 Dancing. 27 John beheaded. 29 Buried. 30 The apostles return from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with five loaves. 48 The apostles are troubled on the sea. 56 The sick that touch Christ's garment are healed.

Matt. 13. 54. Luke 4. 16. AND he departed thence, and came into his own country, and his disciples followed him.

2 And when the sabbath was come, he began to teach in the synagogue, and many that heard him, were astonished, and said, From whence hath this man these things? and what wisdom is this that is given unto him, that even such great works are done by his hands?

3 Is not this that carpenter, Mary's son, the brother of James and Joseph, and of Judah and Simon? and are not his sisters here with us? And they were offended in him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country,

Matt. 13. 57. Luke 4. 24. John 4. 44. Fathers apprehend by faith, the promises of life even for their children.

Such as mock and scorn Christ unworthy to be witnesses of his goodness.

The three disciples. The faithless world doth whit all diminish the virtue of Christ, but wittingly and willingly deprived itself of the efficacy of it, being offered unto them.

The word signifieth powers, or virtues, whereby are meant those wonderful works that Christ did, which shewed and set forth the virtue and power of his godhead to all the world, Matt. 7. 22.

After the manner of the Hebrews, who by brethren and sisters understand all their kinsfolks.

Not only that hath that honour, which of right is due to him, taken from him, but is also evil spoken of, and misrepresented.

That is, he would not: for we must needs have faith if we will receive the works of God.

The disciples are prepared to the general apostleship, by a peculiar sending forth.

and among his own kindred; and in his own house. A. D. 31.

5 And he could there do no great works, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled at their unbelief, and went about by the towns on every side, teaching. Matt. 4. 23. Luke 13. 22.

7 And he called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits, Ch. 3. 14. Matt. 10. 1. Luke 9. 1.

8 And commanded them, that they should take nothing for their journey, save a staff only: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with sandals, and that they should not put on two coats. Acts 12. 8.

10 And he said unto them, Whosoever ye shall enter into an house, there abide till ye depart thence.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust that is under your feet, for witness unto them. Verily I say unto you, It shall be easier for Sodom or Gomorrah at the day of judgment, than for that city. Matt. 10. 14. Luke 9. 5. Acts 13. 5. and 18. 6.

12 And they went out, and preached, that men should amend their lives.

13 And they cast out many devils: and they anointed many that were sick, with oil, and healed them. James 5. 14.

14 Then king Herod heard of him (for his name was made manifest) and said, John Baptist is risen again from the dead, and therefore great works are wrought by him. Matt. 14. Luke 9. 7.

15 Other said, It is Elias, and some said, it is a prophet, or as one of those prophets.

16 So when Herod heard it, he said, it is John whom I beheaded: he is risen from the dead. Luke 3. 19.

17 For Herod himself had sent forth, and had taken John, and bound him in prison for Herodias's sake, which was his brother Philip's wife, because he had married her.

18 For John said unto Herod, It is not lawful for thee to have thy brother's wife. Levit. 18. 16. and 20. 17.

19 Therefore Herodias laid wait against him, and would have killed him, but she could not.

For Herod feared John, knowing that he was a just man, and holy, and revered him, and when he heard him, he did many things, and heard him gladly.

M 21 But

For the rulers ought not to have their minds set, nor on things that are necessary for this life, if they may be an hindrance unto them, be it never so little.

The word signifieth properly women's shoes.

That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed.

That is, change not your inns in this short journey.

The Lord is a most severe revenger of his servants.

That oil was token and a sign of this marvellous virtue: and seeing that the gift of healing is ceased a good while since, the ceremony which is yet retained of some, is purpose.

The gospel confirmeth the godly, and vexeth the wicked.

The word signifieth powers, whereby is meant the power of working miracles.

Of the old prophets.

Commanded to be beheaded.

Sought all means to do him hurt.

The tyrant was very well content to hear sentence pronounced against himself, but the seed fell upon stony places.

A. D. 31. But the time being convenient, when Herod on his birth-day made a banquet to his princes and captains, and chief estates of Galilee:

22 And the daughter * of the same Herodias came in, and danced, and pleased Herod, and them that sat at table together, the king said unto the maid, Ask of me what thou wilt, and I will give it thee.

23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, ^{even} unto the half of my kingdom.

24 * So she went forth and said to her mother, What shall I ask? and she said, John Baptist's head.

25 Then she came in straightway with haste unto the king, and asked, saying, I would that thou shouldst give me even now in a charger the head of John Baptist.

26 Then the king was very sorry: yet for his oath's sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediately the king sent the hangman, and gave charge that his head should be brought in. So he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the maid, and the maid gave it to her mother.

29 And when his disciples heard it, they came and took up his body, and put it in a tomb.

30 ¶ And the apostles gathered themselves together to Jesus, and told him all things, both what they had done, and what they had taught.

31 ¶ And he said unto them, Come ye apart into the wilderness, and rest awhile: for there were many comers and goers, that they had no leisure to eat.

32 * So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran a-foot thither out of all cities, and came thither before them, and assembled unto him.

34 * Then Jesus went out, and saw a great multitude, and had compassion on them, because they were like sheep which had no shepherd: and he began to teach them many things.

35 * And when the day was now far spent, his disciples came unto him, saying, This is a desert place, and now the day is far passed.

36 Let them depart, that they may go into the country and towns about, and buy them bread: for they have nothing to eat.

37 But he answered, and said unto them, Give ye them to eat. And they said unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

* When the same Herodias had not by Herodes Antipas, but by Philip, and Josephus called her Salome.

* For women used not to sit at table with men.

* The word signifieth one that beareth a dart, and the king's guard was so called, because they did bear darts.

* Such who follow Christ shall want nothing, no not in the wilderness, but shall have abundance. And how wicked a thing is it, not to look for this transitory life at his hands, who giveth everlasting life?

* This is a kind of demand and wondering, not without a privy mock, which men do commonly use, when beginning to be in a fume, they deny, to do a thing.

* Which is about twenty crowns: which is five pounds.

* Word for word, by baskets, after the manner of the Hebrews, who have no distributives, as chap. 6. 7. Now he collecteth the rows of the sitters, baskets.

* The word signifieth the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they sat down in rows one by another, as beds in a garden.

38 * Then he said unto them, How many loaves have ye? go and look. And when they knew it, they said, Five, and two fishes.

39 So he commanded them to make them all sit down by companies upon the green grass.

40 Then they sat down by rows, by hundreds, and by fifties.

41 And he took the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eat, and were satisfied.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway he caused his disciples to go into the ship, and to go before unto the other side unto Bethsaida, while he sent away the people.

46 Then as soon as he had sent them away, he departed into a mountain to pray.

47 * And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the wind was contrary unto them;) and about the fourth watch of the night, he came unto them walking upon the sea, and would have passed by them.

49 And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 For they all saw him, and were sore afraid: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then he went up unto them into the ship, and the wind ceased, and they were much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Gennesaret, and arrived.

54 * So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region round about, and began to carry hither and thither in couches all that were sick, where they heard that he was.

56 And whithersoever he entered into towns, or cities, or villages, they laid their sick in the streets, and prayed him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

CHAP.

* The faithful servants of God after their little labour, are subject to a great tempest, which Christ doth so moderate, being present in power, although absent in body, that he bringeth them to an happy haven, at such time, and by such means, as they looked not for: a lively image of the church tossed to and fro in this world.

* His disciples. They were so far from leaving to be amazed, when they knew that it was no spirit, that they were much more astonished than ever they were before, when they saw the wind and the seas obey his commandments.

* Either they perceived not, or had not well considered that miracle of the five loaves, insomuch that that virtue of Christ was no less strange to them, than if they had not been present at that miracle which was done but a little before.

* Christ being rejected in his own country, and arriving upon a sudden amongst them, of whom he was not looked for, is received to their great profit.

* Or, the hem of the garment.

A. D. 32.
Matt. 14.
Luke 9. 17.
John 6. 9.

11. 12.
John 6. 11.

Mark 14.
34.

C H A P. VII.

2 The apostles are found fault with for eating with unwashen hands. 4 The Pharisees traditions about washings. Hypocrites. 8 Man's traditions more set by than God's. 10 Parents must be honoured. 14 The things that do indeed defile a man. 25 The woman of Canaan. 32 The deaf and dumb man is healed.

THEN gathered unto him the Pharisees, and certain of the Scribes which came from Jerusalem.

2 And when they saw some of his disciples eat meat with common hands, (that is to say, unwashen) they complained.

3 (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not: and many other things there be, which they have taken upon them to observe, as the washing of cups, and pots, and of brasen vessels, and of beds.)

5 Then asked him the Pharisees and Scribes, Why walk not thy disciples according to the tradition of the elders, but eat meat with unwashen hands?

6 Then he answered and said unto them, Surely Isaiah hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is far away from me.

7 But they worship me in vain, teaching for doctrines the commandments of men.

8 For ye lay the commandment of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye do.

9 And he said unto them, Well ye reject the commandment of God, that ye may observe your own tradition.

10 For Moses said, Honour thy father and thy mother: and Whosoever shall speak evil of father or mother, let him die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest have profit, he shall be free.

12 So ye suffer him no more to do any thing for his father, or his mother;

13 Making the word of God of none authority, by your tradition which ye have ordained: and ye do many such like things.

1 None do more resist the wisdom of God, than they that should be wisest, and that upon a zeal of their own traditions: for men do not please themselves more in any thing than in superstition, that is to say, in a worship of God fondly devised of themselves.

2 Word for word, eat bread: a kind of speech which the Hebrews use, taking bread for all kind of food.

3 For the Pharisees would not eat their meat with unwashen hands, because they thought that their hands were defiled with common handling of things, Matt. 15. 11, 12.

4 Observing diligently.

5 That is to say, from civil affairs and worldly, they go not to meat, unless they wash themselves first.

6 By these words are understood all kinds of vessels, which are appointed for our daily use.

7 Why live they not? kind of speech taken from the Hebrews: for among them, the way is taken for trade of life.

8 Hypocrisy is always joined with superstition.

9 The more earnest the superstitious are, the more they are mad in promising themselves God's favour by their devices.

10 The devices of superstitious men do not only not fulfil the law of God, (as they blasphemously persuade themselves) but also do utterly take it away.

11 True religion, which is clean contrary to superstition,

14 Then he called the whole multitude unto him, and said unto them, Harken you all unto me, and understand.

15 There is nothing without a man, that can defile him, when it entereth into him: but the things which proceed out of him, are they which defile the man.

16 If any have ears to hear, let him hear.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said unto them, What? are ye without understanding also? Do ye not know that whatsoever thing from without entereth into a man, cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meats?

20 Then he said, That which cometh out of a man, that defileth man.

21 For from within, even out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, uncleanness, a wicked eye, backbiting, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

25 For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet.

26 (And the woman was a Greek, a Syrophenician by nation) and she besought him that he would cast out the devil out of her daughter.

27 But Jesus said unto her, Let the children first be fed: for it is not good to take the children's bread, and to cast it unto whelps.

28 Then she answered, and said unto him, Truth, Lord: yet indeed the whelps eat under the table of the children's crumbs.

29 Then he said unto her, For this saying, go thy way: the devil is gone out of thy daughter.

30 And when she was come home to her house, she found the devil departed, and her daughter lying on the bed.

31 And he departed again from the coasts of Tyre and Sidon, and came unto the sea of Galilee;

consisteth in spiritual worship: and all the enemies of true religion, although they seem to have taken deep root, shall be plucked up.

Without hope of pardon, he shall be put to death.

For that that goeth into the draught, purgeth all meats:

3 All kind of craftiness, whereby men profit themselves by other mens losses.

k Cankered malice.

That which the proud do reject when it is offered unto them, that same do the modest and humble sinners, as it were violently wring out.

1 Into the uttermost coasts of Palestine, which were next to Tyre and Sidon.

By profession, prophane.

n Neighbour, or near to Damascus.

o He useth this word Whelps, rather than the word Dogs; that he may seem to speak more contumeliously.

p As if she said, It is as thou sayest, Lord, for it is enough for all the whelps, if they can but gather up the crumbs that are under the table: therefore I crave the crumbs, and not children's bread.

As the Father created us to this life, in the beginning, in his only Son, so doth he also in him alone renew us unto everlasting life.

A. D. Galilee, through the midst of the coasts of Decapolis.

32 And they brought unto him one that was deaf, and stammered in his speech, and prayed him to put his hands upon him.

33 Then he took him aside from the multitude, and put his fingers in his ears, and did spit, and touched his tongue.

34 And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he commanded them that they should tell no man: but how much soever he forbade them, the more a great deal they published it.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf hear, and the dumb to speak.

Gen. 1. 21. Eccles. 39. 21.

CHAP. VIII.

1 The miracle of the seven loaves. 11 The Jews seek signs. 15 To beware of the leaven of the Pharisees. 22 A blind man healed. 27 The people's sundry opinions of Christ. 29 The apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To save and lose the life. 38 To be ashamed of Christ.

IN those days, when there was a very great multitude, and had nothing to eat, Jesus called his disciples to him, and said unto them,

2 I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they would faint by the way: for some of them came from far.

4 Then his disciples answered him, Whence can a man satisfy these with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

Then he commanded the multitude to sit down on the ground: and he took the seven loaves, and gave thanks, brake them, and gave to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when he had given thanks, he commanded them also to be set before them.

So they did eat, and were sufficed, and they took up of the broken meat that was left, seven baskets full.

< It was a little country, and so called of ten cities, which the four governments do run between and compass. P. 1. 3. chap. 8.

- Was for word, they will fall in sender, or be dashed; for when men fall in a swoon, their senses fall out from a while.

The stubborn enemies of the doctrine of the gospel giving no credit to the miracles already done, require new ones: Christ being angry with them, doth utterly forsake them.

A common kind of speech, which the Hebrews use, whereby it meant that the Pharisees went from their houses on purpose to encounter with him.

It might come over from a heart root, for the Jews were much moved with these signs to great infidelity.

Used for a sign, is a sign to them: it is a cutted line of speech very common among the Hebrews: where in some places it is used as a sign to be understood, let me be taken for a sign, or some such like. And when they speak out the words, they say, The Lord do thus and thus by me.

9 (And they that had eaten, were about four thousand) so he sent them away.

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharisees came forth, and began to dispute with him, seeking of him a sign from heaven, and tempting him.

12 Then he sighed deeply in his spirit, and said, Why doth this generation seek a sign? Verily I say unto you, A sign shall not be given into this generation.

13 ¶ So he left them, and went into the ship again, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them but one loaf.

15 And he charged them, saying, Take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is, because we have no bread.

17 And when Jesus knew it, he said unto them, Why reason ye thus, because ye have no bread? perceive ye not yet, neither understand? how ye your hearts yet hardened?

18 Have ye eyes, and see not? and have ye ears, and hear not? and do ye not remember?

19 ¶ When I brake the five loaves among you, how many baskets full of broken meat took ye up? They said unto him, Twelve.

20 And when I brake seven among four thousand, how many baskets full of the leavings of broken meat took ye up? And they said, Seven.

21 Then he said unto them, How is it that ye understand not?

22 And he came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

23 Then he took the blind by the hand, and led him out of the town, and spat in his eyes, and put his hands upon him, and asked him if he saw aught?

24 And he looked up, and said, I see men: for I see them walking like trees.

25 After that, he put his hands again upon his eyes, and made him look again. And he was scitored to his sight, and saw every man as far off clearly.

26 And he sent him home to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples

> We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the church, or in civil policy.

They that have their minds fixed on earthly things, are utterly blind in heavenly things, although they be never so plainly set forth unto them.

How cometh it to pass, that you understand not these things which are so plain and evident?

A true image of our regeneration, which Christ separating us from the world, worketh and accomplisheth by little and little in us.

He perceived some moving of him when he could not see in their bodies.

He commanded him again, to try indeed, whether he could see or no.

Christ will not have his miracles to be separated from his doctrine.

Many praise Christ, which yet notwithstanding speak him of his praise.

A. D.

32. Mat. 15.

Mat. 16.

Mat. 16.

John 6.

Mat. 16. Luke 9.

A. D. 32. ciples into the towns of Cesarea Philippi. And by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the prophets.

29 And he said unto them, But whom say ye that I am? Then Peter answered, and said unto him, Thou art that Christ.

30 And he sharply charged them, that concerning him they should tell no man.

31 Then he began to teach them, that the Son of man must suffer many things, and should be reprov'd of the elders, and of the high priests, and of the Scribes, and be slain, and within three days rise again.

32 And he spake that thing boldly. Then Peter took him aside, and began to rebuke him.

33 Then he turned back, and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people unto him with his disciples, and said unto them, Whosoever will follow me, let him forsake himself, and take up his cross, and follow me,

35 For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the gospel's, he shall save it.

36 For what shall it profit a man, though he should win the whole world, if he lose his soul?

37 Or what exchange shall a man give for his soul?

38 For whosoever shall be ashamed of me, and of my words, among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when he cometh in the glory of his Father with the holy angels.

* Matt. 10. 38, 39. Luke 9. 23, 24, 25, 26, 27. * Matt. 10. 39. Luke 9. 24, 25, 26, 27, 33.

* Matt. 10. 38, 39. Luke 9. 26, 27.

* Matt. 6. 28, Luke 9. 27.

* Matt. 17. 1, Luke 9. 28.

CHAP. IX.

2 Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and John Baptist. 14 The possessed is healed. 23 Faith can do all things. 31 Christ foretelleth his death. 33 Who is greatest among the apostles. 36 Christ taketh a child in his arms. 42 To offend. 50 Salt. Peace.

AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power.

2 And six days after, Jesus taketh unto

him Peter, and James, and John, and carrieth them up into an high mountain out of the way alone, and his shape was changed before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moses, and they were talking with Jesus.

5 Then Peter answered; and said to Jesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet he knew not what he said: for they were afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, This is my beloved Son: hear him,

8 And suddenly they looked round about, and saw no more any man save Jesus only with them.

9 And as they came down from the mountain, he charged them that they should tell no man what they had seen, save when the Son of man were risen from the dead again.

10 So they kept that matter to themselves, and demanded one of another, what the rising from the dead again should mean?

11 Also they asked him, saying, Why say the Scribes, that Elias must first come?

12 And he answered, and said unto them, Elias verily shall first come, and restore all things: and as it is written of the Son of man, he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is come, (and they have done unto him whatsoever they would) as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ran to him, and saluted him.

16 Then he asked the Scribes, What dispute you among yourselves?

17 And one of the company answered, and said, Master, I have brought my son unto thee, which hath a dumb spirit:

18 And wheresoever he taketh him, he tear-eth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithless generation, how long now shall I be with you! how long now shall I suffer you! Bring him unto me. N 20 So

A. D. 32.

* Matt. 3. 17. and 17. 5. Ch. 1. 11.

* Matt. 17. 9.

* Mal. 4. 5.

* Isa. 53. 4.

* Matt. 17. 14.

Luke 9. 38.

7 Christ hath appointed his times to the preaching of the gospel, and therefore here deferreth it to a more commodious time, lest sudden haste should rather hinder than further the mystery of his coming.

8 Christ suffered all that he suffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.

9 None are more mad than they that are wise beside the word of God.

10 This is not godly, but worldly wisdom.

10 The disciples of Christ must bear stoutly what burden soever the Lord layeth upon them, and subdue the affections of the flesh.

11 They are the most foolish of all men, which purchase the enjoying of this life with the loss of everlasting bliss.

12 When he shall begin his kingdom through the preaching of the gospel, that is to say, after the resurrection.

13 The heavenly glory of Christ, which should with in a short space be abased upon the cross, is avouched by visible signs, by the presence and talk of Elias and Moses, and by

the voice of the Father himself, before three of his disciples, which were witnesses, against whom lieth no exception.

Did sparkle as it were.

c They were beside themselves for fear.

2 The Lord hath appointed his times for the publishing of the gospel.

Even very hardly it were.

They questioned not together touching the general resurrection, which shall be in the latter day, but they understood not what he meant by that which he spake of his own peculiar resurrection.

The foolish opinion of the Rabbies is here refuted, touching Elias coming, which was, that either Elias should rise again from the dead, or that his soul should enter into some other body.

Christ sheweth by a miracle even to the unworthy, that he is able to bridle the rage of Satan.

Vexeth him inwardly, as the cholic useth to do.

A. D. 32. 20 So they brought him unto him: and as soon as the spirit saw him, he tare him, and he fell down on the ground, wallowing and foaming.

21 Then he asked his father, How long time is it since he hath been thus? And he said, Of a child:

22 And oft-times he casteth him into the fire, and into the water, to destroy him: but if thou canst do any thing, help us, and have compassion upon us.

23 And Jesus said unto him, If thou canst believe it, all things are possible to him that believeth.

24 And straightway the father of the child crying with tears, said, Lord, I believe: help my unbelief.

25 When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him,

26 Then the spirit cried, and rent him sore, and came out, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took his hand, and lift him up, and he arose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said unto them, This kind can by no other means come forth, but by prayer and fasting.

30 ¶ And they departed thence, and went together through Galilee, and he would not that any should have known it.

31 For he taught his disciples, and said unto them, The Son of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, he shall rise again the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ After, he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And he sat down, and called the twelve, and said to them, If any man desire to be first, the same shall be last of all, and servant unto all.

36 And he took a little child, and set him in the midst of them, and took him in his arms, and said unto them,

37 Whosoever shall receive one of such little children in my name, receiveth me: and who-

soever receiveth me, receiveth not me, but him that sent me.

38 ¶ Then John answered him, saying, Master, we saw one casting out devils by thy name, which followeth not us, and we forbid him, because he followeth us not.

39 But Jesus said, Forbid him not: for there is no man that can do a miracle by my name, that can lightly speak evil of me.

40 For whosoever is not against us, is on our part.

41 And whosoever shall give you a cup of water to drink for my name's sake, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it were better for him rather, that a mill-stone were hanged about his neck, and that he were cast into the sea.

43 Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

44 Where their worm dieth not, and the fire never goeth out.

45 Likewise, if thy foot cause thee to offend, cut it off: it is better for thee to go halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched,

46 Where their worm dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, pluck it out: it is better for thee to go into the kingdom of God with one eye, than having two eyes to be cast into hell fire,

48 Where the worm dieth not, and the fire never goeth out.

49 For every man shall be salted with fire: and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt be unfavoury, wherewith shall it be seasoned? Have salt in yourselves, and have peace one with another.

C H A P. X.

9 The wife only for fornication is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Jesus how he may possess eternal life. 28 The apostles forsook all things for Christ's sake. 33 Christ foretelleth his death. 35 Zebedee his sons request. 46 Blind Bartimeus healed.

AND he arose from thence, and went into the coasts of Judea by the far side of Jordan, and the people resorted unto him again: and as he was wont, he taught them again.

Then

So soon as Jesus had looked upon the boy that was brought unto him, the devil began in rage after his manner.

There is nothing but Christ can and will do it, for them that will believe in him.

The nearer the virtue of Christ is, the more outrageously doth Satan rage.

We have need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

He and his disciples together.

Christ forwarneth us with great diligence, to the end we should not be oppressed with sudden calamities, but the steadfastness of man is wonderful.

Only humility doth exalt.

Where he was wont to make his abode.

He doth not only receive me, but also him that sent me.

God, who is the author of an ordinary vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinary vocation is tried by the doctrine and the effects.

God is so severe a revenger of offences, that it is better to suffer any loss, than to be an occasion of offence unto any.

Their worm which shall be cast into that flame.

We must be seasoned and powdered by God, both that we may be acceptable sacrifices unto him, and also that we, being knit together, may season one another.

That is, shall be consecrate unto God, being seasoned with the incorruptible word.

That is to say, departed and went from thence: for in the Hebrew tongue sitting and dwelling are all one, and so are rising and going forth.

Mark Ch. 10. V. 13 &c.



Little Children brought to Christ.

J. H. the 1st

A. D. 33. 2 Then the Pharisees came and asked him, if it were lawful for a man to put away *his* wife: and tempted him.

3 And he answered, and said unto them, What did ^{Deut. 24. 1.} Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 ¹ Then Jesus answered, and said unto them, For the hardness of your heart he wrote this ^b precept unto you.

^{Gen. 1. 27.} ^{Matt. 19. 4.} 6 But at the beginning of the creation * God made them male and female:

^{Gen. 2. 24.} ^{1 Cor. 6. 16.} ^{1 Pet. 5. 31.} 7 [■] For this cause shall man leave his father and mother, and cleave unto his wife,

8 And they twain shall be one flesh: so that they are no more twain, but one flesh.

^{1 Cor. 7. 10.} 9 * Therefore, what God hath coupled together, let no man separate.

10 And in the houte his disciples asked him again of that matter.

^{Matt. 7. 32.} ^{Matt. 19. 9.} ^{Luke 10. 12.} 11 And he said unto them, * Whosoever shall put away his wife and marry another, committeth adultery [■] against her.

12 And if a woman put away her husband, and be married to another, she committeth adultery.

^{Matt. 19. 13.} ^{Luke 18. 15.} 13 ¶ * ² Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was displeased, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God ³ as a little child, he shall not enter therein.

16 And he took them up in his arms, and put *his* hands upon them, and blessed them.

^{Matt. 19. 16.} ^{Luke 18. 18.} 17 ¶ ⁴ And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I do that I may possess eternal life?

18 Jesus said to him, Why callest thou me good? there is none good but one, even God.

^{Exod. 20. 13.} 19 Thou knowest the commandments, * Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. ^d Thou shalt ^d hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things have I observed from my youth.

21 And Jesus looked upon him, and loved him, and said unto him, One thing is lacking unto thee. Go *and* sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me, and take up the cross.

22 But he was sad at that saying, and went away sorrowful: for he had great possessions. A. D. 33.

23 And Jesus looked round about, and said unto his disciples, How hardly do they that have riches enter into the kingdom of God!

24 And his disciples were afraid [■] his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for [■] camel to go through the eye of [■] needle, than for a rich man to enter into the kingdom of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Jesus looked upon them, and said, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ * ⁵ Then Peter began to say unto him, [■] Lo, we have forsaken all, and have followed thee. * Matt. 19. 27. Luke 18. 28.

29 Jesus answered, and said, Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive an ^o hundred-fold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands [■] with persecutions; and in the world to come, eternal life.

31 * But many *that are* first, shall be last: and the last, first. * Matt. 19. 30. Luke 13. 30. * Matt. 20. 17. Luke 18. 31.

32 ¶ * ⁶ And they were in the way, going up to Jerusalem, and Jesus went before them, and they were troubled, and as they followed, they were afraid: and Jesus took the twelve again, and began to tell them what things should come unto him,

33 *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the high priests, and to the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and scourge him, and spit upon him, and kill him: but the third day he shall rise again.

35 ¶ * ⁷ Then James and John the sons of Zebedee came unto him, saying, Master, ⁸ we would that thou shouldest do for us that we desire. * Matt. 20. 20.

36 And he said unto them, What would ye that [■] I should do for you?

37 And they said unto him, Grant unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I shall drink

¹ God did never allow those divorces which the law did tolerate.

^b Look Matt. 19. For Moses gave them no commandment to put away their wives, but rather made [■] good proviso for the wives against the stubborn hardness of their husbands.

[■] Whom he putteth away, for he is [■] adulterer by keeping company with another.

[■] God of his goodness comprehendeth in the covenant not only the fathers, but the children also: and therefore he blesseth them.

[■] We must in malice become children, if we will enter into the kingdom of heaven.

[■] Two things are chiefly to be eschewed of them which earnestly seek eternal life: that is to say, an opinion of their merits or deservings, which is not only understood, but [■] damned by the due consideration of the law: and the love

of riches, which turneth aside many from that race wherein they ran with [■] good courage.

[■] Neither by force nor deceit, nor any other [■] whatsoever.

[■] To neglect all things in comparison of Christ is [■] sure way [■] eternal life, so that we fall not away by the way.

[■] An hundred-fold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth itself, and our greedy desire.

[■] Even in the midst of persecution.

⁶ The disciples are again prepared to patience, not to be [■] by the foretelling unto them of his death, which [■] hand, and therewithal of life, which should [■] certainly follow

[■] we must first strive before [■] triumph.

⁸ We pray thee

A. D. 33. drink of, and be baptized with the baptism that I shall be baptized with?

39 And they said unto him, We can. But Jesus said unto them, Ye shall drink indeed of the cup that I shall drink of, and be baptized with the baptism wherewith I shall be baptized:

40 But to sit at my right hand, and at my left, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard that, they began to disdain at James and John.

42 But Jesus called them unto him, and said to them, Ye know that they which are princes among the Gentiles, have domination over them: and they that be great among them, exercise authority over them:

43 But it shall not be so among you: but whosoever will be great among you, shall be your servant.

44 And whosoever will be chief of you, shall be the servant of all.

45 For even the Son of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ¶ Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, Bartimeus the son of Timeus, a blind man, sat by the way's side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the son of David, have mercy on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O son of David, have mercy on me.

49 Then Jesus stood still, and commanded him to be called: and they called the blind, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloak, and arose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I do unto thee? And the blind said unto him, Lord, that I may receive sight.

52 Then Jesus said unto him, Go thy way: thy faith hath saved thee. And by and by he received his sight, and followed Jesus in the way.

C H A P. XI.

1 Christ entereth into Jerusalem riding on an ass. 13 The fruitless fig-tree is cursed. 15 Sellers and buyers are cast out of the temple. 23 The force of faith. 24 Faith in prayer. 25 The brother's offences must be pardoned. 27 The priests ask by what authority he wrought those things that he did. 30 Whence John's baptism was.

AND when they came near to Jerusalem, to Bethphage and Bethany, unto the mount of Olives, he sent forth two of his disciples,

¶ The magistrates according to God's appointment rule over their subjects: but the pastors are not called to rule, but to serve according to the example of the Son of God himself, who went before them, for so much as he also was a Minister of his Father's will.

¶ They to whom it is decreed and appointed.

¶ Christ only, being called upon by faith, healeth our blindness.

¶ A lively image of the spiritual kingdom of Christ on earth.

¶ Well be it to him that cometh to us from God, or that is sent of God.

2 And said unto them, Go your ways into that town that is over-against you, and as soon as ye shall enter into it, ye shall find a colt tied, whereon never man sat: loose him, and bring him.

3 And if any man say unto you, Why do ye this? Say that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found a colt tied by the door without, in a place where two ways met, and they loosed him.

5 Then certain of them that stood there said unto them, What do ye loosing the colt?

6 And they said unto them, Jesus had commanded them: So they let them go.

7 ¶ And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many spread their garments in the way: others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: blessed be he that cometh in the name of the Lord:

10 Blessed be the kingdom that cometh in the name of the Lord of our father David: Hosanna, O thou which art in the highest heavens.

11 So Jesus entered into Jerusalem, and into the temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethany with the twelve.

12 And on the morrow when they were come out from Bethany, he was hungry.

13 And seeing a fig-tree afar off, that had leaves, he went to see if he might find any thing thereon: but when he came unto it, he found nothing but leaves: for the time of figs was not yet.

14 Then Jesus answered, and said to it, Never man eat fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

16 Neither would he suffer that any man should carry a vessel through the temple.

17 And he taught, saying unto them, Is it not written, Mine house shall be called the house of prayer unto all nations? but you have made it a den of thieves.

18 And the Scribes and high priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when even was come, Jesus went out of the city.

20 ¶ And in the morning as they journeyed together, they saw the fig-tree dried up from the roots.

21 Then

¶ Happy and prosperous.

¶ An example of that vengeance which hangeth over the heads of hypocrites.

¶ Christ sheweth indeed that he is the true King and High Priest, and therefore the revenger of the divine service of the temple.

¶ That is, any prophane instrument, of which those fellows had a number, that made the court of the temple a market-place.

¶ Shall openly be so accounted and taken.

¶ The force of faith is exceeding great, and charity is ever joined with it.

A. D. 33.

* Matt. 21. 10. Luke 19. 44.

* Matt. 21. 19.

* Is. 56. * Jer. 7. 11.

* Matt. 21. 19.

A. D. 33. 21 Then Peter remembered, and ſaid unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered.
 22 And Jeſus answered, and ſaid unto them, Have^e the faith of God.
 23 For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou taken away, and caſt into the ſea, and ſhall not waver in his heart, but ſhall believe that thoſe things which he ſaith, ſhall come to paſs, whatſoever he ſaith, ſhall be *done* to him.
 * Matt. 7. 7. Luke 11. 9. 24 * Therefore I ſay unto you, Whatſoever ye deſire when ye pray, believe that^f ye ſhall have it, and it ſhall be *done* unto you.
 * Matt. 6. 14. 25 * But when^g ye ſhall ſtand, and pray, forgive, if ye have any thing againſt any man, that your Father alſo which is in heaven, may forgive you your treſpaſſes.
 26 For if ye will not forgive, your Father, which is in heaven, will not pardon you your treſpaſſes.
 * Matt. 27. Luke 20. 1. 27 ¶ *^h Then they came again to Jeruſalem: and as he walked in the temple, there came to him the high prieſts, and the Scribes, and the elders,
 28 And ſaid unto him, By what authority doeſt thou theſe things? and who gave thee this authority, that thou ſhouldeſt do theſe things?
 29 Then Jeſus answered, and ſaid unto them, I will alſo aſk of youⁱ certain thing, and answer ye me, and I will tell you by what authority I do theſe things.
 30 The baptiſm of John, was it from heaven, or of men? answer me.
 31 And they thought with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?
 32^j But if we ſay, Of men, we fear the people: for all men counted John, that he was^k prophet indeed.
 33 Then they answered, and ſaid unto Jeſus, We cannot tell. And Jeſus answered, and ſaid unto them, Neither will I tell you by what authority I do theſe things.

CHAP. XII.

1 Of the vineyard. 10 Chriſt the ſtone reſuſed of the Jews. 13 Of tribute to be given to Cæſar. 18 The Sadducees denying the reſurrection. 28 The firſt commandment. 31 To love God and thy neighbour, is better than ſacrifices. 36 Chriſt David's ſon. 38 To beware of the Scribes and Pharifees. 42 The poor widow.

AND^l he began to ſpeak unto them in^m parables: * A certain man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſs, and built a tower in it, and let it out to husbandmen, and went intoⁿ ſtrange country.
 ¶^o And at the time, he ſent to the husband-

A. D. 33. men a ſervant, that he might receive of the husbandmen of the fruit of the vineyard.
 3 But they took him, and beat him, and ſent him away empty.
 4 And again he ſent unto them another ſervant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.
 5 And again he ſent another, and him they ſlew, and many others, beating ſome, and killing ſome.
 6 Yet had he one ſon, his dear beloved: him alſo he ſent the laſt unto them, ſaying, They will reverence my ſon.
 7 But the husbandmen ſaid among themſelves, This is the heir: come, let us kill him, and the inheritance ſhall be ours.
 8 So they took him, and killed him, and caſt him out of the vineyard.
 9 What ſhall then the Lord of the vineyard do? He will come and deſtroy theſe husbandmen, and give the vineyard to others.
 10 Have ye not read ſo much^p this ſcripture? * The ſtone which the builders did reſuſe, ¶ made the head of the corner.
 11 This ¶ done of the Lord, and it ¶ marvellous in our eyes.
 12 Then they went^q about to take him, but they feared the people: for they perceived that he ſpake that parable againſt them: therefore they left him, and went their way.
 13 ¶ *^r And they ſent unto him certain of^s the Pharifees, and of the Herodians, that they might take him in^t his talk.
 14 And when they came, they ſaid unto him, Maſter, we know that thou art true, and careſt for ¶ man: for thou^u conſidereſt not the perſon of men, but teacheſt the^v way of God truly, Is it lawful to give tribute to Cæſar, or not?
 15 Should we give it, or ſhould we not give it? But he knew their hypocrify, and ſaid unto them, Why tempt ye me? Bring me ¶ penny, that I may ſee it.
 16 So they brought it, and he ſaid unto them, Whoſe is this image and ſuſcription? and they ſaid unto him, Cæſar's.
 17 Then Jeſus answered, and ſaid unto them, ¶ Give unto Cæſar the things that are Cæſar's, ¶ and to God, thoſe that ¶ God's: and they marvelled at him.
 18 ¶ *^w Then came the Sadducees unto him, ¶ (which ſay there is no reſurrection) and they aſked him, ſaying,
 19 Maſter, * Moſes wrote unto us, If any man's brother die, and leave^x his wife, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.
 20 There were ſeven brethren, and the firſt took ¶ wife: and when he died, left no iſſue.
 O 21 Then

^e The faith of God is that affured faith and truſt which ¶ have in him.
^f Word for word, that you receive it, ſpeaking in the time that now is, to ſhew the certainty of the thing, and the performance in deed.
^g When you ſhall appear before the altar.
^h The goſpel hath been aſſaulted long time ſince, under the pretence of ¶ ordinary ſucceſſion.
ⁱ A reward of an evil conſcience, to be afraid of thoſe of whom they ſhould and might have been feared.
^j The calling of God is not tied either ¶ place, ¶ perſon, ¶ time, without exception.

^a This word Parable, which the evangelists uſe, doth not only ſignify ¶ comparing of things together, but alſo dark ſpeeches and allegories.
^b When the fruit of the ground uſed ¶ be gathered.
^c They ¶ greedy and very deſirous.
^d The goſpel joineth the authority of the magiſtrate with the ſervice of God
^e Thou doeſt not ſo judge by outward appearance, that he truth is thereby darkened any whit ¶ all.
^f The way whereby ¶ God.
^g The reſurrection of the body is avouched againſt ¶ fooliſh ignorance and malice of the Sadducees.

* Pf. 118. 22.
 Iſa. 28. 16.
 Mat. 21. 42.
 A. 14. 11.
 Rom. 9. 33.
 I Pet. 2. 8.

* Matt. 22.
 Luke 20. 20.

* Rom. 13. 7.

* Matt. 22.
 Luke 20. 27.

* Deut. 25. 5.
 Matt. 22. 24.

A. D. 33. 21 Then the second took her, and he died, neither did he yet leave issue, and the third likewise:
 22 So those seven had her, and left no issue: last of all the wife died also.
 23 In the resurrection then, when they shall rise again, whose wife shall she be of them? for seven had her to wife.
 24 Then Jesus answered, and said unto them, Are ye not therefore deceived, because ye know not the scriptures, neither the power of God?
 25 For when they shall rise again from the dead, neither men marry, nor wives are married, but are as the angels which are in heaven.
 26 And as touching the dead, that they shall rise again, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
 27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.
 28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that he had answered them well, he asked him, Which is the first commandment of all?
 29 Jesus answered him, The first of all the commandments is, Hear, Israel, The Lord our God is the only Lord.
 30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
 31 And the second is like, that is, Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.
 32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and there is none but he.
 33 And to love him with all the heart, and with all the understanding, and with all the soul and with all the strength, and to love his neighbour as himself, is more than all the whole burnt-offerings and sacrifices.
 34 Then when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
 35 ¶ And Jesus answered, and said, teaching in the temple, How say the Scribes that Christ is the son of David?
 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.
 37 Then David himself calleth him Lord: by what means is he then his son? and much people heard him gladly.
 38 Moreover he said unto them in his doctrine, Beware of the Scribes, which love to

go in long robes, and love salutations in the markets,
 39 And the chief seats in the synagogues, and the first rooms at feasts:
 40 Which devour widows houses, even under a colour of long prayers. These shall receive the greater damnation.
 41 ¶ And as Jesus sat over-against the treasury, he beheld how the people cast money into the treasury, and many rich men cast in much.
 42 And there came a certain poor widow, and she threw in two mites, which make a quadrin.
 43 Then he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.
 44 For they all did cast in of their superfluity: but she of her poverty did cast in all that she had, even all her living.

C H A P. XIII.

1 Of the destruction of Jerusalem, 9 Persecution for the gospel. 10 The gospel must be preached to all nations. 26 Of Christ's coming to judgment. 33 We must watch and pray.

AND as he went out of the temple, one of his disciples said unto him, Master, see what manner stones, and what manner buildings are here.

2 Then Jesus answered, and said unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be thrown down.

3 And as he sat on the mount of Olives, over-against the temple, Peter, and James and John, and Andrew, asked him secretly,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answered them, and began to say, Take heed, lest any man deceive you.

6 For many shall come in my name, saying, I am Christ, and shall deceive many.

7 Furthermore, when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers quarters, and there shall be famine and troubles: these are the beginnings of sorrows.

9 But take ye heed to yourselves: for they shall deliver you up to the councils, and to the synagogues: ye shall be beaten, and brought before

Exod. 3. 6. Mat. 22. 32.

Mat. 22. 35.

Deut. 6. 4.

Lev. 19. 18. Mat. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

Mat. 22. 41. Luke 20. 41.

Mat. 23. 6. Luke 11. 43. 1. Cor. 10. 47.

A. D. 33.

Mat. 23. Luke 20.

Luke 21.

Mat. 23. Luke 20.

Luke 19.

Ephes. 5. 6. 1 Thes. 5. 3.

¶ Sacrifices and outward worship never pleased God, unless such necessary duties we owe God and our neighbours went afore.

¶ Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.

¶ Word for word, in the Holy Ghost, and there is great force in this kind of speech, whereby is meant, that it is not so much David, as the Holy Ghost that spake, who did in manner possess David.

¶ The manners of ministers are not rashly to be followed as an example.

¶ Which he taught them.

¶ The word is a stole, which is a kind of woman's garment, long even down to the heels, and is taken generally

for any garment made for comeliness, but in this place it seemeth to signify that fringed garment mentioned in Deut. 22. 11.

¶ The doing of our duties, which God alloweth, is not esteemed according to the outward value, but the inward affections of the heart.

¶ Money of any kind of metal, the Romans used, who in the beginning did stamp or coin brass, and after used it for current money.

¶ The destruction of the temple, city and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and last of all, the end of the world is described.

A. D. before rulers and kings for my sake, for testimonial unto them.

10 And the gospel must first be published among all nations.

11 * But when they lead you, and deliver you up, be not careful beforehand, neither study what ye shall say: but what is given you at the same time, that speak: for it is not ye that speak, but the Holy Ghost.

12 Yea, and the brother shall deliver the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my name's sake: but whosoever shall endure to the end, he shall be saved.

14 * Moreover, when ye shall see the abomination of the desolation (spoken of by Daniel the prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Judea, flee into the mountains:

15 And let him that is upon the house, not come down into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turn back again to take his garment.

17 Then woe shall be to them that are with child, and to them that give suck in those days.

18 Pray therefore that your flight be not in the winter.

19 For in those days shall be such tribulation as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened these days, no flesh should be saved: but for the elect's sake, which he hath chosen, he hath shortened those days.

21 Then * if any man say to you, Lo, here is Christ, or lo, he is there, believe it not.

22 For false Christs shall rise, and false prophets, and shall shew signs and wonders, to deceive, if it were possible, the very elect.

23 But take ye heed: behold, I have shewed you all things before.

24 ¶ Moreover, in those days, after that tribulation, * the sun shall wax dark, and the moon shall not give her light,

25 And the stars of heaven shall fall: and the powers which are in heaven shall shake.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 * And he shall then send his angels, and shall gather together his elect from the four winds, and from the utmost part of the earth to the utmost part of heaven.

28 Now learn a parable of the fig-tree: When her bough is yet tender, and it bringeth forth leaves, ye know that summer is near.

13.
 Mar. 10.
 Luke 12. 11.
 21. 14.
 Matt. 24.
 15.
 Luke 21. 30.
 Dan. 9. 27.
 Matt. 24.
 11.
 Luke 17. 23.
 and 21. 8.
 Matt. 24.
 16. 13. 10.
 Ezek. 32. 7.
 Joel 2. 10.
 and 3. 15.
 Matt. 24.
 21.

29 So in like manner, when ye see these things come to pass, know that the kingdom of God is near, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 * But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son himself, but the Father.

33 * Take heed: watch, and pray: for ye know not when the time is.

34 For the Son of man is as a man going into a strange country, who leaveth his house, and giveth authority to his servants, and to every man his work, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cock crowing, or in the dawning,)

36 Lest if he come suddenly, he should find you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

A. D. 33.
 Matt. 24. 13.

CHAP. XIV.

1 The priests conspiracy against Christ. 3 The woman pouring oil on Christ's head. 12 The preparing of the passover. 22 The institution of the supper. 41 Christ delivered into the hands of men. 43 Judas betrayeth him with a kiss. 53 Christ is before Caiaphas. 66 Peter's denial.

AND * two days after followed the feast of the passover, and of unleavened bread: and the high priests and Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 * And when he was in Bethany, in the house of Simon the leper, as he sat at table, there came a woman having a box of ointment of spikenard; very costly, and she brake the box, and poured it on his head.

4 * Therefore some disdained among themselves, and said; To what end is this waste of ointment?

5 For it might have been sold for more than three hundred pence, and been given unto the poor: and they murmured against her.

6 But Jesus said, Let her alone: why trouble ye her? she hath wrought a good work on me:

7 * For ye have the poor with you always, and when ye will ye may do them good; but me ye shall not have always.

Matt. 26. 2.
 Luke 22. 21
 Matt. 26. 6.
 John 12. 21

She

* The hearing of you preaching shall be a most evident witness against them, so that they shall not be able to pretend ignorance.

* We are not forbidden to think beforehand, but penfive carefulness, whereby we discourage ourselves, which proceedeth from distrust, and want of confidence and sure hope of God's assistance, that carefulness we will beware of, Look Matt. 6. 27

* By any kind of artificial and cunning kind of tale what to speak.

* For me.

* When the heathen and prophane people shall not only enter into the temple, and defile both it and the city, but also clean destroy it.

* This is a kind of speech which the Hebrews use, and it hath a great force in it, for it giveth us understanding

that in all that time misery shall so follow upon another, if the time itself were very misery itself. So the prophet Amos 5. 20. saith, that the day of the Lord shall be darkness.

* The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

* By the will of God against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the passover, that in all respects the truth might agree to the figure.

* Rash judgments are frustrate before God.

* Which is about six pounds English.

* Christ suffered himself to be anointed once twice for certain considerations: but his will is to be daily anointed in the poor.

- A. D. 33. 8 * She hath done that she could : she came aforehand to anoint my body to the burying.
- 9 Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.
- Mat. 26. 14. Luke 22. 4. 10 ¶ * Then Judas Iscariot, one of the twelve, went away unto the high priests, to betray him unto them.
- 11 And when they heard it, they were glad, and promised that they would give him money : therefore he sought how he might conveniently betray him.
- Mat. 26. 17. Luke 22. 8. 12 ¶ * Now the first day of unleavened bread, when they sacrificed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover ?
- 13 Then he sent forth two of his disciples, and said unto them, Go ye into the cities, and there shall a man meet you, bearing a pitcher of water : follow him.
- 14 And whithersoever he goeth in, say ye to the good man of the house, the Master saith, Where is the lodging where I shall eat the passover with my disciples ?
- 15 And he will shew you an upper chamber, which is large, trimmed and prepared, there make it ready for us.
- 16 So his disciples went forth, and came to the city, and found as he had said unto them, and made ready the passover.
- 17 ¶ And at even he came with the twelve.
- Ps. 41. 10. Mat. 26. 20. 21. Luke 22. 14. John 13. 18. 21. 18 * 7 And as they sat at table, and did eat, Jesus said, Verily I say unto you, that one of you shall betray me, which eateth with me.
- 19 Then they began to be sorrowful, and to say to him one by one, Is it I ? and another, Is it I ?
- 20 And he answered, and said unto them, It is one of the twelve that dippeth with me in the platter.
- Acts 1. 16. 21 Truly the Son of man goeth his way, as it is written of him : * but woe be to that man, by whom the Son of man is betrayed : it had been good for that man, if he had never been born.
- Mat. 26. 26. 1 Cor. 11. 24. 22 * And they did eat, Jesus took the bread, and when he had given thanks, he brake it, and gave it to them, and said, Take, eat, this is my body.
- 23 Also he took the cup, and when he had given thanks, gave it to them : and they all drank of it.
- 24 And he said unto them, This is my blood of that New Testament, which is shed for many.
- 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.
- 26 And when they had sung a psalm, they went out to the mount of Olives.
- 27 ¶ * Then Jesus said unto them, All ye shall be offended by me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered.
- 28 But after that I am risen, I will go into Galilee before you.
- 29 And Peter said unto him, Although all men should be offended at thee, yet would not I.
- 30 Then Jesus said unto him, Verily I say unto thee, this day, even in this night, before the cock crow twice, thou shalt deny me thrice.
- 31 But he said more earnestly, If I should die with thee, I will not deny thee : likewise also said they all.
- 32 ¶ * After, they came into a place, named Gethsemane : then he said to his disciples, Sit ye here, till I have prayed.
- 33 And he took with him Peter, and James, and John, and he began to be troubled, and in great heaviness.
- 34 And said unto them, My soul is very heavy, even unto the death : tarry here, and watch.
- 35 So he went forward a little, and fell down on the ground, and prayed, that if it were possible, that hour might pass from him.
- 36 And he said, Abba, Father, all things are possible unto thee : take away this cup from me : nevertheless not that I will, but that thou wilt, be done.
- 37 Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou ? couldest not thou watch one hour ?
- 38 ¶ Watch ye, and pray, that ye enter not into temptation : the spirit indeed is ready, but the flesh is weak.
- 39 And again he went away, and prayed, and spake the same words.
- 40 And he returned, and found them asleep again : for their eyes were heavy : neither knew they what they should answer him.
- 41 And he came the third time, and said unto them, Sleep henceforth, and take your rest : it is enough : the hour is come : Behold, the Son of man is delivered into the hands of sinners.
- 42 Rise up : let us go : lo, he that betrayeth me is at hand.
- 43 And

* This woman, by the secret instinct of the Spirit, anointing Christ, setteth before men's eyes, his death and burial, which were at hand.

* Covetousness, cloaked with a zeal of charity, is an occasion to betray and crucify Christ.

* Christ being made subject to the law for us, doth celebrate the passover according to the law : and therewithal by a miracle sheweth, that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

* That is, upon which day, and in the evening of the same day, which was the beginning of the fifteenth. Look Mat. 26. 17.

* They used to sacrifice.

* This is spoken thus, by the figure Metonymia, which is usual in sacraments, and by the passover is meant the Paschal Lamb.

* The Greek word signifieth, that part of the house that is high from the ground, to what use soever it be put; but because they used to sup in that part of the house, they called it a supping-chamber.

* The figure of the law which is by and by to be fulfilled, is abrogated : and in place thereof are put figures of the new covenant answerable unto them, which shall continue to the world's end.

* That useth to eat meat with me.

* Christ foretelleth how he shall be forsaken of his, but yet that he will never forsake them.

* Here is set forth in an excellent person, a most sorrowful example of man's rashness and weakness.

* That doubling of words setteth out more plainly Peter's vehement affirmation.

* Christ suffering for us, in that flesh which he took upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Father's hands, which he, being just, doth straightway drink off for the unjust.

* This doubling of the word was used in those days when their languages were so mixed together : for this word, Abba, is a Syrian word.

* An horrible example of sluggishness of men, even as the disciples whom Christ had chosen.

Mark XV. Ch. ver. 40



CHRIST taken down from the Cross.

A. D. 33. ^{33.} ^{Mat. 26.} ^{John 18. 3.} 43 ¹² And immediately while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves, from the high priests, and Scribes, and elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss; he it is: take him, and lead him away safely.

45 And soon he was come, he went straightway to him, and said, Hail, Master, and kissed him.

46 Then they laid their hands on him, and took him.

47 And one of them that stood by, drew out a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered, and said to them, Ye be come out as against a thief with swords and with staves, to take me.

49 I was daily with you teaching in the temple, and ye took me not: but *this is done* that the scriptures should be fulfilled.

50 Then they all forsook him, and fled.

51 ¹³ And there followed him certain young man, clothed in linen upon his bare body, and the young men caught him.

52 But he left his linen cloth, and fled from them naked.

⁵³ ¹⁴ So they led Jesus away to the high priest; and he came together all the high priests, and the elders, and the Scribes.

54 And Peter followed him afar off, even unto the hall of the high priest, and sat with the servants, and warmed himself at the fire.

⁵⁵ ¹⁵ And the high priests and all the council sought for witness against Jesus, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certain, and bare false witness against him, saying,

⁵⁸ ¹⁶ We heard him say, I will destroy this temple made with hands, and within three days I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the high priest stood up amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these bear witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou that Christ, the Son of the Blessed?

¹² As men did willingly spoil God their Creator of his praise, in forsaking and betraying him: so Christ willingly going about to make satisfaction for this ruin, is forsaken of his own, and betrayed by one of his familiars, a thief, that the punishment might be agreeable to the sin, and who are very traitors, forsakers, and sacrilegers, might be delivered out of the devil's snare.

¹ So diligently, that he escape not out of your hands.

^k That is, Peter.

¹ All his disciples.

²³ Under pretence of godliness, all things lawful such as do violence against Christ.

^m Which cast about him, when he hearing that stir in the night, suddenly ran forth: whereby may understand with how great licentiousness these villains violently set upon him.

ⁿ The highest council was assembled, because Christ was accused as a blasphemer, and false prophet: for for the other crime of treason, it forged against him by the priests, to enforce Pilate by that to condemn him.

¹⁴ Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at length, for confessing God to be his Father, condemned of impiety before the high priests: that we, who denied God, and were indeed wicked,

62 And Jesus said, I am he, and ye shall see the Son of man sit at the right hand of the power of God, and come in the clouds of heaven.

63 Then the high priest rent his clothes, and said, What have we any need of witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him be worthy of death.

65 ¹⁵ And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophecy. And the sergeants smote him with their rods.

66 ¹⁶ And Peter was beneath in the hall; there one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked on him, and said, Thou wast also with Jesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cock crew.

69 ¹⁷ Then a maid saw him again, and began to say to them that stood by, This is one of them.

70 But he denied it again: and anon after, they that stood by, said again to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And he began to curse and swear, saying, I know not this man of whom ye speak.

72 ¹⁸ Then the second time the cock crew, and Peter remembered the word that Jesus had said to him, Before the cock crew twice, thou shalt deny me thrice, and weighing that with himself, he wept.

CHAP. XV.

1 Of the things that Christ suffered under Pilate. 11 Barabbas is preferred before Christ. 15 Pilate delivereth Christ to be crucified. 17 He is crowned with thorns. 19 They spit on him, and mock him. 21 Simon of Cyrene carrieth Christ's cross. 27 Christ is crucified between two thieves. 29 He is railed at. 37 He giveth up the ghost. 43 Joseph burieth him.

AND ¹⁹ anon in the dawning, the high priests held a council with the elders, and the Scribes, and the whole council, and bound Jesus, and led him away, and delivered him to Pilate.

2 Then Pilate asked him, Art thou the king of

might be quit before God.

²⁰ Of God, who most worthy of praise?

²¹ Christ suffering all kind of reproach for our sakes, getteth everlasting glory to them that believe in him.

²² An heavy example of the frailness of man, together with a most comfortable example of the mercy of God, who giveth the spirit of repentance and faith to his elect.

²³ If we compare the evangelists diligently together, shall perceive that Peter was known of many through the maiden's report: yea, and in Luke when the second denial is spoken of, there is a man-servant mentioned, and not a maid.

²⁴ Christ being bound before the judgment-seat of an earthly judge, in open assembly, is condemned guilty unto the death of the cross, for his sins, (as appeareth by the judge's words) but for all ours, that we most guilty being delivered from the guiltiness of our sins, might be quitted before the judgment-seat of God, even in open assembly of the angels.

²⁵ It is not lawful for them to put any man to death, for all causes of life and death taken away from them, first by Herod the Great, and afterward by the Romans, about forty years before the destruction of the temple, and therefore they deliver Jesus to Pilate.

A. D. 33. ^{33.} ^{Mat. 24.}

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1. D. of the Jews? And he answered, and said unto him, Thou sayest it.

3 And the high priests accused him of many things.

4 Wherefore Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus answered no more at all, so that Pilate marvelled.

6 Now at the feast Pilate did deliver a prisoner unto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloud, and began to desire that he would do as he had ever done unto them.

9 Then Pilate answered them, and said, Will ye that I let loose unto you the king of the Jews?

10 For he knew that the high priests had delivered him of envy.

11 But the high priests had moved the people to desire that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I do with him, whom ye call the king of the Jews?

13 And they cried again, Crucify him.

14 Then Pilate said unto them, But what evil hath he done? and they cried the more fervently, Crucify him.

15 So Pilate, willing to content the people, loosed them Barabbas, and delivered Jesus, who he had scourged him, that he might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, saying, Hail, king of the Jews.

19 And they smote him on the head with a reed, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucify him.

21 And they compelled one that passed by, called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus), to bear his cross.

22 * + And they brought him to a place named Golgotha, which is by interpretation, the place of dead men's skulls.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 * 5 And when they had crucified him, they parted his garments, casting lots for them what every man should have.

25 And it was the third hour when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE JEWS.

27 They crucified also with him two thieves, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which saith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also even the high priests, mocking, said among themselves with the Scribes, He saved other men, himself he cannot save.

32 Let Christ the king of Israel now come down from the cross, that we may see and believe. They also that were crucified with him, reviled him.

33 ¶ Now when the sixth hour was come, darkness arose over all the land until the ninth hour.

34 And at the 7 ninth hour, Jesus cried with a loud voice, saying, * Eloi, Eloi, lama-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone: let us see if Elias will come, and take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 Now when the centurion, which stood over-against him, saw that he thus crying gave up the ghost, he said, Truly this man was the Son of God.

40 ¶ There were also women, which beheld afar off, among whom was Mary Magdalene,

* Used to deliver.

* Christ going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as one that hunted after the kingdom; and mocked with a false shew of a kingdom; that we on the other side, who shall indeed be eternal kings, might receive the crown of glory at God's own hand.

* The rage of the wicked hath no measure, but in the mean season, even the weakness of Christ, being in pain under the heavy burden of the cross, doth manifestly shew that he is led to be sacrificed.

* Christ led out of the walls of the earthly Jerusalem, into a place of dead men's carcases, as a man most unclean, not washing himself, but touching our sins, which were laid upon him, to the end that we being made clean by his blood, might be brought into the heavenly sanctuary.

* Christ hangeth upon the naked cross, and as the wicked said that ever was, and vilely reproved: that we being clothed with his righteousness, and clothed with his merits, and sanctified by his only oblation, may be taken up into heaven.

* How angry God was against our sins, which he punished

ed in our surety, his son, it appeareth by this horrible darkness.

* By this word Land he meaneth Palestine: so that the strangeness of the wonder is so much the more set forth in that, that at the feast of the passover, and in the full moon, when the sun shined over all the rest of the world, and at mid-day, that corner of the world, wherein so wicked an act was committed, was overcovered with most gross darkness.

* Christ striving mightily with Satan, with sin, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the cross, and in soul plunged in the depth of hell, yet he riddeth himself, crying with a mighty voice: and notwithstanding the wound which he received of death, in that he died, yet by smiling both things above and things beneath, by renting of the vail of the temple, and by the testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and mock at him, that he shall be known out of hand to be conqueror and Lord of all.

* Christ, to the great shame of men which forsok the Lord, chose women for his witnesses, which beheld all this whole action.

A. D. 33. lene, and Mary the mother of James the leis, and of Joses, and Salome,

41 Which also, when he was in Galilee, * followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

42 * And now when the night was come (because it was the day of preparation that is before the sabbath)

43 * Joseph of Arimathea, an ^a honourable counsellor, which also looked for the kingdom of God, came, and went in ^b boldly unto Pilate, and asked the body of Jesus.

44 And Pilate marvelled, if he were already dead, and called unto him the centurion, and asked of him whether he had been any while dead.

45 And when he knew *the truth* of the centurion, he gave the body to Joseph:

46 Who bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb that was hewn out of a rock, and rolled ^c stone unto the door of the sepulchre:

47 And Mary Magdalene, and Mary, Joses' mother, beheld where he should be laid.

C H A P. XVI.

Of Christ's resurrection. 9 He appeareth to Mary Magdalene, and others. 15 He sendeth his apostles to preach. 19 His ascension.

1. Luke 24. 1. John 20. 1. **A**ND * when the sabbath day was past, Mary Magdalene, and Mary the *mother* of James and Salome, bought sweet ointments, that they might come and anoint him.

2 Therefore early in the morning, the first day of the week, they came unto the sepulchre, when the sun was now risen.

3 And they said one to another, Who shall roll us away the stone from the door of the sepulchre?

4 And when they ^d looked, they saw that the stone was rolled away, (for it was a very great one)

5 * So they went into the ^e sepulchre, and saw a young man sitting at the right side clothed in a long white robe: and they were sore troubled.

6 But he said unto them, Be not so troubled: ye seek Jesus of Nazareth, which hath been crucified: he is risen, he is not here: behold the place where they put him.

7 But go your way, and tell his disciples, and Peter, that he will go before you into Galilee: there shall ye see him, * as he said unto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

9 ¶ ¹ And when Jesus was risen again, early the first day of the week, he appeared first to Mary Magdalene, * out of whom he had cast seven devils.

10 And she went and told them that had been with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they believed it not.

12 ¶ ² After that, he appeared unto two of them in another form, as they walked and went into the country.

13 And they went, and told it to the remnant, neither believed they them.

14 ¶ ³ Finally, he appeared unto the eleven as they sat together, and reproached them for their unbelief and hardness of heart, because they believed not them which had seen him, being risen up again.

15 ⁴ And he said unto them, * Go ye into all the world, and preach the gospel to ^e every creature.

16 He that shall believe and be baptized, shall be saved: * but he that will not believe, shall be damned.

17 And these tokens shall follow them that believe, * In my name they shall cast out devils, and * shall speak with new ^f tongues.

18 * And they shall take away serpents, and if they drink any deadly drink, it shall not hurt them: * they shall lay their hands on the sick, and they shall recover.

19 * ⁵ So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.

20 And they went forth, and preached every where. And the Lord ^g wrought with them, and confirmed ^h the word with signs that followed. Amen.

^a A man of great authority, of the council of the Sanhedrim, or else taken into council by Pilate.

^b If we consider what danger Joseph cast himself into, we shall perceive how bold he was.

^c When they cast their eyes towards the sepulchre.

^d Into the cave wherein the sepulchre was cut out.

^e Christ himself appeareth to Mary Magdalene, to upbraid the disciples incredulity.

^f Christ appeareth to two other disciples, and at length to the eleven.

^g The evangelist considered not the order of the time, but the course of his history, which he divided into three parts: the first sheweth how he appeared to the women, the second to his disciples, the third to his apostles, and therefore he saith finally.

^h The apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the sacraments, which Christ hath instituted, having besides power to do miracles.

ⁱ Not to the Jews only, nor in Judea only, but to all men, and every where: and so must all the apostles do.

^j Strange tongues, such as they knew not before.

^k Christ having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his apostles being confirmed with signs) he will govern his church, unto the world's end.

^l To wit, the doctrine: therefore doctrine must go before, and signs must follow after.

The Holy Gospel of JESUS CHRIST, according to St. L U K E.

CHAP. I.

■ *Luke's preface.* 5 *Zacharias and Elizabeth.* 15
That an one John should be. 20 *Zacharias*
stricken dumb for his incredulity. 26 *The angel*
saluteb Mary, and foretelleth Christ's nativity.
 39 *Mary visiteth Elizabeth.* 46 *Mary's song.*
 68 *The song of Zachariab, shewing that the pro-*
phesied Christ is come. 76 *The office of John.*

FOrasmuch as ^a many have ^a taken in hand to
 set forth the story of those things, whereof
 we are fully persuaded,

2 ^b As they have delivered them unto us, which
 from the beginning saw them their selves, and
 were ministers of the word,

3 It seemed good also to me (^c most noble
 Theophilus) as soon as I had searched out per-
 fectly all things ^d from the beginning, to write
 unto thee thereof from point to point,

4 That thou mightest ^e acknowledge the cer-
 tainty of those things, whereof thou hast been
 instructed.

5 **I**N ^f the ^g time of ^h Herod king of Ju-
 dea, there was a certain priest named
 Zacharias, of the ⁱ ^j course of Abia: and his
 wife was of the daughters of Aaron, and her
 name was Elizabeth.

6 Both were ^k just before God, and ^l walked
 in all the ^m commandments and ordinances of the
 Lord, ⁿ without reproof.

7 And they had no child, because that Eli-
 zabeth was barren: and both were well stricken
 in age,

8 And it came to pass, as he executed the
 priest's office before God, as his course came in
 order,

9 ^o According to the custom of the priest's
 office, his lot was to burn incense, when he went
 into the ^p temple of the Lord.

10 And the whole multitude of the people

were without in prayer, ^q while the incense was
 burning.

11 Then appeared unto him an angel of the
 Lord standing at the right side of the altar of
 incense.

12 And when Zacharias saw ^r him, he was trou-
 bled; and fear fell upon him.

13 But the angel said unto him, Fear not,
 Zacharias: for thy prayer is heard, and thy wife
 shall bear thee ^s son, and thou shalt call his
 name John.

14 And thou shalt have joy and gladness, and
 many shall rejoice at his birth.

15 For he shall be great in the ^t sight of the
 Lord, and shall neither drink wine, nor ^u strong
 drink: and he shall be filled with the Holy Ghost,
 even from his mother's womb.

16 ^v And many of the children of Israel shall
 he ^w turn to the Lord their God.

17 ^x For he shall go before ^y him, ^z in the spi-
 rit and power of Elias, ^{aa} turn the ^{ab} hearts of
 the fathers to the children, and the disobe-
 dient to the ^{ac} wisdom of the just men, to make
 ready a people prepared for the Lord.

18 Then Zacharias said unto the angel, Where-
 by shall I know this? for I am an old man, and
 my wife is of ^{ad} great age.

19 And the angel answered, and said unto
 him, I am Gabriel ^{ae} that stand in the presence of
 God, and am sent to speak unto thee, and to shew
 thee these good tidings.

20 And behold, thou shalt be dumb, and not
 be able to speak, until the day that these things
 be done, because thou believedst not my words,
 which shall be fulfilled in their season.

21 Now the people waited for Zacharias,
 and marvelled that he tarried so long in the tem-
 ple.

22 And when he came out, he could not speak
 unto them: then they perceived that he had
 seen

^a Luke commendeth the witnesses that saw this history.

^b Many took it in hand, but did not perform. Luke
 wrote his gospel before Matthew and Mark.

^c Luke was not ^{aa} eye-witness, and therefore it was not
 he to whom the Lord appeared, when Cleopas saw him;
 and he was taught not only by Paul, but by others of the
 apostles also.

^d That is, most mighty, and therefore Theophilus ^{ab}
 very honourable man, and in place of great dignity.

^e Luke began his gospel ^{ac} great deal further off than the
 other did.

^f Have fuller knowledge of those things, which before
 thou knewest but meanly.

^g John who was another Elias, and appointed to be the
 herald of Christ, coming of the stock of Aaron, and of two
 famous and blameless parents, hath shewed ^{ad} his concep-
 tion, which was against the course of nature, a double mi-
 racle, ^{ae} the end that men should be more readily stirred up
 to the hearing of his preaching, according ^{af} the forewarn-
 ing of the prophets.

^h Word for word, in the days: so speak the Hebrews,
 giving us to understand how short and frail a thing the
 power of princes is.

ⁱ Herod the Great.

^j For the posterity of Aaron ^{ag} divided into courses.

^k The true mark of righteousness is, to be liked and al-
 lowed of in the judgment of God.

^l Lived, so speak the Hebrews, for our life is as ^{ah} way,

wherein ^{ai} must walk, until we come ^{aj} the mark.

^m In all the moral and ceremonial law.

ⁿ Whom no man could justly reprove. Now so it is,
 that the fruits of justification ^{ak} set forth here, and not the
 cause, which is faith only, and nothing else.

^o The temple ^{al} one, and the court another, for Zacha-
 rias went out of the court ^{am} outward room, where all the
 people were, and therefore ^{an} said ^{ao} be without, in the
 temple.

^p So speak the Hebrews, when it signified a rare kind of
 excellency: so is it said of Nimrod, Gen. 10. 9. He was a
 valiant hunter before God.

^q Any drink that may make drunken.

^r Shall be ^{ap} bring many to repentance, and turn
 themselves ^{aq} the Lord from whom they fell.

^s As they use ^{ar} go before kings, and when you see them,
 you know the king is not far off.

^t This is spoken by the figure Metonymia, taking the
 Spirit: for the gift of the Spirit, as you would say, the cause
 for that which cometh of the cause.

^u By the figure Synecdoche, he sheweth that he shall take
 away all kinds of enmities, which use to breed great trou-
 bles and turmoils amongst men.

^v Wisdom and goodness ^{as} two of the chiefest causes,
 which make ^{at} reverence and honour their fathers.

^w That appear, for so the Hebrews use this word (to
 stand) meaning, that they ^{au} ready ^{av} do his command-
 ment.

Before the
 account
 called
 A. D.
 the 6th
 year.
 1 Chron.
 29. 1.

* Ex. 12. 7.

Before the
 account
 called
 A. D.
 the 6th
 year.
 Lev. 16. 7.

Mal. 4. 5.

Mat. 11.

Before the account called A. D. the 6th year.

seen a vision in the temple: for he made signs unto them, and remained dumb.

23 And it came to pass, when the days of his office were fulfilled, that he departed to his own house.

24 And after those days, his wife Elizabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 * To a virgin affianced to a man, whose name was Joseph, of the house of David, and the virgin's name was Mary.

28 And the angel went in unto her, and said, Hail, thou that art freely beloved: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 ¶ For lo, thou shalt conceive in thy womb, and bear a son, * and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of his father David.

33 * And he shall reign over the house of Jacob for ever, and of his kingdom shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not man?

35 And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elizabeth, she

hath also conceived a son in her old age: and this is her sixth month, which was called barren.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the servant of the Lord: be it unto me according to thy word. So the angel departed from her.

39 ¶ And Mary arose, in those days, and went into the hill country with haste to a city of Judah:

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the Holy Ghost.

42 And she cried with a loud voice, and said, Blessed art thou among women, because the fruit of thy womb is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe sprang in my belly for joy.

45 And blessed is she that believed: for those things shall be performed, which were told her from the Lord.

46 ¶ Then Mary said, My soul magnifieth the Lord,

47 And my spirit rejoiceth in God my Saviour.

48 For he hath looked on the poor degree of his servant: for behold, from henceforth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his name.

50 And his mercy is from generation to generation on them that fear him.

51 * He hath shewed strength with his arm: * he hath scattered the proud in the imagination of their hearts.

52 * He hath put down the mighty from their

¶ The angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most High, promised to David, is conceived by the virtue of the Holy Ghost.

¶ As much is he said of Mary, otherwise Christ had not been of the stock, the son of David.

¶ It might be rendered word for word, full of favour and grace, and he sheweth straight after, laying out plainly unto us, what that favour is, in that he saith, the Lord is with thee.

¶ Of God.

¶ Moved at the strangeness of the matter.

¶ So speak the Hebrews, saying that they have found favour, which is in favour.

¶ He shall be declared so to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

¶ The greatness of the matter causeth the virgin to ask this question, not that she distrusteth any whit at all, for she asketh only of the manner of the conceiving, so that it is plain she believed all the rest.

¶ So speak the Hebrews, signifying by this modest kind of speech, the company of man and wife together, and this is the meaning of it: how shall this be, for seeing I shall be Christ his mother, I am very sure, I shall not know any man; for the godly virgin had learned by the prophets, that the Messiah should be born of a virgin.

¶ That is, the Holy Ghost shall cause thee to conceive by his mighty power.

¶ That pure thing and void of all spot of uncleanness: for he that was to take away sin, must needs be void of sin.

¶ Declared, and shewed to the world, to be the Son of God.

¶ Though Elizabeth was of the tribe of Levi, yet she might be Mary's cousin: for whereas it was forbidden by

the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had their portion allotted them, when the land was divided among the people.

¶ This is now the sixth month from the time when she conceived.

¶ Elizabeth being great with child of John, and Mary with Christ, by the inspiration of the Holy Ghost, do rejoice each for other.

¶ Which is on the south side of Jerusalem.

¶ That is to say, Hebron, which was in times past called Kirjath-arba, which was one of the towns that was given to the Levites in the tribe of Judah, and is said to be in the mountains of Judah, Josh. 14. 15. and 21. 11.

¶ This was no ordinary usual kind of moving.

¶ Christ is blessed in respect of his humanity.

¶ Christ the redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now length exhibited indeed.

¶ Hath freely and graciously loved.

¶ Word for word, My baseness, that is, my base estate: so that the virgin vaunteth not her deserts, but the grace of God.

¶ To them that live godly and religiously: so speak the Hebrews.

¶ This is heaping up of words more than needs, which the Hebrews use very much, and the aim is taken for strength.

¶ As the wind doth the chaff.

¶ He hath scattered them, and the imagination of their hearts; or by and through the imagination of their own hearts; so that their wicked counsel turned to their own destruction.

¶ The mighty and rich men.

Before the account called A. D. the 6th year.

¶ Isa. 7. 14.

¶ Lu. 1. 26.

¶ Mat. 1. 21.

¶ Dan. 7. 14.

¶ Mich. 4. 7.

* Isa. 51. 9.
Pf. 37. 10.
* Isa. 29. 15.

* 1 Sam. 2. 6.

8 ¶ And there were in the same country shepherds, abiding in the field, and keeping watch by night over their flock.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone about them, and they were fore afraid.

10 Then the angel said unto them, Be not afraid: for behold I bring you glad tidings of great joy that shall be to all people.

11 That is, that unto you born this day in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you, Ye shall find the babe swaddled, and laid in a cratch.

13 And straightway there was with the angel a multitude of heavenly soldiers, praising God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men good will.

15 And it came to pass, when the angels were gone away from them into heaven, that the shepherds said one to another, Let us go then unto Bethlehem, and see this thing that is come to pass, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Joseph, and the babe laid in the cratch.

17 And when they had seen it, they published abroad the thing that was told them of that child.

18 And all that heard it, wondered at the things that were told them of the shepherds.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard and seen, as it was spoken unto them.

21 ¶ And when the eight days were accomplished, that they would circumcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.

22 ¶ And when the days of her purification after the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, Every male child that first openeth the womb, shall be called holy to the Lord.)

24 And to give an oblation, as it is com-

manded in the law of the Lord, a pair of turtle doves, or two young pigeons,

25 And behold, there was a man in Jerusalem, whose name was Simeon: this man was just, and feared God, and waited for the consolation of Israel, and the Holy Ghost was upon him.

26 And it was declared to him from God by the Holy Ghost, that he should not see death, before he had seen that anointed of the Lord.

27 And he came by the motion of the Spirit in to the temple: and when the parents brought in the babe Jesus, to do for him after the custom of the law,

28 Then he took him in his arms, and praised God, and said.

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people,

32 A light to be revealed unto the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is appointed for the fall and rising again of many in Israel, and for a sign which shall be spoken against,

35 (Yea, and a sword shall pierce through thy soul) that the thoughts of many hearts may be opened.

36 And there was a prophetess, one Anna the daughter of Phanuel, of the tribe of Aser, which was of great age, after she had lived with an husband seven years from her virginity:

37 And she was widow about fourscore and four years, and went not out of the temple, but served God with fastings and prayers, night and day.

38 She then coming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.

40 And the child grew, and waxed strong in

Before the account called A. D. the 4th year.

Isa. 8. 14; Rom. 9. 32; 1 Pet. 2. 8.

Gen. 27. 22. Lev. 12. 7. Job 7. 22. Ch. 1. 57. Mat. 1. 21.

Lev. 12. 6.

Erod. 13. 2. Num. 8. 16.

Lev. 12. 6.

² The angels themselves declare poor shepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.

³ Lodging without doors, and open in the air.

⁴ Came suddenly upon them, when they thought of such matter.

⁵ Whole armies of angels, which compass the majesty of God round about, as it were soldiers.

⁶ God's ready, good, infinite, and gracious favour towards men.

⁷ Christ the head of the church, made subject to the law, deliver from the curse of the law, (as the name of Jesus doth well declare) being circumcised, doth ratify and seal in his own flesh, the circumcision of the fathers.

⁸ Christ, upon whom all sins were laid, being offered to God according the law, doth purify both Mary and us all, himself.

⁹ This is meant for the fulfilling of the law: for otherwise the virgin not defiled, unclean by the birth of this child.

¹⁰ Simeon doth openly in the temple foretell the deaf, of the coming of Messias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.

¹ He endued with the gifts of the Holy Ghost, and this is spoken by the figure Metonymia.

² Joseph and Mary; and so he speaketh as it commonly

³ Lettest me depart of this life, to be joined to my fathers.

⁴ As thou promisedst me.

⁵ That is, for I have seen with my very eyes; for he saw before in mind, as it is said of Abraham, He saw my day, and rejoiced.

⁶ That wherein thy salvation is contained.

⁷ As a sign set up in an high place, for all men look

⁸ Is appointed and set of God for a mark.

⁹ Fall of the reprobate, which perish through their default; and for the rising of the elect, unto whom God shall give faith to believe.

¹⁰ That is, a mark, which all men shall strive earnestly hit.

¹¹ Shall wound and grieve most sharply.

¹² Another witness beside Simeon, against whom no exception may be brought, inviting all men the receiving of the Messias.

1. D. 8. in spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Jerusalem every year, at the feast of the passover.

42 And when he was twelve years old, and they were come up to Jerusalem, after the custom of the feast,

43 And had finished the days thereof, as they returned, the child Jesus remained in Jerusalem, and Joseph knew not, nor his mother:

44 But they supposing that he had been in the company, went a day's journey, and sought him among their kinsfolk, and acquaintance.

45 And when they found him not, they turned back to Jerusalem, and sought him.

46 And it came to pass three days after, that they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions:

47 And all that heard him, were astonished at his understanding and answers.

48 ¶ So when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee with very heavy hearts.

49 Then said he unto them, How is it that ye sought me? know ye not that I must go about my Father's business?

50 But they understood not the word that he spake to them.

51 ¶ Then he went down with them, and came to Nazareth, and was subject to them: and his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom, and stature, and in favour with God and man.

C H A P. III.

4 John exhorteth to repentance. 15 His testimony of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the country of Trachonitis, and Lysanias the tetrarch of Abylene,

(When Anna and Caiaphas were the high priests) the word of God came unto John the son of Zacharias in the wilderness.

3 ¶ And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins,

4 As it is written in the book of the sayings of Isaiah the prophet, which saith, The voice of him that crieth in the wilderness is, Prepare

ye the way of the Lord: make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and crooked things shall be made straight, and the rough ways shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then said he to the people that were come out to be baptized of him, O generation of vipers, who hath forewarned you to flee from the wrath to come?

Bring forth therefore fruits worthy amendment of life, and begin not to say with yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the ax laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said unto them, He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewise.

12 Then came there Publicans also to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Require no more than that which is appointed unto you.

14 The soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 ¶ As the people waited, and all men mused in their hearts of John, if he were not that Christ,

16 John answered, and said to them all, Indeed I baptize you with water, but one stronger than I cometh, whose shoes I am not worthy to unloose: he will baptize you with the Holy Ghost, and with fire.

17 ¶ Whose fan is in his hand, and he will make clean his floor, and will gather the wheat into his garner, but the chaff will he burn up with fire that never shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 ¶ But when Herod the tetrarch was rebuked of him, for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 He added yet this above all, that he shut up John in prison.

21 ¶ Now it came to pass as all the people were baptized, and that Jesus was baptized, and did pray, that the heaven was opened:

22 And

As Christ grew up in age, so the virtue of his Godhead shewed itself more and more.

The Scribes and Pharisees are stirred up to hear the wisdom of Christ in his time, by an extraordinary deed.

All duties which we owe men, they are to be neglected; so they according to our vocation, not to be preferred before the glory of God.

Christ very man is made like unto us in all things, except sin.

John cometh at the time foretold of the prophets, and layeth the foundation of the gospel which is exhibited us, setting forth the true observing of the law, and free mercy in Christ, which cometh after him, using also baptism, the effectual sign both of regeneration, and also of forgiveness of sin.

Josephus calleth him Ananus.

Require no more than that sum that is appointed for the tribute-money.

Which was paid them partly in money, and partly in victuals.

If we will rightly and fruitfully receive the sacraments, we must neither rest in the signs, neither in him that ministereth the signs, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

The gospel is the fan of the world.

John's preaching is confirmed with his death.

Our baptism is sanctified in the head of the church, and Christ also is pronounced, by the voice of the Father, to be everlasting King, Priest, and Prophet.

Deut. 16. 1.

Mat. 23. 15.

James 2. 15.

John 3. 11.

Act. 4. 5.

Mat. 3. 1.

Mark 1. 4.

Mat. 3. 1.

John 1. 27.

A. D. 26.

Mat. 23. 15.

James 2. 15.

John 3. 11.

Mat. 3. 11.

Mark 1. 8.

John 1. 26.

Act. 1. 5.

and 3. 4.

and 11. 16.

and 19. 4.

Mat. 14. 5.

Mark 6. 17.

Mat. 3. 11.

Mark 1. 9.

John 1. 26.

A. D. 26. 22 And the Holy Ghost came down in a bodily shape like a dove upon him, and there was a voice from heaven, saying, Thou art my beloved Son: in thee I am well pleased.

23 ¶ 6 And Jesus himself began to be about thirty years of age, being as men supposed the son of Joseph, which was the son of Heli,

24 The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,

25 The son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge,

26 The son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Judah,

27 The son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri,

28 The son of Melchi, the son of Addi, the son of Colam, the son of Elmodam, the son of Er,

29 ¶ The son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 The son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim.

31 The son of Melea, the son of Menan, the son of Matiatha, the son of Nathan, the son of David,

32 The son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson,

33 The son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Judah,

34 The son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor,

35 The son of Saruch, the son of Ragan, the son of Phalec, the son of Heber, the son of Sala,

36 The son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech,

37 The son of Mathusala, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan,

38 The son of Enos, the son of Seth, the son of Adam, the son of God.

C H A P. IV.

2 Of Christ's temptation, and fasting. 16 He teacheth in Nazareth to the great admiration of all. 24 A prophet that teacheth in his own country is contemned. 33 One possessed of the devil is cured. 38 Peter's mother-in-law healed: 40 and divers sick persons are restored to health. 41 The devils acknowledge Christ.

¶ The stock of Christ, according to the flesh, is brought by order even to Adam, and so to God, that it might appear, that he only it was whom God promised to Abraham and David, and appointed from everlasting to his church, which is gathered together of all sorts of men.

¶ Christ being carried away (as it were out of the world into the desert) after the fast of forty days, and the overcoming of Satan thrice, coming as it were suddenly from heaven beginneth his office.

¶ Christ being stirred up of Satan first to distrust in God, secondly to the desire of riches and honour, and lastly to vain confidence of himself, overcometh him thrice by the word of God.

¶ By this word Power, are the kingdoms themselves meant.

A. D. 27. AND Jesus, full of the Holy Ghost, returned from Jordan, and was led by that spirit into the wilderness.

2 * And was there forty days tempted of the devil; and in those days he did eat nothing: but when they were ended, he afterwards was hungry. * Mat. 4. 1. Mark 1. 12.

3 ¶ Then the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 But Jesus answered him, saying, It is written, * That man shall not live by bread only, but by every word of God. * Deut. 8. 3. Matt. 4. 4.

5 Then the devil took him up into an high mountain, and shewed him all the kingdoms of the world, in the twinkling of an eye.

6 And the devil said unto him, All this power will I give thee, and the glory of those kingdoms: for that is delivered unto me: and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, they shall be all thine.

¶ But Jesus answered him, and said, Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serve. * Deut. 6. 13. and 10. 20.

9 Then he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence,

10 For it is written, * That he will give his angels charge over thee, to keep thee: * Ps. 91. 12.

11 And with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

12 And Jesus answered, and said unto him, It is said, * Thou shalt not tempt the Lord thy God. * Deut. 6. 16.

13 And when the devil had ended all the temptation, he departed from him for a little season.

14 ¶ And Jesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region round about.

15 For he taught in their synagogues, and was honoured of all men.

16 * ¶ And he came to Nazareth, where he had been brought up, and (as his custom was) went into the synagogue on the sabbath-day, and stood up to read. * Mat. 13. 54. Mark 9. 1. John 4. 43.

17 And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place, where it was written,

18 * The Spirit of the Lord is upon me, because he hath anointed me, that I should preach the gospel to the poor: he hath sent me, that I should heal the broken-hearted, that I should preach deliverance to the captives, and recovering

R vering

which have the power; and so it is spoken by the figure Metonymia.

¶ That is sure so, for he is prince of the world, yet not absolutely, and as the sovereign over it, but by sufferance and way of intreaty, and therefore he saith not true, that he will give it to whom he will.

¶ Out of high place, which had a goodly champaign country underneath it, he shewed him the situation of all countries.

¶ Who Christ is, and wherefore he came, he sheweth out of the prophet Esaias.

¶ Their books in those days were rolled up as scrolls upon a roller: and so Christ unrolled or untold it, which is here called opened.

A. D. 31. vering of sight to the blind, that I should set at liberty them that are bruised :

19 And that I should preach the acceptable year of the Lord.

20 And he closed the book, and gave it again to the minister, and sat down : and the eyes of all that were in the synagogue were fastened on him.

21 Then he began to say unto them, This day is the scripture fulfilled in your ears.

22 * And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, and said, Is not this Joseph's son ?

23 Then he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself : whatsoever we have heard done in Capernaum, do it here likewise in thine own country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when heaven was shut three years and six months, when great famine was throughout all the land :

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a certain widow.

27 Also many lepers were in Israel, in the time of Elias the prophet : yet none of them was made clean, saving Naaman the Syrian.

28 Then all that were in the synagogue, when they heard it, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the edge of the hill, whereon their city was built, to cast him down headlong.

30 But he passed through the midst of them, and went his way.

31 ¶ And came down into Capernaum, a city of Galilee, and there taught them on the sabbath-days.

32 And they were astonished at his doctrine : for his word was with authority.

33 And in the synagogue there was a man which had a spirit of an unclean devil, which cried with a loud voice,

34 Saying, Oh, what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know who thou art, even the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. Then the devil, throwing him in the midst of them, came out of him, and hurt him nothing at all.

36 So fear came on them all, and they spake among themselves, saying, What thing is this ?

John 4

1 Kings 17

2 Kings 5

Mark 1

Mark 1

Mark 1

for with authority and power he commandeth the foul spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the country round about.

38 ¶ And he rose up, and came out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with great fever, and they required him for her.

39 Then he stood over her, and rebuked the fever, and it left her, and immediately she arose, and ministered unto them.

40 Now at the sun-setting, all they that had sick folks of divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying, and saying, Thou art that Christ, that Son of God : but he rebuked them, and suffered them not to say, that they knew him to be that Christ.

42 And when it was day he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said unto them, Surely I must also preach the kingdom of God to other cities : for therefore am I sent.

44 And he preached in the synagogues of Galilee.

A. D. 31

Mat. 8. Mark 1. 9.

Mark 1. 35.

Mat. 4. 13. Mark 1. 16.

CHAP. V.

Christ teacheth out of the ship. 6 Of the draught of fish. 12 The leper. 16 Christ prayeth in the desert. 18 One sick of the palsy. 27 Levi the publican. 34 The fastings and afflictions of the apostles after Christ's ascension. 36, 37, 38. Faint-hearted and weak disciples are likened to old bottles and worn garments.

THEN it came to pass, as the people pressed upon him to hear the word of God, that he stood by the lake of Gennefaret,

2 And saw two ships stand by the lake's side, but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and required him that he would thrust off a little from the land : and he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets to make a draught.

5 Then Simon answered, and said unto him, Master, we have travailed sore all night, and have taken nothing : nevertheless at thy word I will let down the net.

6 And when they had so done, they inclosed

* Familiarity causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

¶ Approved those things which he spake with consent and voice ; for this word Witness signifieth in this place, and many other, to allow and approve a thing with open confession.

¶ Not only the doctors, but also the common people were present at this conference of the scriptures : and besides that, their mother tongue was used, for else how could the people have wondered ? Paul appointed the same order in the church at Corinth, as 1 Cor. 14.

¶ Words full of the mighty power of God, which appeared in all his doings, as well, and allured men marvelously unto him, Psalm 45. 2. grace is poured into thy lips.

¶ Land of Israel, look Mark 15. 38.

¶ The more sharply the world is rebuked, the more it rageth openly : but the life of the godly is not simply subject to the pleasure of the wicked.

¶ Christ astonisheth not only men, be they never so blockish, but even the devils also, whether they will or not.

¶ In that, that Christ healeth the diseases of the body with his word only, he proveth that he is God Almighty, sent for man's salvation.

¶ Satan, who is a continual enemy to the truth, ought not to be heard, no not then, when he speaketh the truth.

¶ No colour of zeal ought to hinder in the race of our vocation.

¶ Christ advertiseth the four disciples, which he had taken unto him, of the office of the apostleship, which should hereafter be committed unto them.

¶ Did, as it were, lie upon him, so desirous they were both to see him and hear him, and therefore he taught them out of a ship.

¶ The word signifieth him that hath rule over any thing.

A. D. 31. fed a great multitude of fishes, so that their net brake.

7 And they beckoned to their partners, which were in the other ship, that they should come and help them: who came then, and filled both the ships, that they did sink.

8 Now when Simon Peter saw it, he fell down at Jesus's knees, saying, Lord, go from me: for I am a sinful man.

9 For he was utterly astonished, and all that were with him, for the draught of fishes which they took.

10 And so was also James and John, the sons of Zebedee, which were companions with Simon. Then Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsook all, and followed him.

* Matt 8. 2. Mark 1. 40. 12 ¶ * 2 Now it came to pass, as he was in a certain city, behold, *there was* a man full of leprosy, and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 So he stretched forth his hand, and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him.

14 And he commanded him that he should tell it to no man: but go, *saith he*, and shew thyself to the priest, and offer for thy cleansing as * Moses hath commanded, for a witness unto them.

Let. 14. 4. 15 But so much more went there a fame abroad of him, and great multitudes came together to hear, and to be healed of him of their infirmities.

16 But he kept himself apart in the wilderness, and prayed.

17 ¶ 4 And it came to pass on a certain day, as he was teaching, that the Pharisees and doctors of the law far by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord ^c was *in him* to heal them.

* Matt 9. 2. Mark 2. 3. 18 * Then behold, men brought a man lying in a bed, which was taken with a palsy, and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the press, they went up on the house, and let him down through the tiling, bed and all, in the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? who can forgive sins, but God only?

22 But when Jesus perceived their reasoning, he answered, and said unto them, What reason ye in your hearts?

23 Whether is it easier to say, Thy sins are forgiven thee, or to say, Rise and walk?

* Christ by healing the leper with his only touch, and sending him to the priest, witnesseth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witness of God himself, are pronounced to be pure and clean.

† Christ had rather to be famous by his doctrine than by miracles and therefore he departeth from them that seek him as a physician of the body, and not as the author of salvation.

‡ Christ in healing him that was sick of the palsy, sheweth the cause of all diseases, and the remedy.

24 But that ye may know that the Son of man hath authority to forgive sins in earth, (he said unto the sick of the palsy) I say to thee, Arise: take up thy bed, and go to thine house.

25 And immediately he rose up before them, and took up *his bed* whereon he lay, and departed to his own house, praising God.

26 And they were all amazed, and praised God, and were filled with fear, saying, Doubtless we have seen strange things to day.

27 ¶ * 5 And after that, he went forth, and saw a Publican named Levi, sitting at the receipt of custom, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his own house, where there was a great company of Publicans, and of others that sat at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eat ye and drink ye with Publicans and sinners?

31 Then Jesus answered, and said unto them, They that are whole, need not the physician, but they that are sick.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ * 6 Then they said unto him, Why do the disciples of John fast often, and pray, and the disciples of the Pharisees also, but thine eat and drink?

34 7 And he said unto them, Can ye make the children of the wedding-chamber to fast, as long as the bridegroom is with them.

35 But the days will come, even when the bridegroom shall be taken away from them: then shall they fast in those days.

36 Again he spake also unto them a parable, No man putteth a piece of a new garment into an old vesture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.

37 Also no man poureth new wine into old vessels: for then the new wine will break the vessels, and it will run out, and the vessels will perish:

38 But new wine must be poured into new vessels: so both are preserved

39 Also no man that drinketh old wine, straightway desireth new: for he saith, The old is more profitable.

C H A P. VI.

¶ The disciples pull the ears of corn on the sabbath. 6 Of him that had a withered hand. 13 The election of the apostles. 20 The blessings and curses. 27 We must love our enemies. 46 With what fruit the word of God is to be heard.

AND

^c The mighty power of Christ's Godhead shewed itself in him at that time.

⁵ The church is a company of sinners, through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.

¶ It is the point of hypocrites and ignorant men to put holiness in fasting, and in things indifferent.

¶ Laws generally made without any consideration of circumstance, for fasting, and other things of like sort, are not only tyrannous, but very hurtful in the church.

A. D. 31. **AND** it came to pass on a second solemn sabbath, that he went through the corn fields, and his disciples plucked the ears of corn, and did eat, and rub them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 Then Jesus answered them, and said, Have ye not read this, that David did when he himself was an hungred, and they which were with him,

4 How he went into the house of God, and took and ate the shewbread, and gave also to them which were with him, which was not lawful to eat, but for the priests only?

5 And he said unto them, The Son of man is lord also of the sabbath day.

6 It came to pass also on another sabbath, that he entered into the synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath day, that they might find an accusation against him.

8 But he knew their thoughts, and said unto the man which had the withered hand, Arise, and stand up in the midst. And he arose, and stood up.

9 Then said Jesus unto them, I will ask you a question. Whether is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy?

10 And he beheld them all in compass, and said unto the man, Stretch forth thine hand. And he did so, and his hand was restored again as whole as the other.

11 Then they were filled full of madness, and communed one with another, what they might do to Jesus.

12 And it came to pass in those days, that he went into a mountain to pray, and spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them he chose twelve, which also he called apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philip and Bartholomew:

15 Matthew and Thomas: James the son of Alphaeus, and Simon called Zelotes:

16 Judas, James's brother, and Judas Iscariot, which also was the traitor.)

17 Then he came down with them, and stood in a plain place, with the company of his disci-

ples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases:

18 And they that were vexed with foul spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes upon his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be satisfied: blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men hate you, and when they separate you, and revile you, and put out your name evil for the Son of man's sake.

23 Rejoice ye in that day, and be glad: for behold, your reward is great in heaven: for after this manner their fathers did to the prophets.

24 But woe be to you that are rich: for ye have received your consolation.

25 Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall wail and weep.

26 Woe be to you, when all men speak well of you: for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies: do well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee: and of him that taketh away the things that be thine, ask them not again.

31 And as ye would that men should do to you, so do ye to them likewise.

32 For if ye love them which love you, what thank shall ye have? for even sinners love those that love them.

33 And if ye do good for them which do good for you, what thank shall ye have? for even the sinners do the same.

34 And if ye lend to them of whom ye hope to receive, what thank shall ye have? for even the sinners lend to sinners, to receive the like.

35 Where-

Christ sheweth against the superstitious, who stick in every trifle, that the law of the very sabbath was not given to be kept without exception: much less that the salvation of man should consist in the outward keeping of it.

Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time when the disciples plucked the ears of corn, was in the feast of unleavened bread: Now whereas in those feasts, which were kept many days together, as the feast of tabernacles, and as the passover, their first day, and the last were of like solemnity, Lev. 23. Luke fitly calleth the last day the second sabbath, though Theoph. understandeth it of any other of them, that followed the first.

Charity is the rule of all ceremonies.

Whoso helpeth not his neighbour, when he can, he killeth him.

In that that Christ useth earnest and long prayer in choosing twelve of his own company, the office of the apostleship, he sheweth how religiously we ought to behave ourselves in the choice of ecclesiastical persons.

From all the sea coast, which is called, Syrophenicia.

Christ teacheth against all philosophers, and especially

the epicures, that the chiefest felicity of man is laid up in no place here in earth, but in heaven: and that persecution for righteousness sake, is the right way unto it.

Cast you out of their synagogues, John expoundeth it, chap. 16. 2. which is the sharpest punishment the church hath, if so be the elders judge rightfully, and by the word of God.

Leap (as cattle do which provender pricked) for exceeding joy.

That is, you reap now of your riches, all the commodity and blessings you ever like have, and therefore you have not to look for any other reward, Matt. 6. 2.

Christian charity, which differeth much from the worldly, doth only not revenge injuries, but comprehendeth even our most grievous enemies, and that for our Father's sake which is in heaven: so far is it from seeking its own profit in doing well.

What is there in this your work, that is to be accounted of? for if you look to have commodity by loving, seek those commodities which commodities indeed: love your enemies, and so shall you shew to the world that you look for those commodities which come from God.

C H A P. VII.

A. D. 35 Wherefore love ye your enemies, and do good, and lend, ^h looking for nothing again, and your reward shall be great, and ye shall be children of ^h the most High: for he is kind to the unkind, and to the evil.

36 Be ye therefore merciful, ^h your Father also is merciful.

37 ¶ ^h Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^h forgive, and ye shall be forgiven.

38 Give, and it shall be given unto you: ^h a good measure, ^k pressed down, shaken together, and running over, shall men give into your bosom: for with what measure ye mete, with the same shall men mete to you again.

39 ^h And he spake ^h parable unto them, * Can the blind lead the blind? shall they not both fall into the ditch?

40 * The disciple is not above his master: but whosoever *will be* ^h perfect disciple shall be as his master.

41 ¶ ^h And why seeest thou a mote in thy brother's eye, and considerest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seeest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brother's eye.

43 ¶ ^h For it is not ^h good tree that bringeth forth evil fruit: neither ^h evil tree that bringeth forth good fruit.

44 * For every tree is known by his own fruit: * for neither of thorns gather men figs, nor of bushes gather they grapes.

45 A good man, out of the good treasure of his heart, bringeth forth good: and an evil man, out of the evil treasure of his heart, bringeth forth evil: for of the abundance of the heart his mouth speaketh.

46 ¶ ^h But why call ye me Lord, Lord, and do not the things that I speak?

47 ^h Whosoever cometh to me, and heareth my words, and doth the same, I will shew you to whom he is like:

48 He is like ^h man who built an house, and digged deep, and laid the foundation on a rock: and when the waters arose, the flood beat upon that house, and could not shake it: for it was grounded upon ^h rock.

49 But he that heareth and doth not, is like a man that built an house upon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

I Of the centurion's servant. 9 The centurion's faith. 11 The widow's son raised from death at Nain. 19 John sendeth his disciples to Christ. 33 His peculiar kind of living. 37 The sinful ^h washeth Jesus's feet.

W H E N ^h he ^h had ended all his sayings in ^h the audience of the people, he entered into Capernaum. ^h Matt. 8. 5.

2 And a certain centurion's servant was sick, and ready to die, which was dear unto him.

¶ And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come, and heal his servant.

4 So they came ^h Jesus, and besought him instantly, saying, that he ^h worthy that he should do this for him:

5 For he loveth, *said they*, our nation, and he hath built us a synagogue.

6 Then Jesus went with them: but when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore I thought not myself worthy to come unto thee: but say the word, and my servant shall be whole:

¶ For I likewise am ^h man set under authority and have under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him, and said to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10 And when they that were sent, turned back to the house, they found the servant that was sick, whole.

11 ^h And it came to pass the day after, that he went into ^h city called ^h Nain, and many of his disciples went with him, and ^h great multitude.

12 Now when he came ^h to the gate of the city, behold, there was ^h dead ^h carried out, *who was* the only begotten son of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he went and touched the coffin (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak, and he delivered him to his mother.

16 Then there came ^h fear on them all, and they

S

they

^h When you will lend, do it only to benefit and pleasure withal, and not for hope to receive the principal again.

^h Brotherly reprehensions must not proceed of curiosity nor churlishness ^h malice; but they must be just, moderate and loving.

^h He speaketh not here of civil judgments, and therefore by the word, Forgive, is meant that good nature which the christians use in suffering and pardoning wrongs.

^h These ^h borrowed kinds of speeches, taken from them which use to measure dry things, ^h and such like, who use ^h frank kind of dealing therein, and thrust it down and shake it together, and press it, and heap it.

^h Unskillful reproachers hurt both themselves and others: for such as the master is, such is the scholar.

^h Hypocrites which are very severe reproachers of others,

are very quick of sight ^h spy other men's faults, but very blind to ^h their own.

^h He is ^h good man, not that is skilful to reprehend others, but he that proveth his uprightness both in word and deed.

^h Affliction doth at the length discern true godliness from false and feigned.

^h Christ admonisheth the Jews, by setting before them the example of the centurion, that for their obstinacy and rebellion he will go ^h the Gentiles.

^h Christ avoucheth openly his power over death.

^h Nain is the name of ^h town in Galilee, which was situate ^h the other side of Kison, which falleth into the sea of Galilee.

A. D. 31. they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 So John called unto him two certain men of his disciples, and sent them to Jesus, saying, Art thou he that should come, or shall we wait for another?

20 And when the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or shall we wait for another?

21 And at that time he cured many of their sicknesses, and plagues, and of evil spirits, and unto many blind men he gave sight freely.

22 And Jesus answered, and said unto them, Go your ways, and shew John what things ye have seen and heard: that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead are raised, and the poor receive the gospel.

23 And blessed is he that shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people, of John, What went ye out into the wilderness to see? A reed shaken with the wind?

25 But what went you out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye forth to see? A prophet? yea, I say unto you, and greater than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, there is no greater prophet than John, among them that are begotten of women: nevertheless, he that is the least in the kingdom of God, is greater than he.

29 Then all the people that heard, and the Publicans justified God, being baptized with the baptism of John.

30 But the Pharisees and the expounders of the law despised the counsel of God against themselves, and were not baptized of him.

31 And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We have piped unto you, and ye

have not danced: we have mourned to you, and ye have not wept.

33 For John Baptist came neither eating bread, nor drinking wine: and ye say, He hath the devil.

34 The Son of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicans and sinners:

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him: and he went into the Pharisee's house, and sat down at table.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at table in the Pharisee's house, she brought a box of ointment:

38 And she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which bade him, saw it, he spake within himself, saying, If this man were a prophet, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner.

40 And Jesus answered, and said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on.

41 There was a certain lender which had two debtors: the one owed five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will love him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast truly judged.

44 Then he turned to the woman, and said unto Simon, See'st thou this woman? I entered into thine house, and thou gavest me no water to my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, Many sins are forgiven her: for she loved much. To whom a little is forgiven, he doth love a little.

48 And he said unto her, Thy sins are forgiven thee.

49 And

² John sendeth from the prison his unbelieving disciples, to Christ himself to be confirmed.

³ When John's disciples came to Christ.

⁴ That which the prophets shewed long before, John sheweth at hand; and Christ himself doth present it daily unto us in the gospel, but for the most part in vain, for that many seek nothing else but foolish toys and vain glory.

⁵ Said that he was just, good, faithful and merciful.

⁶ To their own hurt.

⁷ What way soever God followeth in offering us the gospel, the most part of men procure offences unto themselves; yet notwithstanding some church is gathered together.

⁸ Proud men deprive themselves of the benefits of the presence of Christ, even then, when he is at home with them in their houses, which the humble and base do enjoy.

⁹ Rashness is the fellow of pride.

¹⁰ The Pharisee respecteth the law, which holdeth them de-

filed that touch the defiled.

¹¹ To love Christ, is a sure and perpetual witness of remission of sins.

¹² That is, saith Theophylact, she hath shewed her faith abundantly. And Basil, in his Sermon of Baptism saith, He that oweth much, hath much forgiven him, that he may love much more. And therefore Christ's saying is so plain by the similitude, that it is a wonder to see the enemies of the truth draw and rack this place so fondly, to establish their meritorious works; for the greater sum a man hath forgiven him, the more he loveth him that hath been so gracious to him. And this woman sheweth by duties of love, how great the benefit was she had received. And therefore the charity that is here spoken of, is not to be taken for the cause, but as a sign: for Christ saith not as the Pharisees did, that she was a sinner, but beareth her witness that the sins of her life past are forgiven her.

A. D. 31. 49 And they that sat at table with him, began to say within themselves, Who is this that even forgiveth sins?
 50 And he said to the woman, Thy faith hath saved thee: go in peace.

CHAP. VIII.

Women that minister unto Christ of their substance.
 4 The parable of the sower. 16 The candle. 19 Christ's mother and brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reject Christ. 41 Jairus's daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

AND it came to pass afterward, that he himself went through every city and town, preaching and publishing the kingdom of God, and the twelve were with him,

2 And certain women, which were healed of evil spirits, and infirmities, * Mary which was called Magdalene, out of whom went seven devils:

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many other which ministered unto him of their substance.

4 * Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

5 A sower went out to sow his seed: and as he sowed, some fell by the way's side, and it was trodden under feet, and the fowls of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistness.

7 And some fell among thorns, and the thorns sprang up with it, and choaked it.

8 And some fell on good ground, and sprang up, and bare fruit, an hundred-fold. And as he said these things, he cried, He that hath ears to hear, let him hear.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Unto you it is given to know the secrets of the kingdom of God, but to other in parables, that when * they see, they should not see: and when they hear, they should not understand.

11 * The parable is this, The seed is the word of God.

12 And they that are beside the way, are they that hear: afterward cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

13 But they that are on the stones, are they

which when they have heard, receive the word with joy, but they have no roots: which for a while believe, but in the time of temptation go away. A. D. 31.

14 And that which fell among thorns, are they which have heard, and after their departure are choaked with cares, and with riches, and voluptuous living, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart hear the word, and keep it, and bring forth fruit with patience.

16 ¶ * No man when he hath lighted a candle covereth it under a vessel, neither putteth it under the bed, but setteth it on a candlestick, that they that enter in may see the light. * Ch. 11. 33. Matt. 5. 15. Mark 4. 21.

17 * For nothing is secret, that shall not be evident: neither any thing hid, that shall not be known, and come to light. * Matt. 10. 26. Mark 4. 22. Ch. 12. 2.

18 Take heed therefore how ye hear: for * whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which it seemeth that he hath. * Matt. 13. 12. and 15. 19. Mark 4. 25. Ch. 19. 26. * Matt. 12. 46.

19 ¶ * Then came to him his mother and his brethren, and could not come near to him for the press. Mark 3. 32.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered and said unto them, My mother and my brethren are these which hear the word of God and do it.

22 ¶ * And it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. And they launched forth. * Matt. 8. 23. Mark 4. 36.

23 And as they sailed, he fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the wind, and the waves of water: and they ceased, and it was calm.

25 Then he said unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both the winds and water, and they obey him!

26 ¶ * So they sailed unto the region of the Gadarenes, which is over-against Galilee. * Matt. 8. 28. Mark 5. 1.

27 And as he went out to land, there met him

¶ That is, with what minds you come to hear the word, and how you behave yourselves, when you have heard it.

¶ Either to himself, or to others, or to both; for there are some so proud as these fellows, if it were possible see that that they cloke; neither are there that deceive the simple more than they do.

¶ There is a knot of flesh and blood among men so nigh and straight, as the band which is between Christ, and them who embrace him with true faith.

¶ is expedient for us sometimes to come into extreme danger, as though Christ passed not for us, that we may have a better trial, both of his power, and also of our weakness.

¶ Jesus fell asleep, and it appeareth that he was very fast asleep, because they called him twice before he awoke.

¶ Not the disciples, but the ship.

¶ Christ sheweth by casting out Legion of devils, by his word only, that his heavenly virtue was appointed to deliver men from the slavery of the devil: but foolish men will not, for the most part, redeem this so excellent grace freely offered unto them, with the least loss of their pelting self.

* Pa. 6. 9. Matt. 13. 14. Mark 4. 12. Job 11. 40. Acts 28. 26. Rom. 11. 8. * Matt. 13. 11. Mark 4. 15.
 * He confirmeth the benefit which he had bestowed with blessing.
 * The self-same gospel is sown every where, but not with like fruit: and that through the only fault of themselves.
 * These things are called secret, which may not be uttered: for the word used here, is as much as we say in our tongue, to hold a man's peace.
 * That is, so soon as they have heard the word, they go about their business.
 * They bring not forth perfect and full fruit to the ripening; or they begin, but they bring not to an end.
 * Which seeketh not only to seem such one, but is so indeed: so that this word, Honest, respecteth the outward life; and the word Good, is referred to the good gifts of the mind.
 * With much ado, for the devil and the flesh fight against the Spirit of God, which is a new guest.
 * That that every man hath received in private, he ought to bestow to the use and profit of all men.
 * Heavenly gifts are lost with niggardliness, and increase with liberality.

A. D. 31. him a certain man out of the city, which had devils long time, and he wore no garment, neither abode in house, but in the graves.

28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, the Son of God the most High? I beseech thee torment me not.

29 For he commanded the foul spirit to come out of the man: (for oft-times he had caught him: therefore he was bound with chains, and kept in fetters: but he brake the bands, and was carried of the devil into the wilderness.)

30 Then Jesus asked him, saying, What is thy name? and he said, Legion, because many devils were entered into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was thereby a herd of many swine, feeding on an hill: and the devils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd was carried with violence from a steep place down into the lake, and was choked.

34 When the herdmen saw what was done, they fled: and when they were departed, they told it in the city, and in the country.

35 Then they came out to see what was done, and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what means he that was possessed with the devil was healed.

37 Then the whole multitude of the country about the Gadarenes besought him that he would depart from them: for they were taken with great fear: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return into thine own house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the city, what great things Jesus had done unto him.

40 ¶ And it came to pass, when Jesus was come again, that the people received him: for they all waited for him.

41 ¶ And behold, there came a man named Jairus, and he was the ruler of the synagogue, who fell down at Jesus's feet, and besought him that he would come into his house.

42 For he had but a daughter only, about twelve years of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman having an issue of blood twelve years long, which had spent all her substance

upon physicians, and could not be helped by any:

44 When she came behind him, she touched the hem of his garment, and immediately her issue of blood staid.

45 Then Jesus said, Who is it that hath touched me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Jesus said, Some one hath touched me: for I perceive that virtue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee: go in peace.)

49 While he yet spake, there came one from the ruler of the synagogue's house, which said to him, Thy daughter is dead: disease not the Master.

50 When Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be saved.

51 And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and sorrowed for her: but he said, Weep not: for she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 So he thrust them all out, and took her by the hand, and cried, saying, Maid, arise.

55 And her spirit came again, and she rose straightway: and he commanded to give her meat.

56 Then her parents were astonished: but he commanded them that they should tell no man what was done.

CHAPTER IX.

1 The apostles are sent to preach. 7 and 19 The common people's opinion of Christ. 12 Of the five loaves and two fishes. 20 The apostles confession. 24 To lose the life. 35 We must bear Christ. 37 The possessed of a spirit. 46 Strife among the apostles for the primacy. 49 One casting out devils in Christ's name. 52 The Samaritans will not receive Christ. 55 Revenge forbidden. 57, 59, 61. Of three that would follow Christ, but on divers conditions.

THEN Jesus called he his twelve disciples together, and gave them power and authority over all devils, and to heal diseases.

2 ¶ And he sent them forth to preach the kingdom of God, and to cure the sick.

3 And

* By force and violence, as a horse when he is spurred.

† To wit, the city of the Gadarenes: and though Mark say that he preached it in Decapolis, they dissent not: for Pliny recordeth, lib. 5. chap. 18. that Gadara is a town of Decapolis: so that Decapolis was partly this side Jordan, and partly the other side.

‡ The multitude was glad he came again, and rejoiced greatly.

§ Christ sheweth by a double miracle, that he is Lord both of life and death.

¶ All that she had she live upon:

¶ The word signifieth to beat and strike, and is transferred to the mournings and lamentations that are at burials, at which times men use such kind of behaviour.

¶ The corps was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not only restored to life, but also void of all sickness.

¶ The twelve apostles sent forth at the only commandment of Christ, and furnished with the power of the Holy Ghost: both that some of the Israelites might pretend ignorance, and also that they might be better prepared to their general embassy.

The apostles sent out.

3 And he said to them, * Take nothing to your journey, neither staves nor scrip, neither bread nor silver, neither have two coats apiece.
 4 And whatsoever house ye enter into, there abide, and thence depart.
 5 And how many soever will not receive you, when ye go out of that city, * shake off the very dust from your feet, for ■ testimony against them.
 6 And they went out, and went through every town, preaching the gospel, and healing every where.
 7 ¶ * Now Herod the tetrarch heard of all that was done by him : and he ^b doubted, because that it was said of some, that John was risen again from the dead :
 ■ And of some, that Elias had appeared : and of some, that one of the old prophets was risen again.
 9 Then Herod said, John have I beheaded : who then is this of whom I hear such things ? and he desired to see him.
 10 ¶ * And when the apostles returned, they told him what great things they had done.
 11 Then he took them to him, and went aside into a ^c solitary place, near to the city called Bethsaida.
 12 But when the people knew it, they followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need to be healed.
 13 * And when the day began to wear away, the twelve came, and said unto him, Send the people away, that they may go into the towns and villages round about, and lodge, and get meat : for we are here in a desert place.
 14 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, ^d except we should go and buy meat for all this people.
 15 For they were about five thousand men. Then he said to his disciples, Cause them to sit down by fifties in a company.
 16 And they did so, and caused all to sit down.
 17 Then he took the five loaves, and the two fishes, and looked up to heaven, and ^e blessed them, and brake, and gave to the disciples, to set before the people.
 18 So they did all eat, and were satisfied : and there was taken up of that remained to them twelve baskets full of broken meat.
 19 ¶ * And it came to pass, as he was ^f alone praying, his disciples were with him : and he asked them, saying, Whom say the people that I am ?
 20 They answered, and said, John Baptist :

and others say, Elias : and some say, that one of the old prophets is risen again.
 20 And he said unto them, But whom say ye that I am ? Peter answered, and said, That Christ of God.
 21 And he warned and commanded them, that they should tell that to ■ man,
 22 ^g Saying, ■ The Son of man must suffer many things, and be reprov'd of the elders, and of the high priests and Scribes, and be slain, and the third day rise again.
 23 ¶ * And he said to them all, If any man will come after me, let him deny himself, and take up his cross ^h daily, and follow me.
 24 * For whosoever will save his life, shall lose it : and whosoever shall lose his life for my sake, the same shall save it.
 25 * For what advantageth it a man, if he win the whole world, and destroy himself, or lose himself ?
 26 * For whosoever shall be ashamed of me, and of my words, of him shall the Son of ■ be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy angels.
 27 * And I tell you of ■ surety, there be some standing here, which shall not taste of death, till they have seen the kingdom of God.
 28 ■ And it came to pass about ■ eight days after those words, that he took Peter, and John, and James, and went up into ■ mountain to pray.
 29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glittered.
 30 And behold, two men talked with him, which were Moses and Elias :
 31 Which appeared in glory, and told of his departing, which he should accomplish at Jerusalem.
 32 But Peter and they that were with him, were heavy with sleep : and when they awoke, they saw his glory, and the two men standing with him.
 33 And it came to pass, ■ they departed from him, Peter said unto Jesus, Master, it is good for us to be here : let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elias : and wist not what he said.
 34 While he thus spake, there came ■ cloud, and overshadowed them, and they feared when they were entering into the cloud.
 35 * And there came a voice out of the cloud, saying, This is that my beloved Son, hear him.
 36 And when the voice was past, Jesus was found alone : and they kept it close, and told ■ man

^a When you depart out of any city, depart from thence, where you first took up your lodging : so that in few words the Lord forbiddeth them to change their lodgings ; for the publishing of this gospel, was as it were ■ thorough passage, that none of Judea might pretend ignorance, ■ though he had not heard that Christ was come.
^b So soon ■ the world heareth tidings of the gospel, it is divided into divers opinions, and the tyrants especially are afraid.
^c He stuck, as it were, fast in the mire.
^d They shall lack nothing that follow Christ, no ■ in the wilderness.
^e The word signifieth a desert : note, this was not in the town Bethsaida, but part of the fields belonging to the town.
^f This is imperfectly spoken, and therefore we must understand something, as this, We cannot give them ■ eat, unless we go and buy, &c.
^g He gave God thanks for these loaves and fishes, and

withal prayed him to feed this so great a multitude with so small ■ quantity, and to be short, that this whole banquet might be ■ the glory of God.
^h Although the world be tossed up and down, betwixt divers errors, yet ■ ought ■ the truth, but be so much the ■ desirous to know it, and be ■ constant to confess it.
ⁱ Alone from the people.
^j Christ himself attained to the heavenly glory, by the cross and invincible patience.
^k Even as ■ day followeth another, so doth one cross follow another, and the cross is by the figure Metonymia taken for the miseries of this life : for to be hanged, ■ the sorest and cruellest punishment that was amongst the Jews.
^l Lest the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing therewithal for ■ space, the brightness of his glory.
^m What death he should die in Jerusalem.

A. D. 32.
 Matt. 10.
 Mark 6. 5.
 Matt. 11.
 Mark 6. 11.
 Matt. 14.
 Mark 6. 14.
 Matt. 6.
 Mark 6. 30.
 Matt. 14.
 Mark 6. 35.
 John 6. 5.
 Matt. 6.
 Mark 8. 27.

A. D. 32.
 * Matt. 17.
 Mark 8. 37.
 * Ch. 14. 27.
 Matt. 10. 38.
 and 16. 24.
 Mark 8. 34.
 * Ch. 17. 33.
 Matt. 10. 39.
 and 16. 25.
 John 12. 25.
 * Matt. 16.
 Mark 8. 36.
 * Ch. 12. 9.
 Matt. 10. 33.
 Mark 8. 38.
 2 Tim. 2.
 12.
 * Matt. 16.
 Mark 9. 1.
 * Matt. 17.
 Mark 9. 2.
 * 2 Pet. 1.
 17.

A. D. man in those days any of those things which
32 they had seen.

37 ¶ And it came to pass on the next day, as they came down from the mountain, much people met him.

38 * And behold, a man of the company cried out, saying, Master, I beseech thee, behold my son: for he is all that I have.

39 And lo, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, and hardly departeth from him when he hath bruised him.

40 Now I have besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, O generation faithless and crooked, how long now shall I be with you, and suffer you? bring thy son hither.

42 And while he was yet coming, the devil rent him, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him: o his father.

43 ¶ And they were all amazed at the mighty power of God: and while they all wondered at all things which Jesus did, he said unto his disciples,

44 * Mark these words diligently: * for it shall come to pass, that the Son of man shall be delivered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceive it: and they feared to ask him of that word.

46 ¶ * Then there arose a disputation among them, which of them should be the greatest.

47 When Jesus saw the thoughts of their hearts, he took a little child, and set him by him,

48 And said unto them, Whosoever receiveth this little child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, he shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name, and we forbid him, because he followeth thee not with us.

50 Then Jesus said unto him, Forbid ye him not: for he that is not against us, is with us.

51 ¶ And it came to pass, when the days were accomplished, that he should be received up, he settled himself fully to go to Jerusalem,

52 And sent messengers before him: and they

¹ Until Christ was risen again from the dead.

² Christ is offended with nothing so much as with incredulity, although he bear with it for a time.

³ As it saith in the falling sickness.

⁴ We have no cause to promise ourselves rest and quietness in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucify him.

⁵ Give diligent ear unto them, and when you have once heard them, see that you keep them.

⁶ The end of ambition is ignominy: but the end of modest obedience is glory.

⁷ Extraordinary things are neither rashly to be allowed nor condemned.

⁸ Christ goeth willingly to death.

⁹ Word for word, he hardened his face: that is, he resolved with himself to die, and therefore ventured upon his journey, and cast away all fear of death, and went on.

¹⁰ We must take heed of the immoderateness of zeal and fond imitation, even in good causes, that whatsoever we do we do it to God's glory, and the profit of our neighbour.

¹¹ So speak the Hebrews, that is, you know not what will, mind, and counsel you are of: for the gifts of God are called the Spirit, because they are given of God's Spirit, and

went and entered into a town of the Samaritans, to prepare him lodging.

53 But they would not receive him, because his behaviour was as though he would go to Jerusalem.

54 ¶ And when his disciples, James and John, saw it, they said, Lord, wilt thou that we command, that fire come down from heaven, and consume them, even as * Elias did?

55 But Jesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.

56 For the Son of man is not come to destroy men's lives, but to save them. Then they went to another town.

57 ¶ And it came to pass, that as they went in the way, a certain man said unto him, I will follow thee, Lord, whithersoever thou goest.

58 And Jesus said unto him, The foxes have holes, and the birds of the heaven nests, but the Son of man hath not whereon to lay his head.

59 ¶ But he said unto another, Follow me, And the same said, Lord, suffer me first to go and bury my father.

60 And Jesus said unto him, Let the dead bury their dead: but go thou, and preach the kingdom of God.

61 ¶ Then another said, I will follow thee, Lord: but let me first go bid them farewell which are at mine house.

62 And Jesus said unto him, No man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God.

CHAP. X.

The seventy disciples. 10 The unthankful cities charged with impiety. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Mary.

AFTER * these things, the Lord appointed other seventy also, and sent them two and two before him, into every city and place, whither he himself should come.

¶ And he said unto them, * The harvest is great, but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 * Go your ways: behold, I send you forth as lambs among wolves.

4 Bear no bag, neither scrip, nor shoes, and salute no man by the way.

5 ¶ And into whatsoever house ye enter, first say, Peace be to this house.

6 And

so are they that are contrary to them which proceed of the wicked spirit of covetousness, of pride, and madness.

¹³ Such follow Christ, must prepare themselves to suffer all discommodities.

¹⁴ The calling of God ought to be preferred, without all controversy, before all duties that we owe man.

¹⁵ Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.

¹⁶ Such as follow Christ, must at once renounce all worldly cares.

¹⁷ The seventy sent the second forewarners of the coming of Christ.

¹⁸ The faithful ministers of the word are in this world lambs among wolves: but if they be diligent to do their duty, he that sent them will also preserve them.

¹⁹ This is spoken after the manner of a figure, which men use when they put down more in words than is meant: usual among the Hebrews, when they command a thing to be done speedily without delay, as 2 Kings 4. 29. for otherwise courteous and gentle salutations are points of christian duties: as for this calling, it was but for a season.

A. D. 31. 38 ¶ Now it came to pass, as they went, that he entered into a certain town, and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his preaching.

40 But Martha was cumbered about much serving: and came unto him, and said, Master, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou carest and art troubled about many things:

42 But one thing is needful: Mary hath chosen the good part, which shall not be taken away from her.

C H A P. XI.

1 He teacheth his apostles to pray. 14 The dumb devil driven out. 27 A woman of the company lifteth up her voice. 29 The Jews require signs. 37 He being feasted of the Pharisee, reproveth the outward shew of holiness.

AND so it was, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 ¶ And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Let thy will be done, even in earth, as it is in heaven:

3 Our daily bread give us for the day:

4 And forgive us our sins: for even we forgive every man that is indebted to us: And lead us not into temptation: but deliver us from evil.

5 ¶ Moreover he said unto them, Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine is come out of the way to me, and I have nothing to set before him:

7 And he within should answer, and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give them to thee.

8 I say unto you, Though he would not rise and give him, because he is his friend, yet doubtless because of his importunity, he would rise, and give him as many as he needed.

9 ¶ And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 ¶ For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ¶ If a son shall ask bread of any of you that is father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he ask an egg, will he give him a scorpion?

13 If ye then which are evil, can give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them that desire him?

14 ¶ Then he cast out a devil which was dumb: and when the devil was gone out, the dumb spake, and the people wondered.

15 ¶ But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempted him, seeking of him a sign from heaven.

17 ¶ But he knew their thoughts, and said unto them, Every kingdom divided against itself shall be desolate, and an house divided against an house, falleth.

18 So if Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 If I through Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your judges.

20 But if I by the finger of God cast out devils, doubtless the kingdom of God is come unto you.

21 When a strong man armed keepeth his palace, the things that he possesseth are in peace.

22 But when a stronger than he cometh upon him, and overcometh him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 ¶ He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ¶ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will return unto mine house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits worse than himself: and they enter in, and dwell there: so the last state of that man is worse than the first.

27 ¶ And it came to pass, he said these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.

29 ¶ And

12 Christ careth not be entertained delicately, but to be heard diligently, that is it which he especially requireth.

1 A form of true prayer.

2 That is, much is needful for this day; whereby we are not debarred have honest for the maintenance of our lives, but that carping care, which killeth number of men, is cut off and restrained.

3 We must pray with faith.

4 Word for word, impudency: but that impudency which is spoken of here, is not be found fault withal, but is very commendable before God, for he liketh well of such importunity.

5 An example of horrible blindness, and such as cannot be healed, when upon an evil conscience, and pretended malice, the power of God is blasphemed.

6 The true way know the true Christ from the false.

is this, that the Christ hath accord or agreement with Satan. And it remaineth, that after know him, acknowledge him.

7 By the and power of Beelzebub.

8 That is, by the power of God: so said Exod. 8.

19. The word signifieth properly an open and void room before house, and so by translation is taken for noble-men's houses.

Against indifferent men, and such as love have a mean, which seek to reconcile Christ and Satan together.

He that doth not continue, is in worse case than he that never began.

Christ seeketh not praise in himself, but in our salvation.

Mat. 23. 23. Mark 11. 24. Joh. 14. 13. Joh. 16. 23. 1 Tim. 1. 5. Mat. 7. 1.

A. D. 32.

Mat. 9. 32. and 12. 22.

Mat. 9. 34. and 12. 24. Mark 3. 22.

Mat. 12. 25. Mark 3. 24.

Heb. 6. 4. 2 Pet. 2. 19.

A. D. 29 ¶ * And when the people were gathered thick together, he began to say, This is a wicked generation: they seek a sign, and there shall no sign be given them, but the sign of * Jonas the prophet.

30 For as Jonas was a sign to the Ninevites: so also shall the Son of man be to this generation.

31 ¶ The queen of the South shall rise in judgment with the men of this generation, and shall condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

32 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: for they * repented at the preaching of Jonas: and behold, a greater than Jonas is here.

33 ¶ * No man, when he hath lighted a candle, putteth it in a private place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 ¶ The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be evil, then thy body is dark.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If therefore thy whole body shall be light, having no part dark, then shall all be light, even as when a candle doth light thee with the brightness.

37 ¶ ¹⁰ And as he spake, a certain Pharisee belought him to dine with him: and he went in, and sat down at table.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 ¶ And the Lord said to him, Indeed ye Pharisees make clean the outside of the cup, and of the platter: but the inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 Therefore give alms ^a of those things which you have, and behold, all things shall be clean unto you.

42 ¶ ¹¹ But woe be to you, Pharisees: for ye ^b tithe the mint and the rue, and ^c all manner of herbs, and pass over ^d judgment, and the love

of God: these ought ye to have done, and not to have left the other undone.

43 ¶ ¹² Woe be to you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 ¶ ¹³ Woe be to you, Scribes and Pharisees, hypocrites: * for ye are as graves which appear not, and the men that walk over them, perceive not.

45 ¶ ¹⁴ Then answered one of the lawyers, and said unto him, Master, thus saying, thou puttest us to rebuke also.

46 And he said, Woe be to you also, ye lawyers: * for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 ¶ ¹⁵ Woe be to you: * for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ^k ye bear witness, and allow the deeds of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore said the wisdom of God, I will send them prophets and apostles, and of them they shall slay, and ^l persecute away,

50 That the blood of all the prophets, ^m shed from the foundation of the world, may be required of this generation:

51 From the blood of * Abel unto the blood of * Zacharias, which was slain between the altar and the temple: verily I say unto you, it shall be required of this generation. ⁿ

52 ¶ ¹⁶ Woe be to you, lawyers: for ye have ^o taken away the key of knowledge: ye entered not in yourselves, and them that came in, ye forbad.

53 ¶ ¹⁷ And as he said these things unto them, the Scribes and Pharisees began to urge him sore, and to ^p provoke him to speak of many things,

54 Laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.

C H A P. XII.

1 The leaven of the Pharisees. 5 Who is to be feared. 8 To confess Christ. 17 The parable of the rich man, whose land was very fertile. 22 Not to care for earthly things, 31 but to seek the kingdom of God. 39 The thief in the night. 51 Debate for the gospel's sake.

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^a They that are fond desirers of miracles, instead of miracles, shall receive punishment.

^b Our minds are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to be to pray for that light.

^c The service of God consisteth not in outward cleanliness and devised rites, or ceremonies, but in the spiritual righteousness of the heart and charity.

^d That is, according to your ability: ^e who would say, instead of your extortions, which hindered you, that you could not eat cleanly, use charity, and, according as your ability shall serve you, be good to the poor, and so shall that, that ^f within the platter, be sanctified, though the platter be unwashed.

^g It is the property of hypocrites to stand stoutly for little trifles, and let pass greater matters.

^h You decide by God's law, that the tenth part is due to be paid.

ⁱ Of all kinds of herbs some, as Augustine expoundeth it in his Enchiridion to Laurence, cap. 99. where he sheweth, in like sort, how that place of Paul, 1 Tim. 2. 4. God will have all men to be saved, is to be expounded after the same manner.

^j That is to say, that is right and reason to do: for this word judgment, containeth the commandments of the second table, and the other words, the love of God, containeth the first.

^k Hypocrisy and ambition are commonly joined together.

^l Hypocrites deceive ^m with ⁿ outward shew.

^o Hypocrites are very severe against other men, but think all things lawful to themselves.

^p Hypocrites honour those saints when they are dead, whom they most cruelly persecute when they are alive.

^q When you persecute God's servants, like madmen, even ^r your fathers did, though you colour it with a pretence of godliness, yet notwithstanding, in that you beautify the sepulchres of the prophets, what do you else but glory in your fathers cruelty, and set up monuments (as it were) in glory and triumph of it?

^s They shall so vex and trouble them, that at length they shall banish them.

^t That you may be called to an account for it, yea, and be punished for the shedding of that blood of the prophets.

^u They have of long time chiefly hindered the people from entering into the knowledge of God, which ought to be the door-keepers of the church.

^v You have hidden and taken away, so that it cannot be found any where.

^w The more the world is reprehended, the worse it is, and yet must we not betray the truth.

^x They proposed many questions to him, to draw something out of his mouth, which they might traiterously carp at.

A. D. 33. **11** * * * In the mean time there gathered together an innumerable multitude of people, so that they trod one another: and he began to say unto his disciples first, Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.

12 * * * For there is nothing covered, that shall not be revealed: neither hid, that shall not be known.

13 * * * Wherefore whatsoever ye have spoken in darkness, it shall be heard in the light: and that which ye have spoken in the ear, in secret places, shall be preached on the houses.

14 * * * And I say unto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

15 * * * But I will forewarn you, whom ye shall fear: fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, him fear.

16 * * * Are not five sparrows bought for two farthings, and yet not one of them is forgotten before God?

17 * * * Yea, and all the hairs of your head are numbered: fear not therefore: ye are more of value than many sparrows.

18 * * * Also I say unto you, Whosoever shall confess me before men, him shall the Son of man confess also before the angels of God.

19 * * * But he that shall deny me before men, shall be denied before the angels of God.

20 * * * And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that shall blaspheme the Holy Ghost, it shall not be forgiven.

21 * * * And when they shall bring you into the synagogues, and unto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall speak.

22 * * * For the Holy Ghost shall teach you in the same hour what ye ought to say.

23 * * * And one of the company said unto him, Master, bid my brother divide the inheritance with me.

24 * * * And he said unto him, Man, who made me a judge, or a divider over you?

25 * * * Wherefore he said unto them, Take heed, and beware of covetousness: for though a man

have abundance, yet his life standeth not in his riches.

16 * * * And he put forth a parable unto them, saying, The ground of a certain rich man brought forth fruits plenteously.

17 * * * Therefore he thought with himself, saying, What shall I do, because I have no room, where I may lay up my fruits?

18 * * * And he said, This will I do, I will pull down my barns, and build greater, and therein will I gather all my fruits, and goods.

19 * * * And I will say to my soul, Soul, thou hast much goods laid up for many years: live at ease, eat, drink, and take thy pastime.

20 * * * But God said unto him, O fool, this night will they fetch away thy soul from thee: then whose shall those things be which thou hast provided?

21 * * * So is he that gathereth riches to himself, and is not rich in God.

22 * * * And he spake unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.

23 * * * The life is more than meat: and the body more than the raiment.

24 * * * Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn, and yet God feedeth them: how much more are ye better than fowls?

25 * * * And which of you with taking thought can add to his stature one cubit?

26 * * * If ye then be not able to do the least thing, why take ye thought for the remnant?

27 * * * Consider the lilies how they grow: they labour not, neither spin they: yet I say unto you, that Solomon himself in all his royalty was not clothed like one of these.

28 * * * If then God so cloath the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will he cloath you, O ye of little faith?

29 * * * Therefore ask not what ye shall eat, or what ye shall drink, neither hang you in suspense.

30 * * * For all such things the people of the world seek for: and your Father knoweth that ye have need of these things.

31 But

* The faithful teachers of God's word, which are appointed by him for his people, must both take good heed of them which corrupt the purity of doctrine with goodly glosses, and also take pains, through the help of God, to set forth sincere doctrine, openly without fear.

* Word for word, ten thousands of people, a certain number for an uncertain.

* Although hypocrites have princes to execute their cruelty, yet there is no cause why we should be afraid of them the least jot that may be, seeing they can do nothing but what pleaseth God, and God will not any thing that may be against the salvation of his elect.

* He warneth them of dangers that presently hang over their heads, for those that come upon the sudden, do make the greater wound.

* Great is the reward of a constant confession, and horrible is the punishment of the denying of Christ, yea, impossible to be called back again shall the punishment be, if upon set purpose, both with mouth and heart, we blaspheme a known truth.

* It is a great and hard conflict to confess the truth, yet he that can do all things, and is almighty, will not be wanting to the weakest, which strive and contend in his appointed time.

* Christ would not for three causes be a judge to divide an inheritance. First, for that he would not foster up and cherish the Jewish opinion that the Jews had of Messiah: secondly, for that he would distinguish the civil govern-

ment from the ecclesiastical: Thirdly, to teach us to beware of them which abuse the shew of the gospel, and also the name of ministers, to their own private commodities.

* By covetousness is meant that greedy desire to get, commonly with other men's hurt.

* God is the author and preserver of man's life, goods are not.

* There are none more mad than rich men, which hang upon their riches.

* Or rather country, for here is set forth a man that possesseth not a piece of ground only, but an whole country, as they do which join house to house, and field to field, Isa. 5. 8.

* Made his reckoning with himself, which is the property of covetous churis, which spend their life in their trifles.

* Be merry and make good cheer.

* Caring for no man but for himself, and minding to trust in himself.

* An earnest thinking upon the providence of God, is a present remedy against the most foolish and pining carefulness of men for this life.

* A metaphor taken of things that hang in the air, for they that are careful for this worldly life, and hang upon the arm of man, have always wandering and doubtful minds, swaying sometimes this way, and sometimes that way.

The wise steward.

31 ^{A. D.} But rather seek ye after the kingdom of God, and all these things shall be cast upon you.

32 ³² Fear not, little flock: for it is your Father's pleasure to give you the kingdom.

33 ³³ ¶ ¹⁰ Sell that ye have, and ^k give alms: make you bags which wax not old, a treasure that can never fail in heaven, where no thief cometh, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ³⁵ ¶ ¹¹ Let your loins be girded about, and your lights burning.

36 And ye yourselves like unto men that wait for their matter, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find waking: verily I say unto you, he will gird himself about, and make them to sit down at table, and will come forth, and serve them.

38 And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those servants.

39 ³⁹ * Now understand this, that if the good man of the house had known at what hour the thief would have come, he would have watched and would have not suffered his house to be digged through.

40 ⁴⁰ ¹² Be ye also prepared therefore: for the Son of man will come at an hour when ye think not.

41 Then Peter said unto him: Master, tellest thou this parable unto us, or even to all?

42 And the Lord said, Who is a faithful steward and wise, whom the master shall make ruler over his household, to give them their ¹ portion of meat in season?

43 Blessed is that servant, whom his master when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath:

45 But if that servant say in his heart, My matter doth defer his coming, and shall begin to finite the servants, and maidens, and to eat, and drink, and to be drunken,

46 The master of that servant will come in a day when he thinketh not, and at an hour when he is not ware of, and will cut him off, and give him his portion with the unbelievers.

47 ¶ And that servant that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes:

¹ They shall lack nothing which are careful for the kingdom of heaven.

² It is a foolish thing not to look for small things at his hands which giveth us freely the greatest things.

³ A godly bountifulness is a ready way to get true riches.

⁴ This is the figure Metonymia, for by this word Alms is meant that compassion and friendliness of an heart, that tendereth the misery and poor estate of a man, and sheweth forth itself by some gift, and hath the name given it in the Greek tongue, of mercy and compassion: and therefore he is said to give alms who parteth with some thing with another, and giveth to the poor, shewing thereby that he pitieth their poor estate.

⁵ The life of the faithful servants of God in this world, is a certain watchful peregrination, having the light of the word going before it.

⁶ None have more need to watch, than they that have some degree of honour in the household of God.

⁷ That is, every month such measure of corn as was appointed them.

⁸ More than of him, in whom so much was not given.

48 But he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required: and to whom men much commit, the more of him will they ask.

49 ¶ ¹³ I am come to put fire on the earth: and what is my desire, if it be already kindled?

50 Notwithstanding, I must be baptized with a baptism: and how am I grieved, till it be ended!

51 ¹⁴ Think ye that I am come to give peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 ¹⁵ The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¹⁶ Then said he to the people, When ye see a cloud rise out of the West, straightway ye say, a shower cometh: and so it is.

55 And when ye see the south wind blow, ye say, that it will be hot: and it cometh to pass.

56 Hypocrites, ye can discern the face of the earth, and of the sky: but why discern ye not this time?

57 ¹⁷ Yea, and why judge ye not of yourselves what is right?

58 ¶ ¹⁸ While thou goest with thine adversary to the ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, lest he draw thee to the judge, and the judge deliver thee to the jailor, and the jailor cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the utmost mite.

A. D. 33.

■ Matt. 12. 34.

* Matt. 16. 2.

* Matt. 5. 25.

C H A P. XIII.

Of the Galileans, 4. and those that were slain under Siloam. 6 The fig-tree that bare no fruit. 11 The woman vexed with the spirit of infirmity, that is, with a disease brought on her by Satan, is healed. 19 The parable of the grain of mustard-seed. 21 Of leaven. 23 How few shall be saved. 32 Herod that fox.

THERE were certain men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And

¹³ The gospel is the only cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

¹⁴ Men which are very quick of sight in earthly things, are blind in those things which pertain to the heavenly life, and that through their own malice.

¹⁵ Which appeareth and gathereth itself together in that part of the air.

¹⁶ Men that are blinded with the love of themselves, and therefore are detestable and stubborn, shall bear the reward of their folly.

¹⁷ To him that had to demand and gather the amercia-ments, which they were condemned unto, that had wrongfully troubled men. Moreover, the magistrates officers make them which are condemned pay that they owe, yea, and oftentimes if they be obstinate, they do not only take the costs and charges of them, but also imprison them.

¹⁸ We must not rejoice in the just punishment of others, but rather be instructed thereby to repentance.

¹⁹ Pontius Pilate was governor of Judea almost ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius's reign, Christ finished the work of our redemption by his death.

2 And Jesus answered, and said unto them, surprise ye, that these Galileans were greater sinners than all the other Galileans, because they have suffered such things?

3 I tell you, nay: but except ye amend your lives, ye shall likewise perish.

4 Or think you that those eighteen, upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwell in Jerusalem?

5 I tell you, nay: but except ye amend your lives, ye shall all likewise perish.

6 He spake also this parable, A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard: Behold, these three years have I come and sought fruit of this fig-tree, and find none: cut it down: why keepeth it also the ground barren?

8 And he answered, and said unto him, Lord, let it alone this year also, till I dig round about it, and dung it.

9 And if it bear fruit, well: if not, then after that thou shalt cut it down.

10 And he taught in one of the synagogues on the sabbath day.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could not lift up herself in any wise.

12 When Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And he laid his hands on her, and immediately she was made straight again, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doth not each one of you on the sabbath day loose his ox or his ass from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, lo eighteen years, be loosed from this bond on the sabbath day?

17 And when he said these things, all his adversaries were ashamed: but all the people rejoiced at all the excellent things that were done by him.

^a To wit, in the place or river: for Siloam was a small river, from whence the conduits of the city came, whereof John 9. 7. and Isa. 8. 6. and therefore it was a tower or castle built upon the conduit side, which fell down suddenly and killed some.

^b Great and long suffering is the patience of God, but yet so that at length he executeth judgment.

^c Maketh the ground barren in that part which otherwise were good for vines.

^d Christ came to deliver us from the bands of Satan.

^e Troubled with a disease which Satan brought.

^f For Satan had the woman bound, as if she had been in chains, inasmuch that for eighteen years space she could not hold up her head.

^g A lively image of hypocrisy: a reward thereof.

^h One of the rulers of the synagogue, for it appeareth by Mark 5. 22. and Acts 13. 15. that there were many rulers of the synagogue.

ⁱ God beginneth his kingdom with small beginnings, that the unlooked-for proceeding of it may better set forth his power.

18 ¶ Then said he, What is the kingdom of God like? or whereto shall I compare it?

19 ^a It is like a grain of mustard-seed, which a man took, and sowed in his garden, and it grew, and waxed a great tree, and the fowls of the heaven made nests in the branches thereof.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took, and hid in three pecks of flour, till all was leavened.

22 ¶ And he went through all cities and towns, teaching, and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that shall be saved? And he said unto them,

24 * Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When the good man of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us: and he shall answer and say unto you, I know you not whence ye are:

26 ^b Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 * But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28 ^c There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out at doors.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdom of God.

30 * And behold, there are last, which shall be first: and there are first, which shall be last.

31 ^d The same day there came certain Pharisees, and said unto him, Depart, and go hence: for Herod will kill thee.

32 Then said he unto them, Go ye and tell that fox, Behold, I cast out devils, and will heal still to-day, and to-morrow, and the third day I shall be perfected.

33 ^e Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet should perish out of Jerusalem.

34 ¶ O Jerusalem, Jerusalem, which killest the

^a Against them which had rather eat with many, than go right with a few; and by that means, through their own slothfulness, are shut out of the kingdom of God.

^b He is in vain in the church, which is not of the church, which thing the cleanness of life sheweth.

^c The casting-off of the Jews, and the calling of the Gentiles, is foretold.

^d From all the quarters of the world, and these are four of the chiefest.

^e We must go forward in the case of our calling, through the midst of terrors, whether they be true or feigned.

¶ That deceitful and treacherous man.

¶ That is, a small time, and Theophylact faith, it is a proverb: or else, by to-day, we may understand the time that now is; and by to-morrow, the time to come, meaning thereby, all the time of his ministry and office.

^f To wit, when the sacrifice for sin is ended.

^g There are no where more cruel enemies of the godly than they which are within the sanctuary and church itself; but God seeth it, and will in his time have an account of it.

A. D. 33.
Matt. 13.
Mark 4. 31.
Matt. 13.
33.
Matt. 9.
33.
Mark 6. 6.
Matt. 7.
23.
and 27. 41.
Pl. 6. 8.
Matt. 19.
30.
and 20. 16.
Mark 10. 1.
Matt. 23.
37.

A. D. 33. the prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as the hen gathereth her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I tell you, ye shall not see me, until the time come that ye shall say, Blessed is he that cometh in the name of the Lord.

C H A P. XIV.

■ The dropsy healed ■ the sabbath. 8 The chief places at banquets. 12 The poor must be called to our feasts. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build ■ tower.

AND it came to pass, that when he was entered into the house of one of the chief Pharisees on the sabbath day, to eat bread, they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 Then Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. Then he took him, and healed him, and let him go,

5 And answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to those things.

7 ¶ He spake also a parable to the guests, when he marked how they chose out the chief rooms, and said unto them,

■ When thou shalt be bidden of any man to a wedding, set not thyself down in the chiefest place, lest a more honourable man than thou be bidden of him.

9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.

10 * But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 * For whosoever exalteth himself, shall be brought low: and he that humbleth himself, shall be exalted.

12 ¶ Then said he also to him that had bidden him, * When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours,

lest they also bid thee again, and recompence be made thee. A. D. 33.

13 But when thou makest a feast, call the poor, the maimed, the lame, and the blind,

14 And thou shalt be blessed, because they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ Now when one of them that sat at table heard these things, he said unto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said he to him, * A certain man made a great supper, and bade many, * Matt. 22. 1. Rev. 19. 9.

17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18 † But they all with one mind began to make excuse: The first said unto him, I have bought a farm, and I must needs go out and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the good man of the house angry, and said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master said to the servant, Go out into the highways and hedges, and compel them to come in, that mine house may be filled.

24 For I say unto you, that none of those which were bidden shall taste of my supper.

25 † Now there went great multitudes with him, and he turned, and said unto them,

26 * If any man come to me, and † hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his own life also, he cannot be my disciple. * Matt. 10. 37.

27 * † And whosoever beareth not his cross, and cometh after me, cannot be my disciple. * Ch. 9. 29. Matt. 16. 24. Mark 8. 34.

28 For which of you minding to build a tower, sitteth not down before, and counteth the cost, whether he hath sufficient to perform it,

29 Lest that after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king, going to make war against another

X

another

¹ Word for word, the nest: now the brood of chickens ■ the nest.

² The law of the very sabbath ought not to hinder the offices of charity.

³ Either one of the elders whom they called the sandhedrin, or one of the chief of the synagogue: for all the Pharisees were not chief men of the synagogue, John 7. 48. for this word Pharisee was the name of a sect, though it appears by the whole history that the Pharisees were in great credit.

⁴ The reward of pride is ignominy: and the reward of true modesty is glory.

⁵ Against them which lavish out their goods either ambitiously, or for hope of recompence: whereas christian charity respecteth only the glory of God, and the profit of ■ neighbour.

⁶ The most part, even of them to whom God hath revealed himself, are so mad, that such helps as they have

received of God, they willingly turn into lets and hindrances.

⁷ As of set purpose, and a thing agreed upon before: for though they alledge several causes, yet all of them agree in this, that they have their excuses, that they may not come ■ supper.

⁸ Wide and broad quarters.

⁹ Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the upper-hand and pre-eminence.

¹⁰ If the matter stand between God and him, as Theophylact saith: and therefore these words are not spoken simply, but by comparison.

¹¹ The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.

¹² At home, and casteth all his costs, before he begin the work.

A. D. 33. another king, sitteth not down first, and taketh counsel, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if salt have lost his flavour, wherewith shall it be salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.

C H A P. XV.

4 The parable of the lost sheep: 8 Of the groat: 11 And of the prodigal son.

1 THEN † resorted unto him all the Publicans and sinners to hear him.

2 Therefore the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders with joy.

6 And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven for one sinner that converteth, more than for ninety and nine just men, which need none amendment of life.

8 Either what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Rejoice with me: for I have found the groat which I had lost.

10 Likewise I say unto you, there is joy in the presence of the angels of God, for one sinner that converteth.

11 ¶ He said moreover, A certain man had two sons.

12 And the younger of them said to his father, Father, give me the portion of the goods that falleth to me. So he divided unto them his substance.

13 So not many days after, when the younger son had gathered all together, he took his journey into a far country, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a

great dearth throughout that land, and he began to be in necessity.

15 Then he went and clave to a citizen of that country, and he sent him to his farm, to feed swine.

16 And he would fain have filled his belly with the husks that the swine ate: but no man gave them him.

17 Then he came to himself, and said, How many hired servants at my father's have bread enough, and I die for hunger!

18 I will rise, and go to my father, and say unto him, Father, I have sinned against heaven, and before thee,

19 And I am no more worthy to be called thy son: make me one of thy hired servants.

20 So he arose, and came to his father: and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

22 Then the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring the fat calf, and kill him, and let us eat, and be merry:

24 For this my son was dead, and is alive again: and he was lost, but he is found. And they began to be merry.

25 Now the elder brother was in the field, and when he came and drew near to the house, he heard melody and dancing.

26 And called one of his servants, and asked what those things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fat calf, because he hath received him safe and found.

28 Then he was angry, and would not go in: therefore came his father out, and intreated him.

29 But he answered, and said to his father, Lo, these many years have I done thee service, neither brake I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends.

30 But when this thy son was come, which hath devoured thy goods with harlots, thou hast for his sake killed the fat calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and he was lost, but he is found.

C H A P. XVI.

The parable of the steward accused to his master. 13 To serve two masters. 16 The law and the prophets. 19 Of Dives and Lazarus.

AND

7 The disciples of Christ must be wise both for themselves, and for others: otherwise they become the foolishness of all.

8 We must not despair of them which have gone out of the way, but according to the example of Christ, we must take great pains about them.

9 Some publicans and sinners came to Christ from all quarters.

10 Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodness, offering himself freely to

them, whom he called to repentance, through the greatness of their misery, wherewith they were tamed, doth not only gently receive them, but also enricheth them with far greater gifts, and blesteth them with the chiefest bliss.

11 The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well.

12 Against God, because he is said to dwell in heaven.

13 In the true repentance there is a feeling of our sins joined with sorrow and shame, from whence springeth confession, after which followeth forgiveness.

14 Such as truly fear God, desire to have all men to be their fellows.

A. D.
33.

AND he said also unto his disciples, ¹ There was a certain rich man which had a steward, and he was accused unto him, that he wasted his goods.

² And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward.

³ Then the steward said within himself, What shall I do? for my master taketh away from me the stewardship: I cannot dig, ^{and} to beg I am ashamed.

⁴ I know what I will do, that when I am put out of the stewardship, they may receive me into their houses.

⁵ Then called he unto him every one of his master's debtors, and said unto the first, How much owest thou unto my master?

⁶ And he said, An hundred measures of oil. And he said unto him, Take thy writing, and sit down quickly, and write fifty.

⁷ Then said he to another, How much owest thou? and he said, An hundred measures of wheat. Then he said to him, Take thy writing, and write fourscore.

And the lord commended ^a the unjust steward, because he had done wisely. Wherefore the ^b children of this world are in their generation wiser than the children of light.

⁹ And I say unto you, Make you friends with the riches of ^c iniquity, that when ye shall want, they may receive you into everlasting ^d habitations.

¹⁰ ^e He that is faithful in the least, he is also faithful in much: and he that is unjust in the least, is unjust also in much.

¹¹ If then ye have not been faithful in the wicked riches, who will trust you in the ^f true treasure?

¹² And if ye have not been faithful in ^g another man's goods, who shall give you that which is your's?

¹³ ^h No servant can serve two masters: for either he shall hate the one, and love the other: or else he shall lean to the one, and despise the other. Ye cannot serve God and riches.

¹⁴ All these things heard the Pharisees also,

^a Seeing that men oftentimes purchase friendship to themselves, by other men's coits, it is shame for us, if with a free and liberal bestowing of the goods which the Lord hath given us, to that purpose we do not please him, nor procure the good will of our neighbours, seeing that by this only means, riches, which are oftentimes occasions of sin, ^{are} turned to another end and purpose.

^b This parable doth not approve the steward's naughty dealing, for it ^{is} very theft: but parables ^{are} set forth ^{to} shew ^{us} thing covertly, and ^{as} it were, under ^a figure to represent the truth, though it agree not thoroughly with the matter itself: so that Christ meaneth by this parable to teach us that worldly men are ^{more} heedful in the affairs of this world, than the children of God are careful for everlasting life.

^c Men that ^{are} given ^{to} this present life, contrary to whom the children of light ^{are} set. St. Paul calleth those spiritual, and the other carnal.

^d This is not spoken of goods that are evil gotten, for God will have our bountifulness to the poor proceed and come from ^a good fountain: but he calleth those riches of iniquity, which men use naughtily.

^e To wit, the poor Christians: for they are the inheritors of these tabernacles. Theoph.

^f We ought to take heed, that for abusing our earthly function and duty, we be not deprived of heavenly gifts: for how can they use spiritual gifts aright, who abuse worldly things?

^g That is, heavenly and true riches: which are contrary to worldly and sitting substance.

which were covetous, and they scoffed at him. A. D.

¹⁵ ⁺ Then he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

¹⁶ ^{*} ⁵ The law and the prophets *endured* ¹² until John: and since that time the kingdom of God is preached, and every man presseth into it.

¹⁷ ^{*} Now it is more easy that heaven and earth should pass away, than that one tittle of the law should fall.

¹⁸ ¶ ^{*} Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is ² put away from her husband, committeth adultery. ¹²

¹⁹ ¶ ⁶ There was ^a certain rich man, which was clothed in ^b purple and fine linen, and fared well and delicately every day.

²⁰ Also there was ^a certain beggar named Lazarus, which was laid at his gate full of sores,

²¹ And desired to be refreshed with the crumbs that fell from the rich man's table: yea, and the dogs came and licked his sores.

²² And it was so that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried.

²³ And being in hell in torments, ¹ he lift up his eyes, and saw Abraham afar off, and Lazarus in his bosom.

²⁴ Then he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

²⁵ But Abraham said, Son, remember, that thou in thy life-time receivedst thy pleasures, and likewise Lazarus pains: now therefore is he comforted, and thou art tormented.

²⁶ Besides all this, between you and us there is a great gulf set, so that they which would go from hence to you, cannot: neither can they come from thence to us.

²⁷ ⁷ Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house.

28 (For

¹ In worldly goods which are called other mens, because they are committed to our credit.

² No man can love God and riches together.

³ Our sins are not hidden to God, although they be hidden to men, yea, although they be hidden ⁱⁿ them, whose sins they are.

⁴ The Pharisees despised the excellency of the new covenant, in respect of the old, being ignorant of the perfect righteousness of the law: and how false expounders they ^{are} of the law, Christ declareth by the seventh commandment.

⁵ They that gather by this place, that ^a man cannot be married again after that he hath put away his wife for adultery, while she liveth, reason fondly: for Christ speaketh of those divorces, which the Jews used, of which sort we cannot take the divorcement for adultery, for adulterers were put to death by the law.

⁶ The end of the poverty and misery of the godly shall be everlasting joy: as the end of the riotousness and cruel pride of the rich shall be everlasting misery, without all hope of mercy.

⁷ Very gorgeously and sumptuously, for purple garments were costly; and this fine linen, which was ^a kind of linen that ^{came} out of Achaia, was as dear as gold.

⁸ Heavenly and spiritual things are expressed and set forth under colours and resemblances fit for our senses.

⁹ Seeing that we have a most sure rule to live by, laid forth unto us in the word of God, rashly and vainly do men seek for other revelations.

A. D. 55. 28 (For I have five brethren) that he may testify unto them, lest they also come into this place of torment.

29 Abraham said unto him, They have Moses and the prophets: let them hear them.

30 And he said, Nay, father Abraham: but if one come to them from the dead, they will amend their lives.

31 Then he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead again.

C H A P. XVII.

1 Offences. 3 We must forgive him that trespasseth against us. 10 We are unprofitable servants. 11 Of the ten lepers. 20 Of the coming of the kingdom of heaven. 33 False Christs. 36 After what manner Christ's coming shall be.

^{Mat. 18. 7.}
^{Mat. 9. 42.} **T**HEN said he to his disciples, ¹ It cannot be avoided, but that offences will come: but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his neck, and that he were cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

^{Mat. 18. 21.}
^{Mat. 18. 22.} 4 ¶ And though he sin against thee seven times in a day, and seven times in a day turn again to thee, saying, It repenteth me, thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

^{Mat. 17. 20.} 6 And the Lord said, ¶ If ye had faith, as much as is a grain of mustard-seed, and should say unto this mulberry-tree, Pluck thyself up by the roots, and plant thyself in the sea, it should even obey you.

7 ¶ Who is it also of you, that having a servant plowing, or feeding cattle, would say unto him by and by, when he were come from the field, Go, and sit down at table?

8 And would not rather say to him, Dress wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken, and afterward eat thou, and drink thou?

9 Doth he thank that servant, because he did that which was commanded unto him? I trow not.

10 ¶ So likewise ye, when ye have done all those things which are commanded you, say,

We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And so it was when he went to Jerusalem, that he passed through the midst of Samaria, and Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, which stood afar off.

13 And they lift up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, ¶ Go, shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. ^{Lev. 14. 2.}

15 Then one of them, when he saw that he was healed, turned back, and with a loud voice praised God,

16 And fell down on his face at his feet, and gave him thanks: and he was a Samaritan.

17 And Jesus answered, and said, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to give God praise, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath saved thee.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come? he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdom of God is within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 ¶ Then they shall say to you, Behold here, or behold there: but go not thither, neither follow them. ^{Mat. 24. 23.}
^{Mat. 23. 31.}

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be reproved of this generation.

26 ¶ And as it was in the days of Noah, so shall it be in the days of the Son of man. ^{Gen. 7. 1.}
^{Mat. 24. 38.}
^{1 Pet. 3. 20.}

27 They ate, they drank, they married wives, and gave in marriage, unto the day that Noah went into the ark: and the flood came, and destroyed them all.

28 Likewise

¹ The church is of necessity subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

² Our reprehensions must be just, and proceed of love and charity.

³ God will never be utterly lacking to the godly (although he be not so perfectly with them as they would) even in those difficulties which cannot be overcome by man's reason.

⁴ If you had no faith, but the quantity of the grain of mustard-seed.

⁵ Seeing that God may challenge unto himself of right, both us and all that is ours, he can be debtor unto us for nothing, although we labour manfully even unto death.

⁶ The most perfect keeping of the law which we can perform, deserveth no reward.

⁷ Christ doth well even unto such as will be unthankful, but the benefits of God profit them only to salvation, which are thankful.

⁸ The kingdom of God is not marked of many, although it be most present before their eyes: because they fondly persuade themselves, that it is joined with outward pomp.

⁹ With any outward pomp and shew of majesty, to be known by: for there were otherwise many plain and evident tokens whereby men might have understood that Christ was the Messiah, whose kingdom was so long looked for: but he speaketh in this place of those signs which the Pharisees dreamed of, which looked for an earthly kingdom of Messiah.

¹⁰ You look about for Messiah, as though he were absent, but he is amongst you, in the midst of you.

¹¹ We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain.

¹² The time will come, that you shall seek for the Son of man with great sorrow of heart, and shall not find him.

¹³ Christ forewarneth us, that false Christs shall come, and that his glory shall suddenly be spread far and wide through the world, after that the ignominy of the cross is put out and extinguished.

¹⁴ The world shall be taken unawares with the sudden judgment of God: and therefore the faithful ought to watch continually.

A. D. 28 * Likewise also, as it was in the days of
 35 Lot: they ate, they drank, they bought, they
 * Gen. 19 sold, they planted, they built.
 29 But in the day that Lot went out of So-
 dom, it rained fire and brimstone from heaven,
 and destroyed them all.
 30 After these *ensamples* shall it be in the day
 when the Son of man is revealed.
 31 " At that day he that is upon the house,
 and his stuff in the house, let him not come down
 to take it out: and he that is in the field, like-
 wise, let him not turn back to that he left be-
 hind.

* Gen. 19. 32 * Remember Lot's wife.
 33 * Whosoever will seek to save his soul,
 shall lose it: and whosoever shall lose it, shall
 * Ch. 9. 24. * get it life.
 * Mat. 10. 39. *
 * Mark 8. 35. *
 * John 12. 25. *
 * Mat. 24. 41. *

34 * I tell you, in that night there shall be
 two in one bed: the one shall be received, and
 the other shall be left.

35 Two women shall be grinding together,
 the one shall be taken, and the other shall be
 left.

36 Two shall be in the field: one shall be re-
 ceived, and another shall be left.

37 ¹² And they answered, and said to him,
 * Mat. 24. 18. Where, Lord? and he said unto them, * Where-
 soever the body is, thither shall also the eagles
 be gathered together.

CHAP. XVIII.

■ *The parable of the unrighteous judge and the wi-
 dow. 10 Of the Pharisee and the Publican.*

15 *Children are of the kingdom of heaven. 22
 To sell all, and give to the poor. 28 The apostles
 forsake all. 31 Christ foretelleth his death. 35
 The blind man receiveth sight.*

* Rom. 12. 12. *
 * 1 Thel. 5. 17. *
 AND ¹ he spake also ■ parable unto them,
 to this end, that they ² ought always to
 pray, and not to ³ wax faint:

2 ¹ Saying, There was a judge in ■ certain ci-
 ty, which feared not God, neither revered
 man.

3 And there was a widow in that city, which
 came unto him, saying, Do me justice against
 mine adversary.

4 And he would not of a long time: but af-
 terward he said with himself, Though I fear not
 God, nor reverence man,

5 Yet because this widow troubleth me, I
 will do her right, lest at the last she come and
 make me weary.

¹ We must take good heed that neither distrust, nor the
 inticements of this world, nor any respect of friendship,
 hinder us the least that may be.

² That is, shall save it, so Matthew expoundeth it: for
 the life that is here spoken of, is everlasting salvation.

³ The only way to continue, is to cleave to Christ.

⁴ God will have us to continue in prayer, not to weary
 us, but ■ exercise us; therefore we must so strive with im-
 patience, that long delay cause us not to break off the
 course of our prayers.

⁵ Yield to afflictions and adversities, ■ they do which
 are out of heart.

⁶ He doth not compare things that are equal, together,
 but the less with the greater: if a ■ get his right ■ a
 most unrighteous judge's hands, much more shall the prayers
 of the godly prevail before God.

⁷ Word for word, beat me down with her blows, and it
 is a metaphor taken of wrestlers, which beat their adver-
 saries with their fists or clubs: so do they that ■ importu-
 nate, beat the judge's ears with their crying out, even as it
 were with blows.

⁸ Though he seems slow in revenging the injuries done
 to his.

6 And the Lord said, Hear what the unrighteous judge saith.

A. D. 33.

7 Now shall not God avenge his elect, which
 cry day and night unto him, yea, though ⁸ he
 suffer long for them?

■ I tell you he will avenge them quickly: but
 when the Son of man cometh, shall he find faith
 on the earth?

9 ¶ ² He spake also this parable unto certain
 which trusted in themselves that they were just,
 and despised other.

10 Two men went up into the temple to
 pray: the one ■ Pharisee, and the other ■ Pub-
 lican.

11 ³ The Pharisee stood and prayed thus with
 himself, O God, I thank thee, that I am not as
 other men, extortioners, unjust, adulterers, or
 even as this Publican.

12 I fast twice in the week: I give tithes of
 all that ever I possess.

13 But the Publican standing ⁴ afar off, would
 not lift up so much as his eyes to heaven, but
 smote his breast, saying, O God, be merciful to
 me a sinner.

14 I tell you, this man departed to his house
 justified rather than the other: * for every man
 that exalteth himself shall be brought low, and
 he that humbleth himself shall be exalted.

* Ch. 14. 11.
 * Mat. 23. 12.

15 ¶ ⁵ They brought unto him also babes,
 that he should touch them. ⁶ And when his
 disciples saw it, they rebuked them.

* Mat. 19. 13.
 * Mark 10. 13.

16 ⁷ But Jesus ⁸ called them unto him, and
 said, Suffer the babes to come unto me, and for-
 bid them not: for of such is the kingdom of
 God.

17 ⁹ Verily I say unto you, whosoever receiv-
 eth not the kingdom of God ■ ■ babe, he shall
 not enter therein.

18 ■ Then ■ certain ruler asked him, saying,
 Good master, what ought I to do, to inherit eter-
 nal life?

* Mat. 19. 16.
 * Mark 10. 17.

19 And Jesus said unto him, Why callest
 thou me good? none is good, save one, even
 God.

20 Thou knowest the commandments, *
 Thou shalt not commit adultery: Thou shalt
 not kill: Thou shalt not steal: Thou shalt not
 bear false witness: Honour thy father and thy
 mother.

* Exod. 20. 13.

21 ⁷ And he said, All these have I kept from
 my youth.

22 Now when Jesus heard that, he said unto
 him,

Y

⁴ Two things especially make our prayers void and of
 ■ effect: confidence of our own righteousness, and the
 contempt of others: and ■ humble heart is contrary to
 both these.

⁵ Although we confess that whatsoever ■ have, ■ have
 it of God; yet ■ despised of God, ■ proud and ar-
 rogant, if we put never so little trust in ■ own works
 before God.

⁶ Far from the Pharisee in ■ lower place.

⁷ The children were tender and young, in that they were
 brought, which appeareth more evidently in that, that
 they were infants: which is to be marked against them that
 ■ enemies ■ the baptizing of children.

⁸ To judge ■ think of Christ after the reason of our
 flesh, is the cause of infinite corruptions.

⁹ The children also of the faithful are comprehended in
 the free covenant of God.

¹⁰ Them that carried the children whom the disciples
 drove away.

¹¹ Child-like innocency is an ornament of Christians.

¹² The inticement of riches carrieth away many from the
 right way.

A. D. 33.
 him, Yet lackest thou one thing. Sell all that ever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy: for he was marvellous rich.

24 ^b And when Jesus saw him very sorrowful, he said, With what difficulty shall they that have riches, enter into the kingdom of God!

25 Surely it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

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A. D. 33. livered them ten pieces of money, and said unto them, Occupy till I come.

14 Now his citizens hated him; and sent an ambassage after him, saying, We will not have this man to reign over us.

15 And it came to pass, when he was come again, and had received his kingdom; that he commanded the servants to be called to him, to whom he gave his money, that he might know what every man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said unto him, Well, good servant: because thou hast been faithful in a very little thing, take thou authority over ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same he said, Be thou also ruler over five cities.

20 So the other came, and said, Lord, behold thy piece, which I have laid up in a napkin:

21 For I feared thee, because thou art a strait man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22 Then he said unto him, Of thine own mouth will I judge thee, O evil servant. Thou knewest that I am a strait man, taking up that I layed not down, and reaping that I did not sow:

23 Wherefore then gavest thou not my money into the bank, that at my coming I might have required it with advantage?

24 And he said to them that stood by, Take from him that piece, and give it to him that hath ten pieces.

25 (And they said unto him, Lord, he hath ten pieces.)

26 * For I say unto you, that unto all them that have, it shall be given: and from him that hath not, even that he hath shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending up to Jerusalem.

29 * 7 And it came to pass, when he was come near to Bethphage, and Bethany, besides the mount which is called the mount of Olives, he sent two of his disciples,

30 Saying, Go to the town which is before you, wherein soon ye are come, ye shall find a colt tied, whereon never man sat: loose him, and bring him hither.

31 And if any man ask you why ye loose him,

thus shall ye say unto him; Because the Lord hath need of him: A. D. 33.

32 So they that were sent went their way, and found it as he had said unto them.

33 And they were loosing the colt, the owner thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 ¶ * So they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon. * Matt. 21. 7.
John 11. 14.

36 And as he went, they spread their clothes in the way.

37 And when he was now come near to the going down of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the great works that they had seen,

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest places.

39 Then some of the Pharisees of the company said unto him, Master, rebuke thy disciples.

40 But he answered, and said unto them, I tell you, that if these should hold their peace, the stones would cry.

41 ¶ * 9 And when he was come near, he beheld the city, and wept for it,

42 saying, O if thou hadst even known at the least in this thy day those things which belong unto thy peace! but now are they hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not that season of thy visitation.

45 ¶ * 10 He went also into the temple, and began to cast out them that sold therein, and them that bought, * Matt. 21.
13.

46 Saying unto them, It is written, * Mine house is the house of prayer, * but ye have made it a den of thieves. * Mark 11.
17.
Ma. 56. 7.
* Jer. 7. 11.

47 And he taught daily in the temple. And the high priests and the Scribes, and the chief of the people, sought to destroy him.

48 But they could not find what they might do to him: for all the people hanged upon him when they heard him.

CHAP.

first, the Lord, when he cometh, will justly punish them in his time: the other he will bless according to the pains which they have taken: and for the slothful and idle persons, he will punish them the first.

This piece of money which the Grecians used, and was in value about an hundred pence, which is about ten crowns.

Against them which spend their life idly in deliberating, and otherwise, in contemplation.

To the bankers and changers.

The disciples staggered and stayed the matter, but Christ goeth boldly, though death were before his eyes.

Christ sheweth in his person that his kingdom is not of this world.

When they linger which ought to be the chiefest preachers and setters forth of the kingdom of God, he will raise up others extraordinarily in despite of them.

Christ is not simply delighted with the destruction,

of the wicked.

Christ breaketh off his speech, which sheweth partly how he was moved with compassion for the destruction of the city that like ensue: and partly to upbraid them for their treachery and stubbornness against him, such as hath lightly been heard of.

At leastwise thou, O Jerusalem, whom this message was properly sent.

If after the slaying of so many prophets, and so often refusing the Lord of the prophets now especially, in this my coming to thee, thou hadst had any regard thyself.

The fit and commodious time is called the day of this city.

That is, those things wherein thy happiness standeth.

That is, this very instant, wherein God visited thee.

Christ sheweth after his entry into Jerusalem by a visible sign, that it is his office enjoined him of his Father to purge the temple.

A. D.
33.

C H A P. XX.

4 From whence John's baptism was. 9 The wickedness of the priests is noted by the parable of the vineyard and the husbandmen. 21 To give tribute to Cæsar. 27 He convinceth the Sadducees denying the resurrection. 41 How Christ is the Son of David.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the high priests and the Scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us by what authority thou doest these things, or who is he that hath given thee this authority?

3 And he answered, and said unto them, I also will ask you one thing: tell me therefore:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?

6 But if we shall say, of men, all the people will stone us: for they be persuaded that John was a prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Jesus said unto them, Neither tell you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen: and went into a strange country for a great time.

10 And at the time convenient he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Again he sent yet another servant: and they did beat him, and foully intreated him, and sent him away empty.

12 Moreover he sent the third, and him they wounded, and cast out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be that they will do reverence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the lord of the vineyard therefore do unto them?

16 He will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What

meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner? A. D. 33.

18 Whosoever shall fall upon that stone, shall be broken: and on whomsoever it shall fall, it will grind him to powder. * Ps. 118. 22.
 * Is. 28. 16.
 * Act. 4. 11.
 * Rom. 9. 33.
 * 1 Pet. 2. 8.

19 Then the high priests and the Scribes the same hour went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him, and sent forth spies, which should feign themselves just men, to take him in his talk, and to deliver him unto the power and authority of the governor. * Mt. 23. 22.
 * 16.
 * Mark. 12. 13.

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neither dost thou accept man's person, but teachest the way of God truly.

22 Is it lawful for us to give Cæsar tribute, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered, and said, Cæsar's.

25 Then he said unto them, ¶ Give then unto Cæsar the things which are Cæsar's, and to God those which are God's. * Rom. 13. 7.

26 And they could not reprove his saying before the people: but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him, * Matt. 23.
 * Mark. 12. 18.

28 Saying, Master, ¶ Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. * Deut. 25. 5.

29 Now there were seven brethren, and the first took a wife, and he died without children.

30 And the second took the wife, and he died childless.

31 Then the third took her: and so likewise the seven died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seven had her to wife.

34 Then Jesus answered, and said unto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equal unto the angels, and are the sons of

* The Pharisees being overcome with the truth of Christ's doctrine, move a question about his outward calling, and overcome by the witness of their conscience.

2 It is no new thing to have them the chiefest enemies of Christ and his servants, which are conversant in the very sanctuary of God's holy place, but at length they shall not escape unpunished.

3 The last refuge that false prophets have to destroy the true prophets, is to lay sedition and treason to their charge.

4 A fit time to take him in.

5 Whom they had deceitfully hired.

6 That they might take some hold in his talk, and thereby forge some false accusation against him.

7 To put him to death.

8 Thou art not moved by favour of any man: and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.

9 Craftiness is a certain diligence and witness to do evil, gotten by much use and great practice in matters.

10 The resurrection of the flesh is avouched against the Sadducees.

11 They are called here in this place, the children of this world, which live in this world: and not they that wholly are given to the world, as before chap. 16. 8. which are contrary to the children of light.

A. D. 33. of God, since they are the children of the resurrection.

37 And that the dead shall rise again, even as Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which live: for all live unto him.

39 Then certain of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not ask him any thing at all.

41 * 5 Then said he unto them, How say they that Christ is David's son?

42 And David himself saith in the book of the Psalms, * The Lord said unto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing David called him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 * 6 Beware of the Scribes, which willingly go in long robes, and love salutations in the markets, and the highest seats in the assemblies, and the chief rooms at feasts:

47 Which devour widows' houses, and in shew make long prayers: these shall receive greater damnation.

* Matt. 22.
41.
Mark 12:35.
* Ps. 110. 1.
* Ch. 11. 43.
Matt. 23. 6.
Mark 12:38.

CHAP. XXI.

1 The widow's liberality above her riches. 5 Of the time of the destruction of the temple, 19 and Jerusalem. 25 The signs going before the last judgment.

1. **A**ND * 1 as he beheld, he saw the rich men which cast their gifts into the treasury.

2 And he saw also certain poor widow, which cast in thither two mites:

3 And he said, Of truth I say unto you, that this poor widow hath cast in more than they all.

4 For they all have of their superfluity cast into the offerings of God: but she of her penury hath cast in all the living that she had.

5 * 2 Now some spake of the temple, how it was garnished with goodly stones, and with consecrated things, he said,

6 Are these the things that ye look upon? the days will come wherein stone shall not be left upon stone that shall not be thrown down.

7 Then they asked him, saying, Master, but when shall these things be? and what sign shall

¶ That is, men partakers of the resurrection: for we say truly that they shall live indeed, which shall enjoy everlasting bliss, so do they rise indeed, which rise in life; though if this word resurrection be taken generally, it belongeth also to the wicked, which shall rise in condemnation, which is properly life, but death.

1 That is, before him: a notable saying, the godly do not die, though they die here on earth.

2 Christ is so the son of David, according to the flesh, that he is also his Lord (because he is the everlasting Son of God) according to the Spirit.

3 We must avoid the example of the ambitious and covetous pastors.

4 This is spoken, by the figure Metonymia, houses, for the goods and substance.

5 The poor may exceed in bounty and liberality, even the richest, according to God's judgment.

6 The destruction of the temple is foretold, that that true spiritual building may be built up, whose head builders must, and ought, be circumspect.

7 These were things that were hanged upon walls and pillars.

* Ch. 19. 43.
Matt. 24. 1.
Mark 13. 1.

there be when these things shall come to pass? A. D. 33.

8 * And he said, Take heed, that ye be not deceived: for many will come in my name, saying, I am Christ, and the time draweth near: follow ye not them therefore.

9 3 And when ye hear of wars and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.

11 * And great earthquakes shall be in divers places, and hunger, and pestilence, and fearful things, and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the assemblies, and into prisons, and bring you before kings and rulers for my name's sake.

13 And this shall turn to you for testimonial.

14 Lay it up therefore in your hearts, that ye cast not beforehand what ye shall answer.

15 For I will give you mouth, and wisdom, where against all your adversaries shall not be able to speak nor resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my name's sake.

18 * Yet there shall not one hair of your heads perish.

19 By your patience possess your souls.

20 ¶ * 4 And when ye see Jerusalem besieged with soldiers, then understand that the desolation thereof is near.

21 Then let them which are in Judea flee to the mountains: and let them which are in the midst thereof depart out: and let not them that are in the country, enter therein.

22 For these be the days of vengeance, to fulfil all things that are written.

23 But woe be to them that be with child, and to them that give suck in those days: for there shall be great distress in this land, and wrath over this people.

24 And they shall fall on the edge of the sword, and shall be led captives into all nations, and Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled.

25 * 5 Then there shall be signs in the sun, and

Z

¶ Using my

¶ The true temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the end thereof cannot be but most happy.

¶ This shall be the end of your troubles and afflictions, they shall be witnesses both before God and man, well of the treacherous and cruel dealing of your enemies, also of your constancy: noble saying, that the afflictions of the godly and holy men pertain to the witness of the truth.

¶ Though you be compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and bear out these things manfully.

4 The final destruction of the whole city is foretold.

5 By wrath those things are meant, which God sendeth when he is displeased.

6 Word for word, mouth: for the Hebrews call the edge of a sword, the mouth, because the edge biteth.

7 When the times expired, appointed for the salvation of the Gentiles, and punishment of the Jews. And so he passeth from the destruction of Jerusalem, to the history of the latter judgment.

* Ephes. 5. 6.
2 Thes. 2. 3.
* Matt. 24. 7.
Mark 13. 8.
* Ch. 12. 12.
Matt. 10. 19.
Mark 13. 11.
* Matt. 20.
30.
* Dan. 9. 27.
Matt. 24. 15.
Mark 13. 24.
* Isa. 13. 10.
Ezek. 32. 7.
Matt. 24. 29.
Mark 13. 24.

A. D. 33. and in the moon, and in the stars, and upon the earth, trouble among the nations with perplexity: the sea and the waters shall roar.

26^b And mens hearts shall fail them for fear, and for looking after those things which shall come on the world: for the powers of heaven shall be shaken:

27 And then shall they see the Son of man come in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth near.

29^a And he spake to them in parable, Behold the fig-tree, and all trees,

30 When they now shoot forth, ye seeing them, know of your own selves, that summer is then near.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near.

32 Verily I say unto you, This age shall not pass, till all these things be done:

33 Heaven and earth shall pass away, but my words shall not pass away.

34^c Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness, and cares of this life, and lest that day come on you at unawares.

35 For as a snare shall it come^b on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to pass, and that ye may stand before the Son of man.

37 ¶ Now in the day time he taught in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to hear him in the temple.

C H A P. XXII.

3 Judas selleth Christ. 7 The apostles prepare the passover. 24 They strive who shall be chiefest. 31 Satan desireth them. 35 Christ sweareth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus's ear cut off, and healed. 57, 58, 60 Peter denieth Christ thrice. 63 Christ is mocked, and stricken. 69 He confesseth himself to be the Son of God.

33. **N**OW^a the^b feast of unleavened bread drew near, which is called the passover.

^a After divers tempests, the Lord will at the length plainly appear to deliver his church.

^b We must be sober and watchful both day and night for the Lord's coming, that we be not taken at unawares.

^c On all men wherefoever they be.

^d You may so appear, that you will abide the countenance and sentence of the judge without fear.

^e Christ is taken upon the day of the passover, rather by the providence of his Father, than by the will of man.

^f God by his wonderful providence causeth him to be the minister of our salvation, who is the author of our destruction.

^g They that had the charge of keeping the temple, which were none of the priests and bishops, as appeareth by the 5d verse of this chapter.

^h Without tumult, unwitting to the people which used to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

ⁱ Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

^k By the order appointed by the law.

^l The Lamb which is the figure of the passover. And

2 And the high priests and Scribes sought how they might kill him: for they feared the people.

3^m Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.

4 And he went his way, and communed with the high priests and captains, how he might betray him to them.

5 So they were glad, and agreed to give him money.

6 And he consented, and sought opportunity to betray him unto them, when the people were away.

7 ¶ Then came the day of unleavened bread, when the passover must be sacrificed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat it.

9 And they said unto him, Where wilt thou that we prepare it?

10 Then he said unto them, Behold, when ye be entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entereth in,

11 And say unto the good man of the house, The Master saith unto thee, where is the lodging where I shall eat my passover with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had said unto them, and made ready the passover.

14ⁿ And when the hour was come, he sat down, and the twelve apostles with him.

15 Then he said unto them, I have earnestly desired to eat this passover with you, before I suffer.

16 For I say unto you, Henceforth I will not eat of it any more, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among you.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God be come.

19^o And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: do this in remembrance of me.

20 Likewise also after supper he took the cup, saying, This cup is that New Testament in my blood, which is shed for you.

21 Yet

this is spoken by the figure Metonymia, which is very usual in the matter of the sacraments.

^a Christ having ended the passover according to the order of the law: forewarneth them that this shall be his last banquet with them, after the manner and necessity of this life.

^b The evening and twilight, at what time this supper was to be kept.

^c I am put to death.

^d Christ establisheth his new covenant, and his communicating with us with new signs.

^e Here is a double metonymia: for first, the vessel is taken for that which is contained in the vessel; as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Testament, whereas indeed it is but the sign of the testament, or rather of the blood of Christ whereby the testament was made: neither is it a vain sign, although it be not all one with the thing that it representeth.

^f This word, That, sheweth the excellency of the testament, and answereth to the place of Jeremiah, chap. 31. 31. where the New Testament is promised.

A. D. 21 * 6 Yet behold, the hand of him that betrayeth me, is with me at the table.

22 7 And truly the Son of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselves, which of them it should be, that should do that.

24 ¶ * 8 And there arose also strife among them, which of them should seem to be the greatest.

25 But he said unto them, The kings of the Gentiles reign over them, and they that bear rule over them, are called ^k bountiful.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefest as he that serveth.

27 For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And I am among you as he that serveth.

28 9 And ye are they which have continued with me in my temptations.

29 Therefore I appoint unto you a kingdom, as my father hath appointed unto me,

30 * That ye may eat and drink at my table in my kingdom, and sit on seats, and judge the twelve tribes of Israel.

31 ¶ 10 And the Lord said, Simon, Simon, behold, ^s Satan hath desired you, ¹ to winnow you as wheat.

32 11 But I have prayed for thee, that thy faith fail not: therefore when thou art converted, strengthen thy brethren.

33 * 12 And he said unto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cock shall not crow this day, before thou hast thrice denied that thou knewest me.

35 ¶ And he said unto them, * When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 ^m Then he said to them, But now he that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sell his coat, and buy a sword,

37 For I say unto you, That yet the same which is written, must be performed in me, ² Even with the wicked was he numbered: for

doubtless those things which are written of me, A. D. 33. have an end. 33.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

40 * 13 And when he came to the place, he said to them, Pray, lest ye enter into temptation.

41 14 And he was drawn aside from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, comforting him.

44 But being in an agony, he prayed more earnestly: and his sweat was like drops of blood, trickling down to the ground.

45 15 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness,

46 And he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ * 16 And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came near unto Jesus to kiss him.

48 And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 17 Now when they which were about him saw what would follow, they said unto him Lord, shall we smite with the sword?

50 And one of them smote a servant of the high priest, and struck off his ear.

51 Then Jesus answered, and said, Suffer them thus far: and he touched his ear, and healed him.

52 18 Then Jesus said unto the high priests, and captains of the temple, and the elders which were come to him, Be ye come out as unto a thief with swords and staves?

53 When I was daily with you in the temple, ye stretched not forth the hands against me: but this is your very hour, and the power of darkness.

54 Then

6 Christ sheweth again that he goeth to death willingly, although he be not ignorant of Judas's treason.

7 That is, his practice, so use the Hebrew word to speak, Kings 14. 19. Is not the hand of Joab in this matter?

8 Although the decree of God's providence come necessarily to pass, yet it excuseth not the fault of the instruments.

9 The pastors are not called to rule, but to serve.

10 Have great titles, for so it was the custom to honour princes with some great titles.

11 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom.

12 We must always think upon the wail that Satan layeth for us.

13 To toss you and scatter you, and also to cast you out.

14 It is through the prayers of Christ, that the elect do never utterly fall away from the faith: and that for this cause, that they should stir up one another.

15 Christ sheweth that faith differeth much from vain security, in setting before us the grievous example of Peter.

16 All this talk is by way of an allegory, if he said, O my friends and fellow soldiers, you have lived hitherto as it were in peace: but now there is most sharp battle at hand to be fought, and therefore you must lay all other things aside, and think upon furnishing yourselves in armour. And what this armour is, he shewed by his example, when he prayed afterwards in the garden, and reproved Peter for striking with the sword.

17 Christ hath made death acceptable unto us, by over-

coming in our stead all the horrors of death which had joined with them the curse of God.

14 Prayers are a sure succour against the most perilous assaults of our enemies.

15 This agony sheweth that Christ strove much, and was in great distress: for Christ strives not only with the fears of death as other use to do, for so many martyrs might seem constant than Christ, but with the fearful judgment of his angry Father, which is the fearfullest thing in the world; and the matter was, for that he took the burden of all sins upon himself.

16 These do not only shew that Christ true man, but other things also which the godly have to consider of, wherein the secret of the redemption of all mankind is contained in the Son of God his debasing himself to the state of a servant: such things as a man sufficiently declare.

17 Men are utterly sluggish, even in their greatest dangers, until Christ stir them up.

18 Christ is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty for the betraying of God's glory.

19 That zeal which carrieth out of the bounds of our vocation pleaseth not Christ.

20 Even the very fear of them which took Christ proveth partly their evil conscience, and partly also that all these things were done by God's providence.

21 The power that was given to darkness oppress the light for a season.

A. D. 54 ¶ Then took they him, and led him and brought him to the high priest's house. 19 And Peter followed afar off.

55 ¶ And when they had kindled a fire in the midlt of the hall, and were set down together, Peter also sat down among them.

56 And a certain maid beheld him he sat by the fire, and having well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an hour after, a certain other affirmed, saying, Verily, even this man was with him: for he is also Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 Then the Lord turned back, and looked upon Peter: and Peter remembered the word of the Lord, how he said unto him, before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and struck him.

64 And when they had blindfolded him, they smote him the face, and asked him, saying, Prophecy who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the high priests, and the Scribes came together, and led him into their council,

67 Saying, Art thou that Christ? tell us. And he said unto them, If I tell you, ye will not believe it.

68 And if also I ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said to them, Ye say, that I am.

71 Then said they, What need we any further witness? for we ourselves have heard it of his own mouth.

C H A P. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yieldeth him up to the Jews request. 27 The women bewail him. 33 He is crucified. 39 One of the thieves revileth him. 43 The other is saved by faith. 45 He dieth. 53 He is buried.

THEN the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We have found this man perverting the nation, and forbidding to pay tribute to Cæsar, saying, That he is Christ, a king.

3 ¶ And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the high priests, and to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moveth the people, teaching throughout all Judea, beginning Galilee, even to this place.

6 ¶ Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of Herod's jurisdiction, he sent him to Herod, which was also at Jerusalem in those days.

¶ And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of long season, because he had heard many things of him, and trusted to have seen some sign done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The high priests also and the Scribes stood forth, and accused him vehemently.

11 And Herod with his men of war, despised him, and mocked him, and arrayed him in white, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the high priests, and the rulers, and the people,

14 ¶ And said unto them, Ye have brought this man unto me, as one that perverted the people: and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him:

15 Neither yet Herod: for I sent you to him: and behold, nothing worthy of death is done of him.

16 ¶ I will therefore chastise him, and let him loose.

17 (For of necessity he must have let one loose unto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas.

19 Which for a certain insurrection made in the city, and murder, was cast into prison.

20 Then Pilate made again them, willing to let Jesus loose.

21 But they cried, saying, Crucify, crucify him.

22 And

19 We have behold in Peter an example both of the frailty of man's nature, and of the singular goodness of God towards his elect.

20 Christ bare the shame that is due to our sins.

¶ Christ is wrongfully condemned of blasphemy before the high priests judgment seat, that he might be quit before God from the blasphemy which we deserved.

¶ Christ who is ready to suffer for the sedition which we raised in this world, is first of all pronounced guiltless, that it might appear that he suffered not for his own sins, (which were none) but for ours.

¶ Corrupting the people, and leading them into errors.

2 Christ is a laughing-stock of princes, but their great smart.

¶ This Herod Antipas, the tetrarch, in the time of whose government, which was almost the space of 22 years,

John the Baptist preached, and was put to death, and Jesus Christ also died and rose again, and the apostles began to preach, and divers things were done at Jerusalem, almost seven years after Christ's death. This Herod was sent into banishment to Lyons, about the second year of Caius Cæsar.

¶ Accompanied with his nobles and soldiers, which followed him from Galilee.

3 The hatred of godliness joineth the wicked together.

¶ Christ is quit the second time, even of him of whom he is condemned, that it might appear, how he being just, redeemed us which were unjust.

¶ Those whom the Jews called the Sanhedrin.

5 The wisdom of the flesh, of two evils chuseth the less, but God curseth such counsels.

Luke Ch. 23. V. 26



Christ going to be Crucified.

C. Butler sc.

A. D. 33. 22 ⁶ And he said unto them the third time, But what evil hath he done? I find no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voices, and required that he might be crucified: and the voices of them and of the high priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And he let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and delivered Jesus to do with him what they would.

26 ¶ ⁷ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the cross, to bear it after Jesus.

27 ⁸ And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Jesus turned back unto them, and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days will come, when men shall say, Blessed are the barren, and the womb that never bare, and the paps that never gave suck.

30 Then shall they begin to say to the mountains, ⁹ Fall on us, and to the hills, Cover us.

31 ¹⁰ For if they do these things to ¹¹ a green tree, what shall be done to the dry?

32 ¹¹ And there were two others, which were evil doers, led with him to be slain.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the evil doers: one at the right hand, and the other at the left.

34 Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saved others: let him save himself, if he be that Christ, the chosen of God.

36 The soldiers also mocked him, and came and offered him vinegar,

37 And said, If thou be the king of the Jews, save thyself.

38 ¹² And a superscription also was written over him, in Greek letters, and in Latin, and in

Hebrew, THIS IS THAT KING OF THE JEWS.

A. D. 33.

39 ¶ ¹² And one of the evil doers, which were hanged, railed on him, saying, If thou be that Christ, save thyself and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We are indeed righteously here: for we receive things worthy of that we have done: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.

44 ¶ ¹³ And it was about the sixth hour: and there was darkness over all the land, until the ninth hour.

45 ¹⁴ And the sun was darkened, and the vail of the temple rent through the midst.

46 And Jesus cried with a loud voice, and said, ¹⁵ Father, into thine hands I commend my spirit. And when he thus had said, he gave up the ghost.

* Ps. 31. 6.

47 ¶ ¹⁵ Now when the centurion saw what was done, he glorified God, saying, Of a surety this man was just.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 ¹⁶ And all his acquaintance stood afar off, and the women that followed him from Galilee, beholding these things.

50 ¶ ¹⁷ And behold, there was a man named Joseph, which was a counsellor, a good man and a just:

* Matt. 27. 57. Mark 15. 43. John 19. 38.

51 (He did not consent to the counsel and deed of them) which was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 He went unto Pilate, and asked the body of Jesus,

53 And took it down: and wrapped it in a linen cloth, and laid it in a tomb hewn out of a rock, wherein was never yet laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laid.

A a 56 And

⁶ Christ is quit the third time, before he was condemned once, that it might appear how that our sins were condemned in him.

⁷ An example of the outrageousness and disorder of soldiers.

⁸ The triumph of the wicked hath a most horrible end.

⁹ As if he said, If they do thus to ¹⁰ that fruitful and always flourishing, and who live for ever, by reason of my Godhead, what will they do to you that ¹¹ are unfruitful, and void of all lively righteousness!

¹² Christ became accursed for ¹³ upon the cross, suffering the punishment which they deserved that would be God's.

¹⁴ Christ, in praying for his enemies, sheweth that he is both the Sacrifice and the Priest.

¹⁵ Whom God loveth ¹⁶ than all other.

¹⁷ Pilate ¹⁸ unawares is made a preacher of the kingdom of Christ.

¹⁹ Therefore either ²⁰ must take that spoken by Synecdoche, which Matthew saith, ²¹ that both of them mocked Christ. But one of them ²² length, overcome with the great patience of God, brake forth into that confession worthy all memory.

²³ Christ in the midst of the humbling himself upon the cross, sheweth indeed, that he hath both power of life to save the believers, and of death ²⁴ revenge the rebellious.

¹² More than he ought.

¹³ God made the visible Paradise in the east part of the world: but that which we behold with the eyes of our mind is the place of everlasting joy and salvation, through the goodness and mercy of God, a most pleasant rest of the souls of the godly, and a most quiet and joyful dwelling.

¹⁴ Christ being ¹⁵ at the point of death, sheweth himself to be God Almighty, even to the blind.

¹⁶ Christ entereth stoutly into the very darkness of death, for ¹⁷ overcome death even within his most secret places.

¹⁸ Christ causeth his very enemies ¹⁹ give honourable witness ²⁰ his side, so oft as it pleaseth him.

²¹ Christ gathereth together, and defendeth his little flock, in the midst of the tormentors.

²² Christ through his famous burial, confirmeth the truth both of his death and resurrection, by the plain and evident witness of Pilate.

²³ Word for word, dawning, ²⁴ now beginning, for the light of the former day drew toward the going down, and that ²⁵ the day of preparation for the feast, which was to be kept the day following.

²⁶ Christ being set upon by the devil, and all his instruments, and being even in death's mouth, setteth weak ²⁷ in his fore-ward, minding straightway to triumph over those terrible enemies, without any great endeavour.

A. D. 33. 56 And they returned, and prepared odours, and ointments, and rested the sabbath day according to the commandment.

C H A P. XXIV.

¶ The women came to the sepulchre. 9 They report that which they heard of the angels unto the apostles. 13 Christ doth accompany two going to Emmaus. 27 He expoundeth the scriptures unto them. 29 He offereth himself to his apostles to be handled. 49 He promiseth the Holy Ghost. 51 He is carried up into heaven.

• Mark 16. 1.
John 20. 1.

NOW the first day of the week early in the morning, they came to the sepulchre, and brought the odours, which they had prepared, and certain women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Jesus.

4 And it came to pass, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye him that liveth, among the dead?

• C. 16. 22.
Mark 16. 23.
Mark 9. 31.

6 He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee,

7 Saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which told these things unto the apostles.

11 But their words seemed unto them as a feigned thing, neither believed they them.

• John 20. 1.

12 Then arose Peter, and ran unto the sepulchre, and looked in, and saw the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

• Mark 16. 22.

13 And behold, two of them went that same day to a town which was from Jerusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to pass, they communed together, and reasoned, that Jesus himself drew near, and went with them.

16 But their eyes were holden, that they could not know him.

17 And he said unto them, What manner of

communications are these that ye have one to another as ye walk and are sad?

A. D. 33.

18 And the one (named Cleopas) answered, and said unto him, Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass therein in these days?

19 And he said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a prophet, mighty in deed and in word before God, and all the people.

20 And how the high priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he that should have delivered Israel: and as touching all these things, to-day is the third day, that they were done.

22 Yea, and certain women among us made us astonished, which came early unto the sepulchre,

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said, that he was alive.

24 Therefore certain of them which were with us, went to the sepulchre, and found it even so as the women said, but him they saw not.

25 Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the prophets, and interpreted unto them in all the scriptures the things which were written of him.

28 And they drew near unto the town which they went to, but he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is towards night, and the day is far spent. So he went in to tarry with them.

30 And it came to pass, he sat at table with them, he took the bread, and blessed, and brake it, and gave it to them.

31 Then their eyes were opened, and they knew him: and he was no more seen of them.

32 And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was known of them in breaking of bread.

36 And

¶ Poor silly women even beside their expectation chosen to be the first witnesses of the resurrection, that there might be no suspicion either of deceit or violence.

¶ Very early, as Mark saith: John saith, while it was yet dark, that is, when it was yet scarce the dawning of the day.

¶ The cowardly and dastardly mind of the disciples is upbraided by the stout courage of women (so wrought by God's great mercies) to shew that the kingdom of God consisteth in an extraordinary power.

¶ Christ useth the incredulity of his disciples, the fuller setting forth of the truth of his resurrection, lest they should seem to have believed that lightly, which they preached afterward all the world.

¶ As it were holding down his head, and bowing his neck, looked diligently in.

¶ The resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of pur-

pose in their own brains, all the circumstances do declare.

¶ Were holden back and stayed, God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.

¶ Some of the old fathers think that the other disciple was this our Evangelist, but Epiphanius writing against the Saturnalians saith, it was Nathaniel; but all these are uncertainties.

¶ It appeareth by the conferring of the forewarnings of the prophets, that all these things are true and certain which the evangelists have put down in their writing of Christ.

¶ Suddenly taken away, and therefore we may not imagine that he was there in such a body could not be seen. but believe indeed that he changed his place.

¶ When he brake bread, which that people used, as the Jews use yet at this day at the beginning of their meals, and say prayer.

A. D. 33. ³⁶ ¶ * ⁶ And as they spake these things, Jesus himself stood in the midst of them, and said unto them, Peace be to you.

³⁷ But they were abashed and afraid, supposing that they had seen a spirit.

³⁸ Then he said unto them, Why are ye troubled? and wherefore do ^a doubts arise in your hearts?

³⁹ Behold mine hands and my feet, for it is I myself: handle me and see: for a spirit hath not flesh and bones, as ye see me have.

⁴⁰ And when he had thus spoken, he shewed them his hands and feet.

⁴¹ And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

⁴² And they gave him a piece of a broiled fish, and of an honeycomb.

⁴³ And he took it, and did eat before them.

⁴⁴ ¶ And he said unto them, These are the words which I spake unto you while I was yet with you, that all must be fulfilled which are written of me in the law of Moses, and in the prophets, and in the Psalms.

⁴⁵ Then opened he their understanding, that they might understand the scriptures, A. D. 33.

⁴⁶ And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day,

⁴⁷ And that repentance and remission of sins should be preached in his name among all nations, ^b beginning ^c at Jerusalem.

⁴⁸ Now ye are witnesses of these things.

⁴⁹ And behold, I do send the ^{*} promise of my Father upon you: but tarry ye in the city of Jerusalem, ^d until ye be endued with the power from on high. John 15. 26. Acts 1. 4.

⁵⁰ ¶ Afterward he led them out into Bethany, and lift up his hands and blessed them.

⁵¹ And it came to pass, that as he blessed them, ^e he departed from them, and was carried up into heaven. Mark 16. 19. Acts 1. 9.

⁵² And they worshipped him, and returned to Jerusalem with great joy,

⁵³ And were continually in the temple, praising and lauding God, Amen.

⁶ The Lord himself sheweth by certain and necessary signs, that he was risen again, and that in the same body which he took upon him.

⁸ Divers and doubtful thoughts which fall oft into men's heads, when any strange thing falleth out, whereof there is no great likelihood.

⁷ The preaching of the gospel, which was promised to the prophets, and performed in his time, is committed unto the

apostles: the sum whereof is, Repentance and remission of sins.

^a The apostles, who ^{are} the preachers of the gospel, beginning at Jerusalem.

^d Until the Holy Ghost come down from heaven upon you.

^e Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the Holy Ghost.

The Holy Gospel of JESUS CHRIST, according to St. J O H N.

C H A P. I.

¹ That Word begotten of God before all worlds, ² and which was ever with the Father, ¹⁴ is made man. ^{6, 7} For what end John was sent from God. ¹⁶ His preaching of Christ's office. ^{19, 20} The record that he bare given out unto the priests. ⁴⁰ The calling of Andrew, ⁴² of Peter, ⁴³ Philip, ⁴⁵ and Nathaniel.

IN ¹ the ^a beginning ^b was ^c that Word, and that Word was ^d with God, and that ^e Word was God.

¹ The Son of God is of one and the self-same eternity or everlastingness, and of one and the self-same essence or nature with the Father.

² From the beginning, ^{the evangelist saith,} ¹ Epistle 1. 1. as though he said, that the Word began not then to have his being, when God began to make all that was made: for the Word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

³ He had his being.

⁴ This word That, pointeth out unto ^{the} peculiar and choice thing above all others, and putteth ^a difference between this Word, which is the Son of God, and the laws of God, which otherwise ^{are} called the word of God.

⁵ This word With, pointeth out the distinction of persons unto us.

⁶ This word (Word) is the first in order in the sentence, and is that which the learned call (Subjectum) and this word (God) is the latter in order, and the same which the learned call (Prædicatum).

⁷ The Son of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially by the excellent gifts of reason and understanding, wherewith he hath beautified man above all other creatures.

² This same was in the beginning with God.

³ ¶ ^{*} ² All ^f things were made by it, and ^{without it} ^h was made nothing that was made. Col. 1. 16.

⁴ ¹ In it ^k was life, and that life was ^l the light of men.

⁵ ³ And that light shineth in the darkness, and the darkness ^m comprehended it not.

⁶ ¶ ⁴ There was a man sent from God, whose name was John. Matt 3. 2. Mark 1. 4. Luke 3. 2.

⁷ This same came for a witness, to bear witness

¹ Paul expoundeth this place, Col. 1. 15. and 16 verses.

² That is, as the Father did work, so did the Son work with him: for, he ^{was} fellow-worker with him.

³ Of all those things which were made, nothing was made without him.

⁴ That is, by him: and it is spoken after the manner of the Hebrews, meaning thereby that by his force and working power, all life cometh to the world.

⁵ To wit, even then, when all things are made by him: for else he would have said, Life is in him, and not life was.

⁶ That force of reason and understanding, which is kindled in ^{the} minds to acknowledge him, the author of so great a benefit.

⁷ The light of ^{the} is turned into darkness, but yet so, that there is clearness enough ^{to} make them without excuse.

⁸ They could ^{not} perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him.

⁹ There is another ^{full} manifestation of the Son of God, to the consideration whereof men ^{are} in good time stirred up, even by John's voice, who is as it were the herald of Christ.

A. D. 30. 29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold that Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which was before me: for he was better than I,

31 And I know him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So John bare record, saying, I beheld that Spirit come down from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whom thou shalt see the Spirit come down, and tarry still on him, that is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is that Son of God.

35 ¶ The next day John stood again, and two of his disciples

36 And he beheld Jesus walking by, and said, Behold that Lamb of God.

37 And the two disciples heard him speak, and followed Jesus.

38 Then Jesus turned about, and saw them follow, and said unto them, What seek ye? And they said unto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 He said unto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 Andrew, Simon Peter's brother, was one of the two which had heard it of John, and that followed him.

41 The same found his brother Simon first, and said unto him, We have found that Messiah, which is by interpretation, that Christ.

42 And he brought him to Jesus, and Jesus beheld him, and said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Jesus would go into Galilee, and found Philip, and said unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter. A. D. 30.

45 Philip found Nathanael, and said unto him, We have found him of whom Moses did write in the law, and the prophets, Jesus that son of Joseph, that was of Nazareth. Gen. 49. 10. Deut. 18. 18. Isa. 4. 2. and 40. 10. and 45. 8. Jer. 23. 5. and 33. 14. Ezech. 34. 23. and 37. 24. Dan. 2. 24.

46 Then Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 Jesus saw Nathanael coming to him, and said of him, Behold indeed an Israelite, in whom is no guile.

48 Nathanael said unto him, Whence knewest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art that Son of God: thou art that King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he said unto him, Verily, verily I say unto you, hereafter shall ye see heaven open, and the angels of God ascending and descending upon that Son of man. Gen. 28. 12.

C H A P. II.

1 Christ turneth water into wine, 11 which was the beginning of his miracles. 12 He goeth down to Capernaum, 13 from thence he goeth up to Jerusalem, 15 and casteth the merchandise out of the temple. 19 He foretelleth that the temple, that is, his body, shall be destroyed of the Jews. 23 Many believe in him, seeing the miracles which he did.

AND the third day, was there a marriage in Cana a town of Galilee, and the mother of Jesus was there.

2 And Jesus was called also, and his disciples unto the marriage.

3 Now when the wine failed, the mother of Jesus said unto him, They have no wine.

4 Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come.

2 B

5 His

11 The body and truth of all the sacrifices of the law, to make satisfaction for the sin of the world, is in Christ.

12 This word (that) which is added, hath great force in it, not only set forth the worthiness of Christ, and so separate him from the lamb, which was a figure of him, and from all other sacrifices of the law, but also bring into our minds the prophecies of Isaiah and others.

13 This word, of the present time, signifieth continual act, for the Lamb hath this virtue proper unto him, and for ever, to take away the sins of the world.

14 That is, that root of sins, wit, our corruption, and so consequently the fruits of sin, which commonly called in the plural number, sins.

15 I never knew him by face before.

16 Christ is proved to be the Son of God, by the coming down of the Holy Ghost, by the Father's voice, and by John's testimony.

17 This word (that) pointeth out unto us some excellent thing, and maketh difference between Christ and others, whom Moses and the prophets commonly call the sons of God, or the sons of the most High.

18 John gathereth disciples not to himself, but Christ.

19 Christ is set before us to follow, not as a vain shadow, but our Mediator.

20 In this first gathering of the disciples, we have shewed unto us, that the beginning of salvation is from God, who calleth us unto his Son by the ministry of his servants: whom (to preventing us) we must also hear, and follow him home,

that being instructed by him, we may also instruct others.

21 Where is thy lodging?

22 The night grew on.

23 That is, anointed, and king, after the manner of the Jewish people.

24 The good endeavours even of the unlearned, God doth so allow, that he maketh them masters to the learned.

25 We must especially take heed of false presumptions, which shut up against the entrance to Christ.

26 Simple uprightnes discerneth the true Israelites from the false.

27 The end of miracles, is to set before us Christ the Almighty, and also the only author of our salvation, that we may apprehend him by faith.

28 By these words the power of God is signified, which should appear in his ministry by the angels serving him as the head of the church.

29 Christ declaring openly in an assembly by a notable miracle that he hath power over the nature of things feed man's body, leadeth the minds of all to his spiritual and saving virtue and power.

30 After the talk which he had with Nathanael, or after that he departed from John, after that he came into Galilee.

31 Christ is careful enough of our salvation, and therefore hath need of others to put him in mind of it.

32 Mine appointed time.

A. D. 30. 5 His mother said unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there, six ^c water-pots of stone, after the manner of the purifying of the Jews, containing two or three ^c firkins a-piece.

7 And Jesus said unto them, Fill the water-pots with water. Then they filled them up to the brim.

8 Then he said unto them, Draw out now, and bear unto the governor of the feast. So they bare it.

9 Now when the governor of the feast had tasted the water that was made wine, (for he knew not whence it was, but the servants, which drew the water, knew) the governor of the feast called the bridegroom,

10 And said unto him, All men at the beginning set forth good wine, and when men have ^h well drunk, then that which is worse: but thou hast kept back the good wine until now.

11 This beginning of miracles did Jesus in Cana, a town of Galilee, and shewed forth his glory: and his disciples believed on him.

12 After that, he went down into Capernaum, he and his mother, and his ⁱ brethren, and his disciples: but they continued not many days there:

13 ⁱ For the Jews passover was at hand. Therefore Jesus went up to Jerusalem.

14 ^h And he found in the temple those that sold oxen, and sheep, and doves, and changers of money, sitting ^{there}.

15 Then he made a scourge of small cords, and drove them all out of the temple, with the sheep and oxen, and poured out the changers money, and overthrew the tables:

16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.

17 And his disciples remembered, that it was written, ^h The ^h zeal of thine house hath eaten me up.

18 ⁱ Then answered the Jews, and said unto him, What ^h sign shewest thou unto us, that thou doest these things?

19 Jesus answered, and said unto them, ^h Destroy this temple, and in three days I will arise it up again.

^c These were vessels appointed for water, wherein they washed themselves.

^h Every firkin contained an hundred pounds, at twelve ounces the pound: whereby we gather that Christ helped them with a thousand and eight hundred pounds of wine.

^c Word for word, ^h drunken. Now this speech, ^h be drunken, is not always taken in evil part in the Hebrew tongue, but signifieth sometimes such store and plentiful use of wine, as doth not pass measure, as Gen. 43. 34.

ⁱ That is, his cousins.

ⁱ Christ being made subject to the law for us, satisfieth the law of the passover.

^h Christ being ordained to purge the church, doth with great zeal begin his office both of priest and prophet.

^h Zeal in this place is taken for a wrathful indignation and displeasure of the mind, conceived of some naughty and evil dealing towards them whom we love well.

ⁱ Against them which so bind God to an ordinary calling, which they themselves most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heaven (and they, although in vain, would have it extinguished) unless it be sealed with outward and bodily miracles.

^h With what miracle dost thou confirm it, that we may see that heavenly power and virtue, which giveth thee authority to speak and do thus?

ⁱ That is, of his body.

^h It is not good crediting them, which stand only upon miracles.

^h Christ is the searcher of hearts, and therefore true God.

20 Then said the Jews, Forty and six years ^h this temple ^h building, and wilt thou rear it up in three days? A. D. 30.

21 But he spake of the ⁱ temple of his body.

22 As soon therefore as he was risen from the dead, his disciples remembered that he thus said unto them: and they believed the scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem, at the passover in the feast, many believed in his name, when they saw his miracles which he did.

24 ^h But Jesus did not commit himself unto them, because he knew them all,

25 ⁱ And had not need that any should testify of man: for he knew what was in man.

C H A P. III.

ⁱ Christ teacheth Nicodemus the very principles of christian religion. 14 The serpent in the wilderness. 23 John baptizeth, 27 and teacheth his, that he is not Christ.

THERE ⁱ was now a man of the Pharisees, named Nicodemus, a ^h ruler of the Jews.

2 This ^h man came to Jesus by night, and said unto him, Rabbi, we know that thou art ^h teacher come from God: for no man could do these miracles that thou doest, ^c except God were with him.

3 ^h Jesus answered, and said unto him, Verily, verily I say unto thee, except ^h man be born again, he cannot ^h see the ^c kingdom of God.

4 Nicodemus said unto him, How ⁱ can ^h be born which is old? can he enter into his mother's womb again, and be born?

5 Jesus answered, Verily, verily I say unto thee, except that a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, ^h is flesh: and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, ye must be born again.

8 The wind bloweth where it ^h listeth, and thou hearest the sound thereof, but canst not tell whence

^h There ^h none sometimes more unlearned than the learned: but ^h well the learned as the unlearned must desire wisdom of Christ only.

^h A man of great estimation, and a ruler amongst the Jews.

^h We know that thou art sent from God to teach us.

^c But he in whom some part of the excellency of God appeareth. And if Nicodemus had known Christ aright, he would not only have said that God was with him, but in him, as Paul doth, ^h Cor. 1. 19.

^h The beginning of Christianity consisteth in this, that we know ourselves not only to be corrupt in part, but ^h be wholly dead in sin: so that our nature hath need ^h be created anew, ^h touching the qualities thereof: which can be done by ^h other virtue, but by the divine and heavenly, whereby we were first created.

ⁱ That is, go in, or enter, ^h he expoundeth himself afterward, ver. 5.

^c The church: for Christ sheweth in this place, how ^h come to be citizens, and to have aught ^h do in the city of God.

ⁱ How ^h that ^h old be born again? for he answereth as if Christ his words belonged to none but to him.

ⁱ That is, fleshly, to wit, wholly unclean, and under the wrath of God: and therefore this word (flesh) signifieth the corrupt nature of man: contrary to which is the (spirit) that is, the ^h ingrafted into Christ through the grace of the Holy Ghost, whose nature is everlasting and immortal, though the strife of the flesh remaine ^h.

^h With free and wandering blasts as it listeth.

Christ teaching Nicodemus John C. 3 v. 7.



YE MUST BE BORN AGAIN.

Barber's

A. D. 30. whence it cometh, and whither it goeth: so is every man that is born of the Spirit.

9¹ Nicodemus answered, and said unto him, How can these things be?

10 Jesus answered, and said unto him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we know, and testify that we have seen: but ye receive not our witness.

12 If when I tell you earthly things, ye believe not, how should ye believe, if I shall tell you of heavenly things?

13 For no man ascendeth up to heaven, but he that hath descended from heaven, that Son of man which is in heaven.

14 And as Moses lift up the serpent in the wilderness, so must that Son of man be lift up,

15 That whosoever believeth in him, should not perish, but have eternal life.

16 For God so loved the world, that he hath given his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17 For God sent not his Son into the world, that he should condemn the world, but that the world through him might be saved.

18 He that believeth in him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of that only begotten Son of God.

19 And this is the condemnation, that that light came into the world, and men loved darkness rather than that light, because their deeds were evil.

20 For every man that evil doth, hateth the light: neither cometh to light, lest his deeds should be reproved.

21 But he that doth truth, cometh to the light, that his deeds might be made manifest, that they are wrought according to God.

22 After these things, came Jesus and his disciples into the land of Judea, and there tarried with them, and baptized.

23 And John also baptized in Enon beside-

* Num. 21.
* Ch. 12. 32.
* 1 John 4.
* Ch. 9. 39.
* Ch. 1. 9.

* Ch. 4.

Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.

27 John answered, and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves are my witnesses, that I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on high, is above all: he that is of the earth, of the earth, and speaketh of the earth: he that is come from heaven, is above all.

32 And what he hath seen and heard, that he testifieth: but no man receiveth his testimony.

33 He that hath received his testimony, hath sealed that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth him not the Spirit by measure.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth in the Son, hath everlasting life, and he that obeyeth not the Son, shall not see life: but the wrath of God abideth him.

A. D. 30.
* Ch. 1. 34.
* Ch. 1. 20.

* Rom. 3. 4.
* Matt. 11. 27.
* Hab. 2. 4.
* 1 John 5. 10.

C H A P. IV.

6 Jesus being weary, asketh drink of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meat. 39 The Samaritans believe in him. 46 He healeth the ruler's son.

NOW

Nazianzen, in his oration of the Spirit.

6 Not Christ, but the despising of Christ, doth condemn.

7 That is, be the cause of condemning of the world, for indeed sins are the cause of death, but Christ shall judge the quick and the dead.

8 Not only the people of the Jews, but whosoever shall believe in him.

9 Only wickedness is the cause, why refuse the light that is offered them.

10 That is, the cause of condemnation which sticketh fast in men, unless through God's great benefit they be delivered from it.

11 That is, he that leadeth honest life, and void of all craft and deceit.

12 That is, with God, God is it going before.

13 Satan inflameth the disciples of John with fond emulation of their master, hinder the course of the gospel, but John being mindful of his office, doth not only break off their endeavours; but also taketh occasion thereby give testimony of Christ, how that in him only the Father hath set forth life everlasting.

14 What do you to go about to better my estate? this is, every man's lot and portion, that they cannot better themselves jot.

15 Is nothing else but man, a piece of work made of the slime of the earth.

16 Savoureth of nothing else but corruption, ignorance, dulness, &c.

17 What he knoweth fully and perfectly.

18 That is, very few.

19 Committed them to his power and will.

20 Shall not enjoy.

1 The secret mystery of our regeneration, which cannot be comprehended by man's capacity, is perceived by faith, and that in Christ only, because that he is both God on earth and man in heaven, that is say, in such sort man, that he is God also, and therefore Almighty; and in such sort God, that he is also, and therefore his power is manifest unto us.

2 You handle doubtful things, and such as you have certain author for, and yet men believe you: but I teach those things that are of truth and well known, and you believe me not.

3 Only Christ teach us heavenly things, for no man ascendeth, &c.

4 That is, hath any spiritual light and understanding, or ever had, but only that Son of God, which came down to us.

5 Whereas he is said to have come down from heaven, that must he understood of his Godhead, and of the manner of his conception: for Christ his birth upon the earth was heavenly and not earthly, for he was conceived by the Holy Ghost.

6 That which is proper to the divinity of Christ, is here spoken of whole Christ, to give us to understand that he is but one Person wherein two natures are united, and this kind of speech men call, the communicating of properties.

7 Nothing else but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident; and faith is the instrument or mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend.

8 It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in any thing) save only in God; but we may believe (of any thing) whatsoever, faith

A. D. 30.
 NOW ¹ when the Lord knew how the Pharisees had heard, that Jesus made ² and baptized more disciples than John,
 (Though Jesus himself baptized not, but his disciples)
 He left Judea, and departed again into Galilee.
 And he must needs go through Samaria.
 Then he came to a city of Samaria, called Sychar, near unto the possession that Jacob gave to his son Joseph.
 And there was Jacob's well. Jesus then, wearied in the journey, sat thus on the well: it was about the sixth hour.
 There came a woman of Samaria to draw water. Jesus said unto her, Give me drink.
 For his disciples were gone away into the city, to buy meat.
 Then said the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews meddle not with the Samaritans.
 Jesus answered, and said unto her, If thou knewest that gift of God, and who it is that saith to thee, Give me drink, thou wouldest have asked of him, and he would have given thee water of life.
 The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that water of life?
 Art thou greater than our father Jacob, which gave us the well, and he himself drank thereof, and his sons, and his cattle?
 Jesus answered, and said unto her, Whosoever drinketh of this water, shall thirst again:
 But whosoever drinketh of the water that I shall give him, shall never be more a-thirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.
 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.
 Jesus said unto her, Go, call thine husband, and come hither.
 The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband.
 For thou hast had five husbands, and he whom thou now hast, is not thine husband: that saidst thou truly.

19 The woman said unto him, Sir, I see that thou art prophet.
 20 Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.
 21 Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father.
 22 Ye worship that which ye know not: we worship that which we know: for salvation is of the Jews.
 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father requireth even such to worship him.
 24 God is a spirit: and they that worship him, must worship him in spirit and truth.
 25 The woman said unto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell all things.
 26 Jesus said unto her, I am he, that speak unto thee.
 ¶ And upon that, came his disciples, and marvelled that he talked with a woman: yet no man said unto him, What askest thou? or why talkest thou with her?
 28 The woman then left her water-pot, and went her way into the city, and said to the men,
 29 Come, see a man which hath told me all things that ever I did, Is not he that Christ?
 30 Then they went out of the city, and came unto him.
 ¶ In the mean while, the disciples prayed him, saying, Master, eat.
 32 But he said unto them, I have meat to eat that ye know not of.
 33 Then said the disciples between themselves, Hath any man brought him meat?
 34 Jesus said unto them, My meat is, that I may do the will of him that sent me, and finish his work.
 35 Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the regions: for they are white already unto harvest.
 36 And he that reapeth, receiveth reward, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth, might rejoice together.

37 For

¹ This measure is to be kept in doing of our duty, that neither by fear we be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.

² Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinful stranger, refelling the gross errors of the Samaritans, and defending the true service of God, which was delivered to the Jews, but yet so that he calleth both of them back to himself, as one, whom only all the fathers, and also the ceremonies of the law, did regard, and had a respect unto.

³ Even as he was weary, or because he was weary.

⁴ It was almost noon.

⁵ There is no familiarity nor friendship between the Jews and the Samaritans.

⁶ By this word, That, we are given to understand, that Christ speaketh of some excellent gift, that is to say, even of himself, whom his Father offered to this woman.

⁷ This everlasting water, that is to say, the exceeding love of God, is called living, or of life, to make a difference between it, and the water that should be drawn of a well; and these metaphors are very much used of the Jews, Jer. 2. 13. Joel 3. 18. Zech. 13. 11.

⁸ All the religion of superstitious people standeth, for the most part, upon two pillars, but very weak, that is to say, upon the examples of the fathers perverted, and a foolish

opinion of outward things: against which error: we have to set the word and nature of God.

⁹ The name of this mountain is Gerezim, whereupon Sannaballetta the Cuthite built a temple by Alexander of Macedon his leave, after the victory of Jessica: and made there Manasses his son-in-law high priest, Joseph. book 11.

¹⁰ This word (Spirit) is to be taken here, it is set against that commandment which is called carnal, Heb. 7. 16. as the commandment is considered in itself: and so he speaketh of (Truth) not as we set it against a lye, but as we take it in respect of the outward ceremonies of the law, which did only shadow that which Christ performed in deed.

¹¹ By the word (Spirit) he meaneth the nature of the God-head, and the third Person in the Trinity.

¹² We may have care of our bodies, but yet so, that we prefer willingly and freely the occasion which is offered us to enlarge the kingdom of God: before all necessities of this life whatsoever.

¹³ When the spiritual is ripe, we must not linger, for so the children of this world would condemn us.

¹⁴ The doctrine of the prophets was, as it were, a sowing time: and the doctrine of the gospel, the harvest: and there is an excellent agreement between them both, and the ministers of them both.

John Ch. 4 v. 19.



CHRIST conversing
with the woman of
Samaria.

J. Burdor sculpt.

A. D. 37 For herein is the¹ saying true, that one soweth, and another reapeth.

38 I sent you to reap that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 Now many of the Samaritans of that city believed in him, for the saying of the woman, which testified, He hath told me all things that ever I did.

40 Then when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word.

42 And they said unto the woman; Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed that Christ, the Saviour of the world.

43 ¶ So two days after he departed thence, and went into Galilee.

44 For Jesus himself had testified, that a prophet hath none honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, which had seen all the things that he did at Jerusalem at the feast: for they went also unto the feast.

46 And Jesus came again into Cana, a town of Galilee, where he had made of water wine. And there was a certain ruler, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would go down, and heal his son: for he was even ready to die.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The ruler said unto him, Sir, go down before my son die.

50 Jesus said unto him, Go thy way, thy son liveth: and the man believed the word that Jesus had spoken unto him, and went his way.

51 And as he was now going down, his servants met him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday the seventh hour the fever left him.

53 Then the father knew, that it was the same hour in the which Jesus had said unto him, Thy son liveth. And he believed, and all his household.

54 This second miracle did Jesus again, after he was come out of Judea into Galilee.

C H A P. V.

2 One lying at the pool, 5 is healed of Christ on the sabbath. 10 The Jews, that rashly find fault with that his deed, 17 he convinceth with the authority of his Father. 19, 20 He prov-

eth his divine power by many reasons; 45 and with Moses's testimony.

A. D. 31.

AFTER * that, there was a feast of the Jews, and Jesus went up to Jerusalem. ^{Lev. 23, 35. Deut. 16. 1.}

¶ And there is at Jerusalem, by the place of the sheep, a pool called in Hebrew Bethesda, having five porches:

3 In the which lay a great multitude of sick folk, of blind, halt, and withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had been diseased eight and thirty years.

6 When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, Wilt thou be made whole?

7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another stepeth down before me.

¶ Jesus said unto him, Rise: take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and the same day was the sabbath.

10 The Jews therefore said to him that was made whole, It is the sabbath day: * it is not lawful for thee to carry thy bed. ^{Jer. 17. 22.}

11 He answered them, He that made me whole, he said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed, knew not who it was: for Jesus had conveyed himself away from the multitude that was in that place.

14 And after that, Jesus found him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 ¶ The man departed, and told the Jews, that it was Jesus, which had made him whole.

16 And therefore the Jews did persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 * Therefore the Jews fought the more to kill him: not only because he had broken the sabbath, but said also that God was his Father, and made himself equal with God. ^{Ch. 7. 19.}

19 Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do

C c nothing

¹ That proverb.

² The Samaritans do most joyfully embrace that which the Jews most stubbornly rejected.

³ The despisers of Christ deprive themselves of his benefit: yet Christ prepareth a place for himself.

¶ Into the towns and villages of Galilee, for he would not make abode in his country of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits were hindered through their marvellous stiff-neckedness.

⁴ Although Christ be absent in body, yet he worketh mightily in the believers by his word.

⁵ Some of Herod's courtiers, for though Herod was not a king, but a tetrarch, yet, the lofty name only excepted, he was a king, or, at least, the people called him a king.

¹ There is no disease so old, which Christ cannot heal.

² Whereof cattle drank, and used to be plunged in, whereof there could not be but great store at Jerusalem.

³ That is to say, the house of pouring out, because great store of water was poured out into that place.

¶ True religion is not cruelly assaulted by any means, than by the pretence of religion itself.

⁴ The work of God was never the breach of the sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doth not work but in the Son.

⁵ That is, his only, and a man's else, which they gather by that, that he saith, (And I work) applying this word (work) to himself, which is proper to God, and therefore maketh himself equal to God.

A. D. 31. nothing of himself, save that he seeth the Father do: for whatsoever things he doeth, the same things doeth the Son in like manner.

20 For the Father loveth the Son, and sheweth him all things whatsoever he himself doeth, and he will shew him greater works than these, that ye should marvel.

21 For likewise as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son.

23 Because that all men should honour the Son, as they honour the Father: he that honoureth not the Son, the same honoureth not the Father which hath sent him.

24 Verily, verily I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.

25 Verily, verily I say unto you, the hour shall come, and now is, when the dead shall hear the voice of the Son of God: and they that hear it, shall live.

26 For as the Father hath life in himself, so likewise hath he given to the Son to have life in himself.

27 And hath given him power also to execute judgment, in that he is the Son of man.

28 Marvel not at this: for the hour shall come, in the which all that are in the graves, shall hear his voice.

29 And they shall come forth, that have done good, unto the resurrection of life: but they that have done evil, unto the resurrection of condemnation.

30 I can do nothing of mine own self: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me.

31 If I should bear witness of myself, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness which he beareth of me, is true.

33 Ye sent unto John, and he bare witness unto the truth.

Not only without his Father's authority, but also without his mighty working and power.

This must be understood of Christ's person, which consisteth of two natures, and not simply of his Godhead: so then he saith that his Father moveth and governeth him in all things; but yet notwithstanding when he saith he worketh with his Father, he voucheth his Godhead.

In like sort, jointly and together. Not for that the Father doeth some things, and then the Son worketh after him, and doth the like, but because the might and power of the Father and the Son do work equally and jointly together.

The Father maketh no man partaker of everlasting life, but in Christ, in whom only also he is truly worshipped.

This word (judgeth) is taken by the figure Synecdoche, for all government.

These words are not so to be taken, as though they simply denied, that God governed the world, but as the Jews imagined it, which separate the Father from the Son; whereas indeed the Father doth not govern the world, but only in the person of his Son, being made manifest in the flesh, so saith he afterward, ver. 30. that he came not to do his own will: that his doctrine is not his own, chap. 7. 16. that the blind man and his parents sinned not, &c. chap. 9. 3.

The Father is not worshipped but by his Son's word, apprehended by faith, which is the only way that leadeth to eternal life.

We are all dead in sin, and cannot be quickened by any other means, than by the word of Christ, apprehended

34 But I receive not the record of man: nevertheless these things I say, that ye might be saved.

35 He was a burning and shining candle: and ye would for a season have rejoiced in his light.

36 But I have greater witnesses than the witness of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father sent me.

37 And the Father himself, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seen his shape.

38 And his word have ye not abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures: for in them ye think to have eternal life, and they are they which testify of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh of God alone?

45 Do not think that I will accuse you to my Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

5 Five thousand are fed with five loaves and two fishes. 11 Christ goeth apart from the people.

17 As his disciples were rowing, 19 he cometh to them walking on the water. 26 He reasoneth of the true, 27 and everlasting 35 bread of life.

41, 52 The Jews murmur, 60 and many of the disciples 66 depart from him. 69 The apostles confess him to be the Son of God.

AFTER

by faith.

That is, high and sovereign power to rule and govern things, insomuch that he hath power of life and death.

That is, he shall only judge the world as he is God; but also as he is man, he received this of his Father, to be judge of the world.

All shall appear before the judgment-seat of Christ, at length to be judged.

Faith and infidelity shall be judged by their fruits.

Of their graves.

To that resurrection which hath life everlasting following it; against which is set the resurrection of condemnation, that is, which condemnation followeth.

The Father is the author and approver of all things which Christ doth.

Look ver. 22.

As my Father directeth me, who dwelleth in me.

Faithful, that is, worthy be credited, look chap.

14.

Christ is declared to be the only Saviour by John's voice, and infinite miracles, and by the testimonies of all the prophets. But the world notwithstanding being addicted false prophets, and desirous to seem religious, seek none of all these things.

A little while.

Love toward God.

This denial doth not put away that which is here said, but correcteth it; if Christ said, the Jews shall have no fierer accuser than Moses.

A. D. 31.

Matt. 3. 17. and 17. 5. Deut. 4. 13.

Act. 17. 11.

Ch. 12. 43.

Gen. 1. 1. and 22. 18. and 49. 10. Deut. 18. 15.

A. D. 32. **A**FTER these things, Jesus went his way over the sea of Galilee, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went up into a mountain, and there he sat with his disciples.

4 Now the passover, a feast of the Jews, was near.

5 Then Jesus lift up his eyes, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat?

6 (And this he said to prove him: for he himself knew what he would do)

7 Philip answered him, two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 Then said unto him one of his disciples, Andrew, Simon Peter's brother,

9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Jesus said, Make the people sit down. (Now there was much grass in that place.) Then the men sat down, in number about five thousand.

11 And Jesus took the bread, and gave thanks, and gave to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come, and take him to make him a king, he departed again into a mountain himself alone.

16 ¶ When even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea, towards Capernaum: and now it was dark, and Jesus was not come to them.

18 And the sea arose with a great wind that blew.

19 And when they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea, and drawing near unto the ship: so they were afraid.

20 But he said unto them, It is I: be not afraid.

21 Then willingly they received him into the ship, and the ship was by and by at the land whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there, save that one, wherewith his disciples were entered, and that Jesus went not with his disciples in the ship, but that his disciples were gone alone;

23 And that there came other ships from Tiberias near unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily I say unto you, Ye seek me not because ye saw the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for the meat that endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered, and said unto them, ¶ This is the work of God, that ye believe in him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see it, and believe thee? what doest thou work?

31 Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then they said unto him, Lord, evermore give us this bread.

35 And

^a Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter: therefore he is said to have gone over the sea, when he passed over from one side of the creek to the other.

¹ They that follow Christ, do sometimes hunger, but they are never destitute of help.

² Christ is not only not delighted, but also greatly offended with a preposterous worship.

³ The godly are often in peril and danger, but Christ cometh to them in time, even in the midst of the tempests, and bringeth them to the haven.

^b In Mark 6. 45. they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

^c They were afraid at the first; but when they knew his voice they became new men, and took him willingly into the ship, whom they shunned and fled from before.

⁴ They that seek the kingdom of heaven, lack nothing: notwithstanding, the gospel is not the food of the belly, but of the mind.

^d Bestow not your labour and pain.

^e That is, whom God the father hath distinguished from all other men by planting his own virtue in him, as though he had sealed him with his seal, that he might be a lively pattern and representer of him: and that is, installed him

in this office, to reconcile men to God, and bring us to everlasting life, which is only proper to Christ.

^f Which please God: for they think that everlasting life hangeth upon the condition of fulfilling the law: therefore Christ calleth them back to faith.

¹ Men torment themselves in vain, when they go about to please God without faith.

² That is, this is the work that God requireth, that you believe in me, and therefore he calleth them back to faith.

³ The spiritual virtue of Christ is contemned of them that are desirous of earthly miracles.

⁴ Christ, who is the true and only author and giver of eternal life, was signified unto the fathers in Manna.

^b He denieth that that Manna was that pure heavenly bread, and saith that he himself is that true bread, because he feedeth unto the true and everlasting life. And as for that, that Paul, 1 Cor. 10. calleth Manna, spiritual food, it maketh nothing against this place, for he joineth the thing signified with the sign: but in this whole disputation, Christ dealeth with the Jews after their own opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly.

A. D. 32. 35 And Jesus said unto them, I am that bread of life: he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father give thine, shall come to me: and him that cometh to me, I cast not away.

38 For I came down from heaven, not to do mine own will, but his will which hath sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every man which seeth the Son, and believeth in him, should have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am that bread which is come down from heaven.

42 And they said, Is not this Jesus, that son of Joseph, whose father and mother we know? how then saith he, I came down from heaven?

43 Jesus then answered, and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me,

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily I say unto you, He that believeth in me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead,

50 This is that bread which cometh down from heaven, that he which eateth of it should not die.

51 I am that living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. A. D. 32.

52 Then the Jews strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. 1 Cor. 10.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that living Father hath sent me, so live I by the Father: and he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not your fathers have eaten manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can bear it?

61 But Jesus knowing in himself, that his disciples murmured at this, said unto them, Doth this offend you?

62 What then if ye shall see that Son of man ascend up, where he was before? Ch. 3. 13.

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, are spirit and life.

64 But there are some of you that believe not: for Jesus knew from the beginning, which they were that believed not, and who should betray him.

65 And

¹ Which have life, and give life.

² The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life: Therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come.

³ Look above chap. 5. ver. 22.

⁴ Seeing and believing are joined together: for there is another kind of seeing which is general, which the devil have, for they see: but here he speaketh of that kind of seeing which is proper to the elect.

⁵ Flesh cannot perceive spiritual things, and therefore the beginning of our salvation cometh from God, who changeth our nature, so that we being inspired of him, may abide to be instructed and saved by Christ.

⁶ In the book of the prophets: for the Old Testament was divided by them into three several parts, into the law, the prophets, and the holy writ.

⁷ To wit, they shall be children of the church, for so the prophet Isaiah expoundeth it, ch. 54. 13. that is to say, ordained to life, Acts 13. 48. and therefore the knowledge of the heavenly truth is the gift and work of God, and standeth not in any power of man.

⁸ If the Son only hath seen the Father, then it is he only that can teach and instruct us truly.

⁹ The true use of sacraments is to ascend from them to the thing itself, that is, to Christ: by the partaking of whom only, we get everlasting life.

¹⁰ He pointeth out himself when he spake these words.

¹¹ Christ being sent from the Father, is the self-same unto us for the getting and keeping of everlasting life, that bread and flesh, yea, meat and drink are, to the use of this

transitory life.

¹² Which giveth life to the world.

¹³ That is to say, whosoever is partaker of Christ indeed, who is our food.

¹⁴ Flesh cannot put a difference between fleshly eating, which is done by the help of the teeth, and spiritual eating, which consisteth in faith: and therefore it condemneth that which it understandeth not: yet notwithstanding, the truth must be preached and taught.

¹⁵ If Christ be present, life is present; but when Christ is absent, then is death present.

¹⁶ In that that Christ is man, he receiveth that power which quickeneth and giveth life to them that are his, of his Father: and he addeth this word (That) to make a difference between him and all other fathers.

¹⁷ Christ his meaning is, that though he be man, yet his flesh can give life, not of the own nature, but because that flesh of his liveth by the Father, that is to say, doth suck and draw out of the Father that power which it hath to give life.

¹⁸ The reason of man cannot comprehend the uniting of Christ and his members: therefore let it worship and reverence that which is better than itself.

¹⁹ The flesh of Christ doth therefore quicken us because that he that is man, is God: which mystery is only comprehended by faith, which is the gift of God, proper only to the elect.

²⁰ Spirit, that is, that power which floweth from the God-head, causeth the flesh of Christ, which otherwise were nothing but flesh, both to live in itself, and to give life to us.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.
 66 From that time, many of his disciples went back, and walked no more with him.
 67 Then said Jesus unto the twelve, Will ye also go away?
 68 Then Simon Peter answered him, Master, to whom shall we go? thou hast the words of eternal life:
 69 And we believe and know that thou art that Christ, that Son of the living God.
 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
 71 Now he spake it of Judas Iscariot, the son of Simon: for he it was that should betray him, though he was one of the twelve.

CHAP. VII.

2 Christ, after his cousins were gone up to the feast of tabernacles, 10 goeth thither privily. 12 The people's sundry opinions of him. 14 He teacheth in the temple. 32 The priests command to take him. 41 Strife among the multitude about him, 47 and between the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

AFTER these things, Jesus walked in Galilee, and would not walk in Judea: for the Jews sought to kill him.
 2 Now the Jews' feast of the tabernacles was at hand.
 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples may see thy works that thou doest.
 4 For there is no man that doeth any thing secretly, and he himself seeketh to be famous. If thou doest these things, shew thyself to the world.
 5 For as yet his brethren believed not in him.
 6 Then Jesus said unto them, My time is not yet come: but your time is always ready.
 7 The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.
 8 Go ye up unto this feast: I will not go up yet unto this feast: for my time is not yet fulfilled.

9 ¶ These things he said unto them, and abode still in Galilee. A. D. 32.
 10 But soon his brethren were gone up, then went he also up unto the feast, not openly, but *it were* privily.
 11 Then the Jews sought him at the feast, and said, Where is he?
 12 And much murmuring was there of him among the people. Some said, He is a good man: others said, Nay, but he deceiveth the people.
 13 Howbeit no man spake openly of him for fear of the Jews.
 14 Now when the half of the feast was done, Jesus went up into the temple and taught.
 15 And the Jews marvelled, saying, How knoweth this man the scriptures, seeing that he never learned!
 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.
 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
 18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
 19 Did not Moses give you law, and yet none of you keepeth the law? Why go ye about to kill me?
 20 The people answered and said, Thou hast a devil: who goeth about to kill thee?
 21 Jesus answered, and said to them, I have done one work, and ye all marvel.
 22 Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath day circumcise a man.
 23 If a man on the sabbath receive circumcision, that the law of Moses should not be broken, be ye angry with me, because I have made man every whit whole on the sabbath day?
 24 Judge not according to the appearance, but judge righteous judgment.
 25 ¶ Then said some of them of Jerusalem, Is not this he, whom they go about to kill?
 26 And behold, he speaketh openly, and they say nothing to him? do the rulers know indeed, that this is indeed that Christ?
D d 27 How-

Lev. 23. 34.

Lev. 23. 35.

Exod. 24. 3. Ch. 5. 11.

Lev. 12. 3. Deut. 10. 16.

Gen. 17. 10.

¹⁵ Such is the malice of men, that they take occasion of their own destruction, of the very doctrine of salvation, unless it be few which believe through the singular gift of God.
¹⁶ The number of the professors of Christ is very small among them; also there be some hypocrites, and worse than all other.
^a This feast was so called, because of the booths and tents which they pitched of divers kinds of boughs, and sat under them, seven days together, all which time the feast lasted.
^b The grace of God cometh not by inheritance, but it is a gift that cometh other ways: whereby it cometh pass, that oftentimes the children of God suffer more affliction by their own kinsfolks than by strangers.
^c His kinsfolks: for so use the Hebrews to speak.
^d We must not follow the foolish desires of our friends.
^e An example of horrible confusion in the very bosom of the church. The pastors oppress the people with terror and fear: the people seek Christ, when he appeareth not; when he offereth himself, they neglect him. Some also that know him, condemn him rashly: very few think well of him, and that in secret.
^f Or, boldly and freely: for the chief of the Jews sought nothing so much, as to bury his fame and name.
^g Christ striveth with goodness against the wickedness of the world; in the mean season the most part of them take occasion of offence even by that same whereby they ought to have been stirred up to embrace Christ.
^h About the fourth day of the feast.
ⁱ Therefore are there few whom the gospel favoureth

very well, because the study of godliness is very rare.
^a Look above chap. 5. ver. 22. and he speaketh this after the opinion of the Jews: as if he said, my doctrine is not mine, that is, it is his whom you take to be a man: other are, and therefore set light by him, but it is his that sent me.
^b The true doctrine of salvation differeth from the false in this, that the same setteth forth the glory of God, and this by puffing up of men, darkeneth the glory of God.
^c None do more confidently boast themselves to be the defenders of the law of God, than they that do most impudently break it.
^d The sabbath day (which is here set before for a rule of all ceremonies) was not appointed to hinder, but to further and practise God's works, amongst which, the love of our neighbour is the chiefest.
^e That is to say, if the law of circumcision, which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the sabbath, do you rightly reprove me for healing man thoroughly?
^f We must judge according to the truth of things, lest the persons of us do turn us and carry us away.
^g By the shew that I make; for I seem to be but an abject and rascal of Galilee, and a carpenter's son, whom no man maketh account of: but mark the matter itself well, and judge the tree by the fruit.
^h Many do marvel that the endeavours of the enemies of God have no success: yet in the mean season they do not acknowledge the virtue and power of God.

A. D. 52. 27 ¹¹ Howbeit, we know this man whence he is: but when that Christ cometh, no man shall know whence he is.

28 ¹² Then cried Jesus in the temple as he taught, saying, Ye both know me, and know whence I am: yet am I not come of myself: but he that sent me is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 ¹³ Then they sought to take him, but no man laid hands on him, because his hour was not yet come.

31 Now many of the people believed in him, and said, When that Christ cometh, will he do more miracles than this man hath done?

32 ¹⁴ The Pharisees heard that the people murmured these things of him, and the Pharisees and high priests sent officers to take him.

33 Then said Jesus unto them, Yet am I a little while with you, and then go I unto him that sent me.

• Ch. 13. 34. 34 ¹⁵ Ye shall seek me, and shall not find me: and where I am, can ye not come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he said, Ye shall seek me, and shall not find me? and where I am, cannot ye come?

• Lev. 23. 35. 37 ¹⁶ Now in the last and great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

• Deut. 18. 38 He that believeth in me, as saith the scripture, out of his belly shall flow rivers of water of life.

• Ch. 13. 39. 39 ¹⁷ (This spake he of the Spirit, which they that believed in him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified)

• Deut. 18. 40 ¹⁸ So many of the people, when they heard this saying, said, Of a truth this is that prophet.

41 Others said, This is that Christ: and some said, But shall that Christ come out of Galilee?

• Mat. 1. 42. 42 ¹⁹ Sayeth not the scripture, that that Christ shall come of the seed of David, and out of the town of Bethlehem, where David was?

43 So was there dissension among the people for him.

¹¹ Men are very wise to procure stops and stays to themselves.

¹² The truth of Christ doth not hang upon the judgment of man.

¹³ The wicked cannot do what they list, but what God hath appointed.

¹⁴ As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present.

¹⁵ Word for word (to the dispersion of the Gentiles or Grecians); and under the name of the Grecians he understandeth the Jews which were dispersed amongst the Gentiles, 1 Pet. 1. 1.

¹⁶ There are two principles of our salvation: the one to be thoroughly touched with a true feeling of our extreme poverty: the other, to seek in Christ only (whom we catch hold on by faith) the abundance of all good things.

¹⁷ The last day of the feast of tabernacles, that is, the eighth day, was as high a day as the first. Lev. 23. 36.

¹⁸ This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the Holy Ghost, as Joel 2. 11a. 44. but especially in 11a. 55.

44 And some of them would have taken him, but no man laid hands on him. A. D. 52.

45 ¹⁷ Then came the officers to the high priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 ¹⁸ Doth any of the rulers, or of the Pharisees believe in him?

49 But this people, which know not the law, are cursed.

50 Nicodemus said unto them (he that came to Jesus by night, and was one of them) ^{Deut. 17. 8. and 19. 15.}

51 Doth our law judge a man before it hear him, and know what he hath done?

52 They answered, and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53 ¹⁹ And every man went unto his own house.

C H A P. VIII.

3 The woman taken in adultery, 11 hath her sins forgiven her. 12 Christ is the light of the world. 19 The Pharisees ask where his Father is. 39 The sons of Abraham. 42 The sons of God. 44 The devil the father of lying. 56 Abraham saw Christ's day.

AND Jesus went unto the mount of Olives, 2 And early in the morning came again into the temple, and all the people came unto him, and he sat down and taught them.

3 Then the Scribes and the Pharisees brought unto him a woman taken in adultery, and set her in the midst,

4 And said unto him, Master, we found this woman committing adultery, even in the very act.

5 Now Moses in our law commanded, that such should be stoned: what sayest thou therefore?

6 And this they said to tempt him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himself up, and said unto them, Let him that is among you without sin, cast the first stone at her.

8 And

¹ What is meant by the Holy Ghost, he expressed a little before, speaking of the Spirit which they that believed in him should receive. So that by the name of the Holy Ghost, are meant the virtues and mighty workings of the Holy Ghost.

² That is, those things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten.

³ There is contention even in the church itself about the chief point of religion: neither hath Christ any more cruel enemies than those that occupy the seat of truth, yet cannot they do what they would.

⁴ God from heaven scorneth such as are his Son's enemies.

⁵ False pastors are so fond and foolish, that they esteem the church of God, according to the multitude and outward show, chap. 3. 2.

⁶ What he hath committed, who is accused?

⁷ There is no counsel against the Lord.

⁸ While the wicked go about to make a snare for good men, they make a snare for themselves.

⁹ Against hypocrites which are very severe judges against other men, and flatter themselves in their own sins.

A. D. 33.

8 And again he stooped down, and wrote on the ground.

9 And when they heard it, being accused by their own conscience, they went out one by one, beginning at the eldest, even to the last: so Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself again, and saw no man, but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said, Neither do I condemn thee, go and sin no more.

12 Then spake Jesus again unto them, saying, I am that light of the world: he that followeth me, shall not walk in darkness, but shall have that light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself: thy record is not true.

14 Jesus answered, and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh: I judge no man.

16 And if I also judge, my judgment is true: for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is that Father of thine? Jesus answered, Ye neither know me, nor that Father of mine. If ye had known me, ye should have known that Father of mine also.

20 These words spake Jesus in the treasury, as he taught in the temple, and no man laid hand on him: for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins. Whither I go, can ye not come.

22 Then said the Jews, Will he kill himself, because he saith, Whither I go, can ye not come?

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, That ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus said unto them, Even the same thing that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true, and the things that I have heard of him, those speak I to the world.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, so I speak these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do always those things that please him.

30 As he spake these things, many believed in him.

31 Then said Jesus to the Jews which believed in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never bond to any man: why sayest thou then, Ye shall be made free?

34 Jesus answered them, Verily, verily I say unto you, that whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth for ever.

36 If that Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered, and said unto him, Abraham is our father. Jesus said unto them, If ye were

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A. D. 32.

Rom. 6. 2 Pet. 2. 19.

Christ would not take upon him the civil magistrate's office: he contented himself to bring sinners to faith and repentance.

The world which is blind in itself, cannot come to have any light but in Christ only.

Christ is, without all exception, the best witness of the truth, for he was sent by his father for that purpose, and was by him approved to the world by infinite miracles.

Thou bearest witness of thyself, which thing by all opinions is naught, and for a man to commend himself is very discommendable.

That which he denied afore, ch. 5. 31. must be taken by a manner of granting, for in that place he framed himself somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanity, and therefore he was content they should set light by his own witness, unless it were otherwise confirmed. But in this place, he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witness, and agreeth with him.

I do now only teach you. I condemn no man; but if I lust to do it, I might lawfully do it, for I am alone, but my Father is with me.

The Godhead is plainly distinguished from the manhood, else there were not two witnesses: for the party accused is not taken for a witness.

No man can know God, but in Christ only.

This was some place appointed for the gathering of the offerings.

We live and die at the pleasure of God, and not of men. Therefore this one thing remaineth, that we go for-

ward constantly in our vocation.

Because that men do naturally abhor heavenly things, they cannot be a fit disciple of Christ, unless the Spirit of God frame him. In the mean season notwithstanding, the world must of necessity perish, because it refuseth the life that is offered unto it.

He shall at length know who Christ is, which will diligently hear what he saith.

That is, I am Christ, and the Saviour, for so I told you from the beginning, that I was.

God is the revenger of Christ's doctrine despised.

Even the contempt of Christ maketh for his glory: which thing his enemies shall feel at length in their great smart.

The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousness and life.

From the slavery of sin.

Some of the multitude, and they that believed: for this is not the speech of men that consent unto him, but of those that are against him.

Born and begotten of Abraham.

Our wicked manners declare, that we are plainly born of a devilish nature. But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith: which faith is known by a godly and honest life.

A. D. were Abraham's children, ye would do the works of Abraham.

40 But now ye go about to kill me, a man that have told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the works of your father. Then said they to him, We are not born of fornication: we have one Father, which is God.

42 Therefore Jesus said unto them, If God were your father, then would ye love me: for I proceeded forth and came from God, neither came I of myself, but he sent me.

43 Why do ye not understand my talk? because ye cannot hear my word.

44 * Ye are of your father the devil, and the lusts of your father ye will do: he hath been murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh lye, then speaketh he of his own: for he is lyar, and the father thereof.

45 And because I tell you the truth, ye believe me not.

46 Which of you can rebuke me of sin? and if I say the truth, why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not devil: but I honour my Father, and ye have dishonoured me.

50 And I seek not mine own praise: but there is one that seeketh it, and judgeth.

51 Verily, verily I say unto you, If a man keep my word, he shall never see death.

52 Then said the Jews to him, Now know we that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my word, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

* Or, language; as though he said, you do no more understand what I say, than if I spake in strange and unknown language you.

† From the beginning of the world: for as soon as man was made, the devil cast him headlong into death.

‡ That is, continued not constantly, or remained not.

§ That is, in faithfulness and uprightnes; that is, he kept not his creation.

¶ Even of his own head, and of his own brain or disposition.

‡ The author thereof.

§ Christ did thoroughly execute the office that his Father enjoined him.

¶ The enemies of Christ make their bravery for a while, but the Father will appear at his time and revenge the reproach that is done unto him in the person of his Son.

‡ That is, that will revenge both your despising of me, and of him.

§ The only doctrine of the gospel apprehended by faith, is a sure remedy against death.

¶ That is, he shall not find it: for even in the midst of death, the faithful see life.

‡ Against them which abuse the glory of the saints, to darken Christ's glory.

§ There is nothing further off from all ambition than Christ, but his Father has set him above all things.

¶ This is spoken by manner of a grant; as if he had said, Be it so, let this report which I give of myself be of no force: yet there is another that glorifieth me, that is, that honoureth my name.

‡ There is no right knowledge of God without Christ, neither any right knowledge of Christ without his word.

§ The virtue of Christ shewed itself through all former

54 Jesus answered, If I honour myself, mine honour is nothing worth: it is my Father that honoureth me, whom ye say, that he is your God.

55 Yet ye have not known him: but I know him, and if I should say, I know him not; I should be lyar like unto you: but I know him, and keep his word.

56 Your father Abraham rejoiced to see my day, and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple: and he passed through the midst of them, and so went his way.

CHAPTER IX.

Christ giveth sight to the sabbath day to him that was born blind: 13 Whom, after he had long reasoned against the Pharisees, 22, 34 and was cast out of the synagoge, 36 Christ endueth with the knowledge of the everlasting light.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 As soon as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent) He went

ages in the fathers, for they saw in the promises that he should come, and did very joyfully lay hold on him with a lively faith.

† Was very desirous.

‡ A day is space that a man liveth in, or doth any notable act, or suffereth any great thing.

§ With the eyes of faith, Heb. 11. 13.

¶ Christ, as he was God, was before Abraham; and he was the Lamb slain from the beginning of the world.

‡ Zeal without knowledge, breaketh out at length into most open madness; and yet the wicked cannot do what they list.

§ Sin is the beginning even of all bodily diseases, and yet doth it not follow, that God always respecteth their sins whom he most sharply punisheth.

¶ Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sins only; whereupon he answereth, that there was another cause of this man's blindness, and that was, that God's work might be seen.

‡ The works of Christ as if it were a light, which lighten the darkness of the world.

§ By (day) is meant the light, that is, the lightsome doctrine of the heavenly truth: and by night is meant the darkness which cometh by the obscurity of the same doctrine.

¶ Christ healing the man born blind, by taking the sign of clay, and afterward the sign of the fountain of Siloam, (which signifieth Sent) sheweth that as he at the beginning made man, so doth he again restore both his body and soul; and yet so, that he himself cometh first of his own accord to heal us.

A. D. went his way therefore, and washed, and came again seeing.

8 + Now the neighbours and they that had seen him before, when he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: and others said, He is like him: but he himself said, I am he.

10 Therefore they said unto him, How were thine eyes opened?

11 He answered, and said, The man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash. So I went and washed, and received sight.

12 Then they said unto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharisees him that was once blind.

14 And it was the sabbath day, when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon mine eyes, and I washed, and do see.

16 + Then said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was dissention among them.

17 Then spake they unto the blind again, What sayest thou of him, because he hath opened thine eyes? And he said, He is a prophet.

18 Then the Jews did not believe him, (that he had been blind, and received his sight) until they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your son, whom ye say was born blind? How doth he now see then?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old enough: ask him: he shall answer for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had ordained already, that if any man did confess that he was Christ, he should be *excommunicate* out of the synagogue,

23 Therefore said his parents, He is old enough: ask him.

24 Then again called they the man that had

been blind, and said unto him, Give glory unto God: we know that this man is a sinner. A. D. 32.

25 Then he answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blind, and now I see.

26 Then said they to him again, What did he do thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye have not heard it: wherefore would ye hear it again? will ye also be his disciples?

28 + Then reviled they him, and said, Be thou his disciple: we be Moses's disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered and said unto them, Doubtless, this is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if a man be worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could have done nothing.

34 They answered, and said unto him, Thou art altogether born in sins, and dost thou teach us? so they cast him out.

35 + Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe in the Son of God?

36 He answered, and said, Who is he, Lord, that I might believe in him?

37 And Jesus said unto him, Both thou hast seen him, and he it is that talketh with thee.

38 Then he said, Lord, I believe: and worshipped him.

39 + And Jesus said, I am come unto judgment into this world, that they which see not, might see: and that they which see, might be made blind.

40 And some of the Pharisees which were with him, heard these things, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should not have sin: but now ye say, We see: therefore your sin remaineth.

E c

CHAP.

+ A true image of all men, who they of nature blind, do neither themselves receive the light that is offered unto them, nor suffer it in others, and yet make a great ado amongst themselves.

+ This is Hebrew kind of speech, for they call a man's eyes shut, when they cannot receive any light. And therefore they said have their eyes opened, which of blind men are made see.

+ Religion is not assaulted by any means more, than by pretence of religion; but the more it is pressed down, the more it riseth up.

+ A solemn order, whereby was constrained in old time to acknowledge their fault before God, as if they should say, Consider thou before God, who knoweth the whole matter, and therefore see thou his majesty, and do him this honour, rather confess the whole matter openly, than to lye before him, Josh. 7. 19. 1 Sam. 6. 5.

+ He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were art of sinning.

+ Proud wickedness must needs length break forth, which in vain lieth hid under zeal of godliness.

+ Thou art naught even from thy cradle, and we use

say, there is nothing in thee but sin:

+ Happy is their state which are cast furthest out of the church of the wicked (which proudly boast themselves of the name of the church) that Christ may come nearer to them.

+ Christ doth lighten all them by the preaching of the gospel, which acknowledge their own darkness, but such as seem to themselves to see clearly enough, those he altogether blindeth; of which sort are they oftentimes which have the highest place in the church.

+ With great power and authority, to do what is right and just; as if he said, These men take upon them to govern the people of God after their own lust, as though they saw all things, and no man but they; but I will rule far otherwise than these men do: for whom they account for blind men, them will I lighten; and such as take themselves to be wisest, them will I drown in most gross darkness of ignorance.

+ In these words (of seeing, and seeing) there is secret taunting and check to the Pharisees: for they thought all blind but themselves.

CHAP. X.

1 *Christ proveth that the Pharisees are the evil shepherds, and by many reasons, that himself is the good shepherd.* 19 *And thereof divers arifeth.* 31 *They take up stones,* 39 *and go about to take him, but he escapeth.*

VERILY, ¹ verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber.

2 But he that goeth in by the door, is the shepherd of the sheep.

3 To him the ² porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers.

6 This ³ parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 ⁴ All that ⁴ ever came before me are thieves and robbers: but the sheep did not hear them.

9 ⁵ I am that door: by me if any man enter in, he shall be saved, and shall ⁵ go in, and go out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and have it in abundance.

11 ⁶ I am that good shepherd: that good shepherd giveth his life for his sheep.

12 But an hireling, and he which is not the shepherd, neither the sheep are his own, seeth the wolf coming, and he leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.

13 So the hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am that good shepherd, and know mine, and am known of mine,

15 As the Father ⁷ knoweth me, so know I

the Father: and I lay down my life for my sheep. A. D. 32.

16 ⁴ Other sheep I have also, which are not of this fold: them also must I bring, and they shall hear my voice: and ⁴ there shall be ⁴ one sheepfold, and one shepherd. Ezek. 37. 23.

17 ⁵ Therefore doth my Father love me, because ⁵ I lay down my life, that I might take it again. 10. 51. 7.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and have power to take it again: this ⁶ commandment have I received of my Father. 10. 17. 19.

19 ¶ ⁶ Then there was a dissention again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can the devil open the eyes of the blind?

22 And it was at Jerusalem, the ⁷ feast of the ⁷ dedication, and it was winter.

23 ⁷ And Jesus walked in the temple, in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us doubt? If thou be that Christ, tell us plainly.

25 ⁸ Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me.

26 ⁹ But ye believe not: ⁹ for ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of mine hand.

29 My Father which gave ¹⁰ them me, is greater than all, and none is able to take them out of my Father's hand.

30 I and my Father are one.

31 ¹¹ Then the Jews again took up stones, to stone him. Ch. 8. 19.

32 Jesus answered them, Many good works have I shewed you from my ¹¹ Father: for which of these works do ye stone me?

33 The Jews answered him, saying, For the good

¹ Seeing that by Christ only we have access to the Father, there are neither other true shepherds, than those which come to Christ themselves, and bring others thither also; neither is any to be thought the true sheep-fold, but that which is gathered to Christ.

² In those days they used to have a servant always sitting at the door, and therefore he speaketh after the manner of those days.

³ This word (parable) which the Evangelist useth here, signifieth a dark kind of speech, when words are taken from their natural meaning, to signify another thing to us.

⁴ It maketh no matter, how many, neither how old the false teachers have been.

⁵ These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the door, he calleth all them thieves and robbers which take upon them this name of Door, which none of the prophets can, for they shewed the sheep that Christ was the door.

⁶ Only Christ is the true pastor, and that only is the true church, which acknowledgeth him to be properly their only pastor: To him are opposite thieves, which feed not the sheep, but kill them: and hirelings also, which forsake the flock in time of danger, because they feed it only for their own profit and gains.

⁷ That is, shall live safely: so use the Jews to speak, as Deut. 25. 6. and yet there is a peculiar alluding to the shepherd's office.

⁸ Loveth me, alloweth me.

⁹ The calling of the Gentiles.

¹⁰ The certain mark of the catholic church throughout all the world, which hath one head, that is, Christ, the only keeper and only shepherd of it.

¹¹ Christ is by the decree of the Father, the only true shepherd of the true church, for he willingly gave his life for his sheep, and by his own power rose again to life.

He speaketh in the time that now is, because Christ's whole life was in it a perpetual death.

¹² The gospel discovereth hypocrisy, and therefore the world must needs rage when it cometh forth.

¹³ The feast of the dedication was instituted by Judas Maccabæus and his brethren, after the restoring of God's true religion by the casting out of Antiochus's garrison, 1 Mac. 4. 59.

¹⁴ The unbelievers and proud men accuse the gospel of darkness, which darkness indeed is within themselves.

¹⁵ The doctrine of the gospel is proved from heaven by two witnesses; both by the purity of the doctrine, and by miracles.

¹⁶ It is no marvel that there do but a few believe, seeing that all are by nature untamed beasts, yet notwithstanding God hath his, which he turneth into his sheep, and committeth them unto his Son, and preserveth them against the cruelty of all wild beasts.

¹⁷ He giveth a reason why they believe not, to wit, because they are not of his sheep.

¹⁸ Christ proveth his dignity by divine works.

¹⁹ Through my Father's authority and power.

A. D. 33. good work we stone thee not, but for blasphemy, and that thou being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, * I said, Ye are gods?

35 If he called them gods, unto whom the word of God was given, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, then though ye believe not me, yet believe the works, that ye may know and believe, that the Father is in me, and I in him.

39 ¹¹ Again they went about to take him: but he escaped out of their hands,

40 And went again beyond Jordan, into the place where John first baptized, and there abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed in him there.

C H A P. XI.

Christ, to shew that he is ²⁵ the life and the resurrection, ¹⁴ cometh to Lazarus being dead, ¹⁷, ³⁴ and buried, ⁴³ and raiseth him up. ⁴⁷ As the priests were consulting together, ⁴⁹ Caiaphas ⁵⁰ propheseth that one must die for the people. ⁵⁶, ⁵⁷ They command to seek Christ out, and to take him.

AND ¹ a certain man was sick, named Lazarus of Bethany, the ² town of Mary, and her sister Martha.

2 (And it was that * Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard it, he said, This sickness is not unto ^b death, but for the glory of God, that the Son of God might be glorified thereby.

5 ¶ Now Jesus loved Martha and her sister, and Lazarus.

6 ² And after he had heard that he was sick, yet abode he two days still in the same place where he was.

7 Then after that, said he to his disciples, Let us go into Judea again.

8 ¹ The disciples said unto him, Master, the Jews lately sought to stone thee, and dost thou go thither again?

9 Jesus answered, Are there not ^a twelve hours in the day? If a man walk in the day,

he stumbleth not, because he seeth the light of this world. A. D. 33.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things spake he: and after, he said unto them, Our friend Lazarus ^d sleepeth: but I go to wake him up.

12 Then said his disciples, Lord, if he sleep, he shall be safe.

13 Howbeit, Jesus spake of his death: but they thought that he had spoken of the natural sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may believe: but let us go unto him.

16 Then said Thomas (which is called Didymus) unto his fellow disciples, Let us also go, that we may die with him.

17 ¶ Then came Jesus, and found that he had lien in the grave four days already.

18 ¶ (Now Bethany was near unto Jerusalem, about fifteen furlongs off.)

19 ⁴ And many of the Jews were come to Martha and Mary, to comfort them for their brother.

20 Then Martha, when she heard that Jesus was coming, went to meet him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not been dead.

22 But now I know also, that whatsoever thou askest of God, God will give it thee.

23 Jesus said unto her, Thy brother shall rise again

24 Martha said unto him, I know that he shall rise again * in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life: * he that believeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and believeth in me, shall never die: believest thou this?

27 She said unto him, Yea, Lord, I believe that thou art that Christ that Son of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came unto him,

30 For Jesus was not yet come into the town, but was in the place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed

¹ Void and of ~~any~~ effect.

¹¹ Christ fleeth danger, not of mistrust, nor for fear of death, nor that he would be idle, but to gather a church in another place.

¹ Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good-will toward men: which is also an image of the resurrection to come.

^a Where his sisters dwelt.

^b That is to say, sent for the purpose to kill him.

² In that, that God seemeth sometimes to linger in helping of us, he doth it both for his glory, and for our salvation, as the falling out of the matter in the end plainly proveth.

³ This only is the sure and right way to life, to follow God boldly without fear, who calleth us, and shineth before us in the darkness of this world.

^c All things are fitly wrought, and brought to pass in their season.

^d The Jews used a milder kind of speech, and called death a sleep, whereupon in other languages the place of burial where the dead are laid, waiting for the resurrection, is a sleeping-place.

^e God who is the maker of nature, doth not condemn natural affections, but sheweth that they ought to be examined by the rule of faith.

^f That is, shall recover life again.

A. D. followed her, saying, She goeth unto the grave,
33 to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not been dead.

33 When Jesus therefore saw her weep, and the Jews also weep which came with her, he groaned in the spirit, and was troubled in himself,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 And Jesus wept.

36 Then said the Jews, Behold, how he loved him!

• Ch. 9. 6. 37 And some of them said, * Could not he which opened the eyes of the blind, have made also, that this man should not have died?

38 Jesus therefore again groaned in himself, and came to the grave. And it was a cave, and a stone was laid upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, said unto him, Lord, he sinneth already: for he hath been dead four days.

40 Jesus said unto her, Said I not unto thee, that if thou didst believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lit up his eyes, and said, Father, I thank thee, because thou hast heard me.

42 I know that thou hearest me always, but because of the people that stand by, I said it, that they may believe that thou hast sent me.

43 As he had spoken these things, he cried with a loud voice, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, Loose him, and let him go.

45 ¶ Then many of the Jews, which came to Mary, and had seen the things which Jesus did, believed in him.

46 ¶ But some of them went their way to the Pharisees, and told them what things Jesus had done.

47 Then gathered the high priests and the Pharisees a council, and said, What shall we do? For this man doeth many miracles,

48 If we let him thus alone, all men will believe in him, and the Romans will come and take away both our place, and the nation.

49 Then one of them named Caiphas, which was the high priest that same year, said unto them, Ye perceive nothing at all.

50 Nor yet do you consider, that it is ex-

pedient for us, that one man die for the people, and that the whole nation perish not. A. D. 33.

51 ¶ This spake he not of himself: but being high priest that same year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together to put him to death.

54 ¶ Jesus therefore walked no more openly among the Jews, but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews passover was at hand, and many went out of the country up to Jerusalem, before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, ¶ they stood in the temple, What think ye, that he cometh not to the feast?

57 Now both the high priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

2 Christ is at supper with Lazarus, 3 Mary anoints his feet. 5 Judas findeth fault with her. 7 Christ defendeth her. 10 The priests would put Lazarus to death. 12 As Christ cometh to Jerusalem, 18 the people meet him. 20 The Grecians desire to see him. 40 The chief rulers that believe in him, but for fear do not confess him. 44 he exhorteth to faith.

¶ **T**HEN * Jesus, six days before the passover, came to Bethany, where Lazarus was, who died, whom he had raised from the dead. Ch. 26. 7. Mark 14. 3.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed Jesus's feet, and wiped his feet with her hair, and the house was filled with the savour of the ointment.

4 Then said one of his disciples, even Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not that he cared for the poor, but because he was a thief, and had the bag, and bare that which was given. Ch. 12. 29.

7 ¶ Then said Jesus, Let her alone: against the day of my burying she kept it.

8 For the poor always ye have with you, but me ye shall not have always.

9 Then

¶ Christ took upon him, together with our flesh, all affections of man (sin only excepted) and amongst them especially mercy and compassion.

¶ These are tokens that he was greatly moved, but yet they were without sin; and these affections are proper to man's nature.

¶ The last point of iron like stubbornness is this, to proclaim open war against God, and yet ceaseth not to make a pretence both of godliness, and of the profit of the commonwealth.

¶ The Jews called this council Sanhedrin: and the word that John useth, is Synedrion.

¶ That is, take away from us by force: for at that time, though the high priest's authority was greatly lessened and decayed, yet there was some kind of government left among the Jews.

¶ The raging and mad company of the false church persuade themselves that they cannot be in safety, unless he be taken

away, who only upholdeth the church. And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddiness or madness.

¶ Christ doth sometimes so turn the tongues, even of the wicked, that even in cursing, they bless.

¶ For they were not gathered together in one country, the Jews were, but they were gathered from all quarters, from the East to the West.

¶ We may give place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we swerve not from God's vocation.

¶ An horrible example in Judas, of a mind blinded with covetousness, and yet pretending godliness.

¶ This extraordinary anointing, which was for a sign, is so allowed of God, that he witnesseth how he will not be worshipped with outward pomp, or costly service, but with alms.

A. D. 33. 9 Then much people of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jews went away, and believed in Jesus.

12 ¶ * On the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the name of the Lord.

14 And Jesus found a young ass, and sat thereon, as it is written,

15 * Fear not, daughter of Sion: Behold, thy King cometh, sitting on an ass's colt.

16 But his disciples understood not these things at the first: but when Jesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the grave, and raised him from the dead:

18 Therefore met him the people also, because they said that he had done this miracle.

19 + And the Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold, the world goeth after him.

20 ¶ Now there were certain Greeks among them that came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Jesus.

22 Philip came and told Andrew: and again Andrew and Philip told Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man must be glorified.

24 + Verily, verily I say unto you, Except the wheat corn fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 * If any man serve me, let him follow me: for where I am, there shall also my servant be:

and if any man serve me, him will my Father honour. A. D. 33.

27 + Now is my soul troubled: and what shall I say? Father, save me from this hour? But therefore came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 Then said the people that stood by, and heard, that it was thunder: others said, An angel spake to him.

30 + Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 * And I, if I were lifted up from the earth, will draw all men unto me. * Ch. 3. 14.

33 Now this said he, signifying what death he should die.

34 The people answered him, We have heard out of the law, that that Christ abideth for ever: and how sayest thou, that that Son of man must be lifted up? Who is that Son of man? * Ps. 89. 36. and 110. 4. and 117. 2. Isa. 40. 8. Ezech. 37. 25. * Ch. 1. 9.

35 + Then Jesus said unto them, Yet a little while is the light with you: walk while ye have that light, lest the darkness come upon you: for he that walketh in the dark, knoweth not whither he goeth.

36 While ye have that light, believe in that light, that ye may be the children of the light. These things spake Jesus, and departed, and hid himself from them.

37 ¶ + And though he had done so many miracles before them, yet believed they not on him,

38 That the saying of Esaias the prophet might be fulfilled, that he said, * Lord, who believed our report? and to whom is the arm of the Lord revealed? * Isa. 53. 1. Rom. 10. 16.

39 Therefore could they not believe, because that Esaias saith again,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heal them * Isa. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 9. 10. Acts 28. 26. Rom. 11. 8.

41 These things said Esaias, when he saw his glory, and spake of him.

42 + Nevertheless, even among the chief rulers, many believed in him: but because of the Pharisees they did not confess him, lest they should be cast out of the synagogue.

F f 43 For

1 When the light of the gospel sheweth itself, some are found to be curious, and others (which least ought) to be open enemies: others in rage honour him, whom they will straightway fall from: and very few do so reverently receive him as they ought notwithstanding, Christ beginneth his spiritual kingdom in the midst of his enemies.

2 Even they which go about oppress Christ, are made instruments of his glory.

3 After the solemn custom: the Grecians were first so called by the name of the country of Greece, where they dwelt: but afterward, all that were not of the Jews religion, but worshipped false gods, and were also called heathens, were called by this name.

4 The death of Christ is, as it were, sowing, which seemeth to be a dying of the corn, but indeed is the cause of a far greater harvest: and such as is the condition of the seed, so shall it be of the members.

5 A wheat corn dieth when it is changed by virtue of the ground, and becometh root of a fruitful blade.

6 While Christ went about to suffer all the punishment which is due to our sins, and whilst his divinity did not yet shew his might and power so far, this satisfaction might be thoroughly wrought: now when he is stricken with the great fear of the curse of God, he crieth and prayeth, and desireth to be released: yet notwithstanding he preferreth

the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven.

7 To wit, of death that is now at hand.

8 So then the Father's glory is Christ's glory.

9 Christ foretelleth in the deed the manner of his death, the overcoming of the devil and the world, and in conclusion, his triumph.

10 Christ used a word which hath double meaning, for it signifieth either to lift up, or rid out of the way: for his meaning was to put them in mind of his death, but the Jews seem to take it another way.

11 Chrysostom and Theophylact, refer this word, All, to all nations, that is, not only to the Jews only.

12 Unmeasurable is the mercy of God; but an horrible judgment followeth, if it be contemned.

13 That is, partakers of light.

14 Faith is not of nature, but of grace.

15 The arm of the Lord, is the gospel, which is the power of God to salvation, to all that believe: and therefore the name of the Lord is not revealed to them, whose hearts the Lord hath not opened.

16 Such as believe, are not only few in number, if they be compared with the unbelievers, but also the most of those few (yea, and especially, the chiefest) do fear men rather than God.

43 For they loved the praise of men, more than the praise of God.

44 And Jesus cried, and said, He that believeth in me, believeth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth in me, should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that refuseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, it shall judge him in the last day.

49 For I have not spoken of myself: but the Father which hath sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: the things therefore that I speak, I speak them to as the Father said unto me.

C H A P. XIII.

Christ rising from supper, 15 to commend humility to his apostles, washeth their feet. 21 He detecteth the traitor Judas, 26 with an evident token 34 He commendeth charity. 37, 39 He foretelleth Peter of his denial.

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, forasmuch as he loved his own which were in the world, unto the end he loved them.

2 And when supper was done (and that the devil had now put in the heart of Judas Iscariot, Simon's son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come forth from God, and went to God:

4 He riseth from supper, and layeth aside his supper garments, and took a towel, and girded himself.

5 After that, he poured water into a bason, and began to wash the disciples feet, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I do, thou knowest not now: but thou shalt know it hereafter.

8 Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me.

9 Simon Peter said unto him, Lord, not my feet only, but also the hands and the head.

10 Jesus said unto him, He that is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all clean.

12 ¶ So after he had washed their feet, and had taken his garments, and was set down again, he said to them, Know ye what I have done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do even as I have done to you.

16 Verily, verily I say unto you, The servant is not greater than his master, neither the ambassador greater than he that sent him.

17 If ye know these things, blessed are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but it is that the scripture might be fulfilled, He that eateth bread with me, hath lift up his heel against me.

19 From henceforth tell I you before it come, that when it is come to pass, ye might believe that I am he.

20 Verily, verily I say unto you, If I send any, he that receiveth him, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, he was troubled in the spirit, and testified and said, Verily, verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus's bosom, whom Jesus loved.

24 To him beckoned therefore Simon Peter, that he should ask who it was of whom he spake.

25 He then, as he leaned on Jesus's breast, said unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipt it: and he wet a sop, and gave it to Judas Iscariot, Simon's son.

27 And after the sop, Satan entered into him, Then said Jesus unto him, That thou doest, do quickly.

28 But none of them that were at table, knew for what cause he spake it unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those

A. D. 33.
Ch. 13.
Ch. 13, 26.
Matt. 10, 24.
Luke 6, 40.
The word signifieth an apostle, which is one that is sent from another.
Pl. 41, 6.
Matt. 11, 40.
Luke 10, 16.
Matt. 26, 27.
Mark 14, 18.
Luke 22, 27.

1 The sum of the gospel, and therefore of salvation, which Christ witnessed in the midst of Jerusalem by his crying out, is this, to rest upon Christ through faith, as the only Saviour appointed and given us of the Father.

2 This word, Not, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather: as if he said, He that believeth in me, doth so much believe in me, as in him that sent me. So is it in Mark 9, 37.

3 Christ no less certain of the victory, than of the combat which was at hand, using the sign of washing the feet, doth partly thereby give an example of singular modesty, and his great love towards his apostles in this notable act, being like, very shortly, to depart from them: and partly witnesseth unto them, that it is he only which washeth away the filth of his people, and that by little and little in their time and season.

4 Them of his household, that is, his saints.

¶ Into his power.

¶ In that he is said to rise, it argueth that there was a space between the ceremony of the passover and this washing of feet, at what time it seemeth that the supper was instituted.

¶ Unless thou suffer me to wash thee, thou shalt have no part in the kingdom of heaven.

¶ The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordained the cause of our salvation, to reconcile unto himself in his Son, and the Son did willingly and voluntarily obey the Father.

¶ He affirmed it openly and soothed it.

¶ John's leaning was such, that sitting down in his bed, his head was toward Jesus's head: so that it was an easy matter for him to touch Jesus's bosom: for it is certain that in old time men used not to sit at the table, but to lie down on the one side.

A. D. 33. those things that we have need of against the feast: or that he should give something to the poor.

30 As soon then as he had received the sop, he went immediately out, and it was night.

31 ¶ When he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 * Little children, yet a little while am I with you: ye shall seek me, but as I said unto the * Jews, Whither I go, can ye not come: also to you say I now,

34 * A new commandment give I unto you, that ye love one another: as I have loved you, that ye also love one another.

35 By this shall all men know, that ye are my disciples, if ye have love one to another.

36 † Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said unto him, Lord, why can I not follow thee now? * I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou have denied me thrice.

CHAP. XIV.

1 He comforteth his disciples, 2, 7 declaring his divinity and the fruit of his death, 16 promising the Comforter. 17 even the Holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many dwelling-places: if it were not so, † I would have told you: I go to † prepare a place for you.

3 † And if I go to prepare a place for you, I will † come again, and receive you unto myself, that where I am, there may ye be also.

4 † And whither I go, ye know, and the way ye know.

5 Thomas said unto him, Lord, we know

† We have to consider the glorifying of Christ in his ignominy.

‡ This verse and the next following, are most plain and evident testimony of the divinity of Christ.

§ The eternal glory shall flow by little and little from the head into the members. But in the mean time, we must take good heed, that we pass over the race of this life in brotherly love.

¶ An heavy example of rash trust and confidence.

‡ He believeth in God that believeth in Christ, and there is no other way to confirm our minds in the greatest difficulties.

§ That is, if it were not so as I tell you, we wit, unless there were place enough not only for me, but for you also, in my Father's house, I would not thus deceive you with a vain hope, but I would have told you so plainly.

¶ All this speech is by way of an allegory, whereby the Lord comforteth his own, declaring to them his departure into heaven, which is not to reign there alone, but to go before and prepare a place for them.

‡ Christ went not away from us, to the end we forsake us, but rather that he might at length take us up with him into heaven.

§ These words are to be referred to the whole church, and therefore the angel said to the disciples when they were astonished, What stand you gazing up into heaven? This Jesus shall so come as you saw him go up, Acts 1. 11. and in all places of the scripture, the full comfort of the church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

¶ Christ only is the way to true and everlasting life, for

not whither thou goest, how can we then know the way?

6 Jesus said unto him, I am † that Way, and that Truth, and that Life: No man cometh unto the Father, but by me.

7 † If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip said unto him; Lord; shew us thy Father, and it sufficeth us.

9 Jesus said unto him, I have been so long time with you, and hast thou not known me, Philip? he that hath seen me, hath seen my Father: how then sayest thou; Shew us thy Father?

10 † Believest thou not, that I am in the Father, and the Father is in me? The words that I speak unto you; I speak not of myself: but the Father that dwelleth in me, he doth the works.

11 Believe me; that I am in the Father, and the Father is in me: at the least, believe me for the very works sake.

12 † Verily; verily I say unto you, he that believeth in me, the works that I do, he shall do also, and † greater than these shall he do: for I go unto my Father.

13 * And whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 † If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever:

17 Even the † Spirit of truth, whom the † world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherless: but I will come to you.

19 Yet a little while, and the world shall see me no more, but ye shall see me: because I live, ye shall live also.

20 At that day shall ye know that I am † in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth

he it is in whom the Father hath revealed himself.

‡ This saying, sheweth unto us both the nature, the will, and the office of Christ.

¶ It is plain by this place, that we know God, and we see God, is all one: now whereas he said before, that we saw God at any time, that is to be understood thus; without Christ, or were it not through Christ, we saw God at any time: for Chrysostom saith, the Son is a very short and easy setting forth of the Father's nature unto us.

§ The majesty of God sheweth itself most evidently, both in Christ's doctrine and deeds.

¶ The approving of the virtue of Christ is not included within his own person, but it is spread through the body of his whole church.

‡ That is, not only do them, but I can also give other men power to do greater.

¶ He loveth Christ aright which obeyeth his commandments: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doth he comfort his with the present virtue of the Holy Ghost, whom the world despiseth, because it knoweth him not.

§ The Holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth in us, whereas otherwise he hath truth in himself.

¶ Worldly men.

‡ The Son is in the Father after such sort, that he is of the self-same substance with his Father; but he is in his disciples in a certain respect, as an aider and helper of them.

A. D. 33.

† Ch. 16. 23.
Matt. 7. 7.
Mark 11. 24.
James 1. 5.

A. D. 33. keepeth them, is he that loveth me: and he that loveth me, shall be loved of my Father: and I will love him, and will ^a shew mine own self to him.

22 Judas said unto him, (not Iscariot) Lord, what is the cause that thou wilt shew thyself unto us, and not unto the world?

23 Jesus answered, and said unto him, If any man love me, he will keep my word, and my Father will love him, and he will come unto him, and will dwell with him.

24 He that loveth **me** not, keepeth not my words: and the word which ye hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being present with you.

C. 14: 26. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

27 Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be troubled, nor fear.

28 Ye have heard how I said unto you, I go away, and will come unto you. If ye loved me, ye would verily rejoice, because I said, I go unto the Father: for the Father is ¹ greater than I.

29 And now have I spoken unto you, before it come, that when it is come to pass, ye might believe.

30 Hereafter will I not speak many things unto you: for the prince of this world cometh, and hath ^a nought in me.

31 But *it is* that the world may know that I love ^{my} Father: and as the Father hath commanded me, so I do. Arise, let us go hence.

C H A P. XV.

1 By the parable of the vine, 2 and the branches, 5, 6 be declared how the disciples may bear fruit. 12, 17 He commendeth mutual love. 18 He exhorteth them to bear afflictions patiently, 20 by his own example.

I AM that true vine, and my Father is that husbandman.

¹ I will shew myself to him, and be known of him, as if he saw me with his eyes: but this shewing of himself is not bodily, but spiritually, yet so plain as none can be more.

² We must not ask why the gospel is revealed to some rather than to others, but we must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him, that is to say, that we give ourselves wholly to his obedience.

³ It is the office of the Holy Ghost to imprint in the minds of the elect, in their times and seasons, that which Christ once spake.

⁴ All true felicity cometh to **me** by Christ alone.

⁵ So far is it that we should be sorry for the departing of Christ from us, according to the flesh, that we should rather rejoice for it, seeing that all the blessing of the members dependeth upon the glorifying of the Head.

⁶ This is spoken, in that that he is Mediator, for so the Father is greater than he, inasmuch as the person to whom request is made, is greater than he that maketh the request.

⁷ Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Father's decree.

⁸ As who would say, Satan will by and by set upon me with all the might he can, but he hath **no** power **over** me, neither shall he find any such thing in me, as he thinketh he shall.

⁹ We are of nature dry and fit for nothing, but the fire: therefore that we may live and be fruitful, we must first be grafted into Christ, **as** it were into **a** vine, by the Father's

2 ^a Every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now are ye clean through the word which I have spoken unto you.

4 Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burn.

7 If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye bear much fruit, and be made my disciples.

9 As the Father hath loved me, so have I loved you: ^b continue in that my love.

10 If ye shall keep my commandments, ye shall abide in my love, **as** I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, that ye love one another, **as** I have loved you.

13 Greater love than this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth call I you not servants: for the servant knoweth not what his master doth: but I have called you friends: for all things that I have heard of my Father, have I made known unto you.

16 Ye ^c have not chosen me, but I have chosen you, and ordained you, ^d that ye go and bring forth fruit, and that your fruit remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things command I you, that ye love one another. 13 If

hand: and then be daily shred with **a** continual meditation of the word, and the cross: otherwise it shall not avail any **at** all to have been grafted, unless he cleave *fast* unto the Vine, and so draw juice out of it.

² He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: and the Father will deny such **one** nothing.

³ As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

⁴ The love of the Father towards the Son, and of the Son towards us, and ours towards God and our neighbour, are joined together with **a** inseparable knot: and there is nothing more sweet and pleasant than it is. Now this love sheweth itself by the effects: **a** most perfect example whereof Christ himself exhibiteth unto us.

⁵ That is, in that love wherewith I do love you: which love is on both parts.

⁶ The doctrine of the gospel (as it is uttered by Christ's own mouth) is **a** most perfect and absolute declaration of the counsel of God which pertaineth to our salvation, and is committed unto the apostles.

⁷ Christ is the author and preserver of the ministry of the gospel even to the world's end: but the ministers have above all things need of prayer and brotherly love.

⁸ This place teacheth us plainly, that our salvation cometh from the only favour and gracious goodness of the everlasting God toward us, and of nothing that we do or can d.f.r.v.c.

A. D. 33. Matt. 15.

Ch. 13. 10.

C. 14. 26.

1 John 5. 22.

Ch. 13. 34. 1 John 11. 4. 21.

M. 11. 29. 19.

13 If

A. D. 33. 18 ⁶ If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you,

Ch. 13. 16. * The servant is not greater than his master.

Ch. 10. 24. * If they have persecuted me, they will persecute you also: if they have kept my word, they will also keep yours.

Ch. 16. 4. 21 ⁷ But * all these things will they do unto you for my name's sake, because they have not known him that sent me.

22 ⁴ If I had not come and spoken unto them, they should not have had sin: but now have they no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sin: but now have they both seen, and have hated both me, and my Father.

Ch. 35. 19. 25 But *it is* that the word might be fulfilled, that is written in their ¹⁰ law, * They hated me without ¹¹ cause.

Ch. 14. 26. 26 ¹ But when that Comforter shall come, ² whom I will send unto you from the Father, ³ even the Spirit of truth, which proceedeth of the Father, he shall testify of me.

27 And ye shall witness also, because ye have been with me from the beginning.

C H A P. XVI.

1 He foretelleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office.

21 He compareth the afflictions of his to a woman that travaileth with child.

THESSE ¹ things have I said unto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

¹ It ought not only not to fear, but rather confirm the faithful ministers of Christ, when they shall be hated of the world ² their Master was.

⁷ The hatred that the world beareth against Christ, proceedeth of the blockishness of the mind, which notwithstanding is voluntarily blind, so that the world can pretend no excuse to cover their fault.

⁴ As who would say, If I had not come, these ⁵ would not have stuck to have said still before God's judgment-seat, that they are religious and void of sin: but seeing I came to them, and they clean refuse me, they can have ⁶ cloak for their wickedness.

¹ Sometimes by this word, Law, ² meant the five books of Moses, but in this place, the whole scripture: for the place alledged is in the psalms.

⁸ Against the rage of the wicked, we shall stand surely by the inward testimony of the Holy Ghost: but the Holy Ghost speaketh no otherwise, than he speaketh by the mouth of the apostles.

¹ The ministers of the gospel must look for all manner of reproaches, not only of them which ² open enemies, but even of them also which seem ³ be of the same household, and the very pillars of the church.

² The absence of Christ according ³ the flesh, is profitable to the church, that we may wholly depend upon his spiritual power.

³ The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confess its own unrighteousness, and Christ's righteousness and almightiness.

¹ He will so reprove the world, that the worldlings shall be able to pretend ² excuse.

¹ He respecteth the time that followed his ascension,

4 ⁸ But these things have I told you, that when the hour shall come, ye might remember, that I told you them. And these things said I not unto you from the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorrow.

7 ² Yet I tell you the truth, It is expedient for you that I go away: for if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

³ And when he is come, he will ⁴ reprove the ⁵ world of sin, and of righteousness, and of judgment.

9 Of sin, because they believed not in me:

10 Of ¹ righteousness, because I go to my Father, and ye shall see me no more:

11 Of ⁴ judgment, ⁵ because the prince of this world is judged.

12 ⁴ I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he is come which is the Spirit of truth, he will lead you into all truth: for he shall not speak of himself, but whatsoever he shall hear, shall he speak, and he will shew you the things to come.

14 ⁵ He shall glorify me: For he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you.

16 ⁶ A ¹ little while, and ye shall not see me: and again ² little while, and ye shall see me: ³ for I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me, and again a little while, and ye shall see me: for I go to the Father?

18 They said therefore, What is this that he saith, A little while? we know not what he saith.

19 Now Jesus knew that they would ask

G g him,

when ¹ all gainsayers were manifestly reprov'd through the pouring out of the Holy Ghost upon the church: so that the very enemies of Christ were reprov'd of sin, in that they were constrained to confess that they were deceived, in that they believed not, and therefore they said ² Peter, Acts 2. Men and brethren, what shall we do?

³ Of Christ himself: for when the world shall see that I have poured out the Holy Ghost, they shall be constrained ⁴ confess that I was just, and was not condemned of my Father, when I went out of this world.

⁴ Of that authority and power which I have both in heaven and earth.

⁵ That is, because they shall then understand and know indeed that I have overcome the devil, and do govern the world, when all ⁶ shall see that they set themselves against you in vain, for I will arm you with that heavenly power whereby you may destroy every high thing which is lifted up against the knowledge of God, 2 Cor. 10. 12.

¹ The doctrine of the apostles proceeded from the Holy Ghost, and is most perfect.

⁵ The Holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christ's own mouth, and imprinteth it in our minds.

⁶ The grace of the Holy Ghost is ¹ most lively glass, wherein Christ is truly beholden with the most sharp-sighted eyes of faith, and not with the bleared eyes of the flesh, whereby we feel ² continual joy even in the midst of sorrows.

¹ When a little time is once past.

² For I pass to eternal glory, so that I shall be much more present with you than I was before: for then you shall feel indeed what I am, and what I am able to do.

A. D. 33. Ch. 15. 21.

A. D. 33. him, and said unto them, Do ye inquire among yourselves, of that I said, A little *while*, and ye shall not see me: and again, a little *while*, and ye shall see me?

20 Verily, verily I say unto you, that ye shall weep and lament, and the world shall rejoice: and ye shall sorrow, but your sorrow shall be turned to joy.

21 A woman, when she travaileth, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore are in sorrow: but I will see you again, and your hearts shall rejoice, and your joy shall no man take from you.

23 And in that day shall ye ask me nothing. * Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in parables: but the time will come, when I shall no more speak to you in parables: but I shall shew you plainly of the Father.

26 At that day shall ye ask in my name, and I say not unto you, that I will pray unto the Father for you:

27 For the Father himself loveth you, because ye have loved me, * and have believed that I came out from God.

28 I am come out from the Father, and came into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should ask thee. By this we believe that thou art come out from God.

31 Jesus answered them, Do you believe now?

32 * Behold, the hour cometh, and is already come, that ye shall be scattered every man into his own, and shall leave me alone: but I am not alone: for the Father is with me.

The Holy Ghost, which was poured upon the apostles after the ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the church, and will also instruct it to the end of the world.

The sum of the worship of God is the invocation of the Father, in the name of the Son the Mediator, who is already heard for us, for whom he both abased himself, and is now also glorified.

Faith and foolish security differ very much.

Neither the wickedness of the world, neither the weakness of his own, can diminish any thing of the virtue of Christ.

The surety and stay of the church dependeth only upon the victory of Christ.

That in me you might be thoroughly quieted. For by (peace) is meant in this place, that quiet state of mind which is clean contrary to disquietness and heaviness.

Jesus Christ the everlasting high Priest, being ready straightways to offer up himself, doth by solemn prayers consecrate himself to God the Father, as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the church of God.

He first declareth, that he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory, in saving his elect, to be applied himself to that only: and therefore desireth of the

33 These things have I spoken unto you, that in me ye might have peace: in the world ye shall have affliction: but be of good comfort, I have overcome the world.

CHAPTER XVII.

Christ prayeth that his glory, together with his Father's, may be made manifest. 9 He prayeth for his apostles, 20 and for all believers.

THESE things spake Jesus, and lift up his eyes to heaven, and said, Father, that hour is come: glorify thy Son, that thy Son may also glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to all them that thou hast given him.

3 And this is life eternal, that they know thee to be the only very God, and whom thou hast sent, Jesus Christ.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now glorify me, thou Father, with thine own self, with the glory which I had with thee before the world was.

6 I have declared thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.

7 Now they that know all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and have believed that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine,

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy name, even them whom thou hast given me, that they may be one as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me have I kept, and none of them is lost, but the

Father, that he would bless the work which he had finished.

Over all men.

He calleth the Father the only very God, to set him against false gods, and not to shut out himself and the Holy Ghost, for straightway he joineth the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: so is the Father alone said to be King, immortal, wise, and dwelling in light which no man can attain unto, invisible. Rom. 16. 27. 1 Tim. 1. 17.

First of all, he prayeth for those his disciples, by whom he would have the rest be gathered together, and commendeth them to the Father (having once rejected the whole company of the reprobate) because he received them of him, into his custody, and for that they embracing his doctrine shall have many and so mighty enemies, that there is no way for them to be in safety, but by his help only.

He sheweth hereby that everlasting election and choice, which is hidden in the good-will and pleasure of God, which is the groundwork of salvation.

He sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom we are justified and sanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

He prayeth that his people may peaceably agree and be joined together in one, that as the Godhead is one, so they may be of one mind, and consent together.

Ch. 14. 25.
Matt. 7. 7.
and 21. 22.
Mark 11. 24.
Luke 11. 9.
John 1. 5.

Ch. 17. 8.

1. Matt. 26.
2. Mark 14. 27.

A. D. 33.

18.

Ch. 16. 27.

A. D. 33. P. 109. 7. the child of perdition, that the * scripture might be fulfilled:

13 And now come I to thee: and these things speak I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 + I pray not that thou shouldest take them out of the world, but that thou keep them from all evil.

16 They are not of the world, I am not of the world.

17 Sanctify them with thy truth: thy word is truth.

18 As thou didst send me into the world, so have I sent them into the world.

19 And for their sakes sanctify I myself, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall believe in me, through their word.

21 That they all may be one, thou, O Father, art in me, and I in thee: even that they may be also one in us, that the world may believe that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 * Father, I will that they which thou hast given me, be with me, even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee: but I have known thee, and these have known, that thou hast sent me.

26 7 And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

1 By Christ's power, whom Judas betrayeth, 6 the soldiers are cast down to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22 23 His answer to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his kingdom.

WHEN Jesus had spoken these things, he went forth with his disciples over the brook * Cedron, where was a garden, into the which he entered, and his disciples.

4 He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is truth, which they received at his mouth and deliver to others.

5 That is, make them holy: and that is said to be holy, which is dedicated and made proper to God only.

6 He addeth moreover, that the apostles have a vocation common with them, and therefore they must be holden up by the self-same virtue to give up themselves wholly to God, whereby he being first, did consecrate himself to the Father.

7 The true and substantial sanctification of Christ, is set against the outward purifying.

8 Secondly, he offereth to God the Father all his, that is, how many soever shall believe in him by the doctrine of the apostles; that as he cleaveth unto the Father, receiving from him all fullness, so they being joined with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

9 He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the

2 And Judas, which betrayed him, knew also the place: for Jesus oft-times resorted thither with his disciples. A. D. 33.

3 * 2 Judas then, after he had received a band of men and officers of the high priests and of the Pharisees, came thither with lanterns, and torches, and weapons. 6 Matt. 26. 47. Mark 14. 43. Luke 22. 47.

4 3 Then Jesus, knowing all things that should come unto him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went away backwards, and fell to the ground:

7 Then he asked them again, Whom seek ye? And they said, Jesus of Nazareth.

8 + Jesus answered, I said unto you, that I am he: therefore if ye seek me, let these go their way.

9 This was that the word might be fulfilled which he spake, Of them which thou gavest me, have I lost none. Ch. 17. 12.

10 5 Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me?

12 Then the band and the captain, and the officers of the Jews, took Jesus, and bound him,

13 6 And led him away to * Annas first (for he was father-in-law to Caiaphas, which was the high priest that same year.) Luke 3. 2.

14 * And Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people. Ch. 11. 50.

15 ¶ 7 * Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the high priest, therefore he went in with Jesus into the hall of the high priest: Matt. 26. 58. Mark 14. 54. Luke 22. 54.

16 But Peter stood at the door without. Then went out the other disciple which was known unto the high priest, and spake to her that kept the door, and brought in Peter.

17 Then said the maid that kept the door, unto Peter, Art not thou also one of this man's disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coals: for it was cold, and they warmed themselves. And Peter also stood among them, and warmed himself.

19 ¶ 8 The high priest then asked Jesus of his disciples, and of his doctrine. Jesus

Mediator, that they may in him be beloved of the Father, with the self-same love wherewith he loveth the Son.

1 Christ goeth of his accord into a garden, which his betrayer knew, he taken, that by his obedience he might take away the sin that entered into the world by man's rebellion, and that in a garden.

2 Christ, who was innocent, was taken as a wicked person, that we which are wicked might be let go as innocent.

3 Christ's person (but not his virtue) was bound of the adversaries when and how he would.

4 Christ doth not neglect the office of a good pastor, no not in his greatest danger.

5 We ought to contain the zeal we bear to God, within the bounds of our vocation.

6 Christ is brought before an earthly high priest to be condemned for his blasphemies, that we might be acquitted of the everlasting high priest himself.

7 A lively example of the frailty of man, who is in the best, when they be once left to themselves.

8 Christ defendeth his cause but slenderly, not that he would withdraw himself from death, but he sheweth that he was condemned as an innocent.

Matt. 26. 58. Mark 14. 54. Luke 22. 54.

Matt. 26. 47. Mark 14. 43. Luke 22. 47.

Ch. 17. 12.

Luke 3. 2.

Ch. 11. 50.

Matt. 26. 58. Mark 14. 54. Luke 22. 54.

A. D. 33. 20 Jesus answered him, I spake openly to the world. I ever taught in the synagogue and in the temple, whither the Jews resort continually, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me what I said unto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Jesus with his rod, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have evil spoken, bear witness of the evil: but if I have well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself, and they said unto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, his cousin, whose ear Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not an evil doer, we would not have delivered him unto thee.

31 Then said Pilate unto them, Take ye him, and judge him after your own law. Then the Jews said unto him, It is not lawful for us to put any man to death.

32 It was that the word of Jesus might be fulfilled which he spake, signifying what death he should die.

33 So Pilate entered into the common hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou that of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the high priests, have delivered thee unto me. What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would surely fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate then said unto him, Art thou a king then? Jesus answered, Thou sayest that I am king: for this cause am I born, and for this

cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice.

38 Pilate said unto him, What is truth? And when he had said that, he went out again unto the Jews, and said unto them, I find in him no cause at all.

39 But you have a custom, that I should deliver you one loose at the passover: will ye then that I loose unto you the king of the Jews?

40 Then cried they all again, saying, Not him, but Barabbas: now this Barabbas was a murderer.

C H A P. XIX.

Pilate, when Christ was scourged, 2 and crowned with thorns, 4 was desirous to let him loose: 8 but being overcome with the outrage of the Jews, 16 he delivereth him to be crucified. 26 Jesus committeth his mother to the disciple. 30 Having tasted vinegar, he dieth. 34 And being dead, his side is pierced with a spear. 40 He is buried.

THEN Pilate took Jesus and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head: and they put on him a purple garment.

3 And said, Hail, king of the Jews. And they smote him with their rods.

4 Then Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Jesus forth wearing a crown of thorns, and a purple garment. And Pilate said unto them, Behold the man.

6 Then when the high priests and officers saw him, they cried, saying, Crucify, crucify him. Pilate said unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate then heard that word, he was the more afraid,

9 And went again into the common hall, and said unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to loose thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 From thenceforth Pilate sought to loose him,

20 After that men have once fallen, they cannot only lift up themselves by their own strength, but also they fall more and more into worse, until they be raised up again by a new virtue of God.

22 The Son of God is brought before the judgment-seat of an earthly and profane man, in whom there is found much less wickedness than in the princes of the people of God. A lively image of the wrath of God against sin, and therefore of his great mercy, and last of all of his most severe judgment against the stubborn contemners of his grace when it is offered unto them.

24 From Caiaphas's house.

26 For judgments of life and death were taken from them forty years before the destruction of the temple.

28 For Christ had foretold that he should be crucified.

30 Christ avoucheth his spiritual kingdom, but rejecteth a worldly.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that he took upon him our person) was to be condemned as a most wicked man.

14 He speaketh this disdainfully and scoffingly, and not by way of asking a question.

16 Word for word, made a great and foul voice.

18 The wisdom of the flesh chuseth of two evils the least, but God curseth that same wisdom.

20 Christ is again quitted by that same mouth wherewith he is afterward condemned.

22 They will have him crucified, whom by an old custom of theirs they should have stoned and hanged up as convicted of blasphemy; but they desire to have him crucified after the manner of the Romans.

28 Pilate's conscience fighteth for Christ, but straightway it yieldeth, because it is not upholden with the living virtue of God.

A. D. 33. him, but the Jews cried, saying, If thou deliver him, thou art not Cæsar's friend: for whosoever maketh himself king, speaketh against Cæsar.

13 ¶ When Pilate heard this word, he brought Jesus forth, and sat down in the judgment-seat, in a place called the Pavement, and in Hebrew Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he said unto the Jews, Behold your king.

15 But they cried, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your king? The high priests answered, We have no king but Cæsar.

16 Then delivered he him unto them, to be crucified. And they took Jesus, and led him away.

17 ¶ And he bare his own cross, and came into a place named of dead men's skulls, which is called in Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote also a title, and put it on the cross, and it was written, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was near to the city: and it was written in Hebrew, Greek, and Latin.

21 Then said the high priests of the Jews, to Pilate, Write not, The king of the Jews, but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and his coat: and the coat was without seam, woven from the top throughout.

24 Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be. This was that the scripture might be fulfilled, which saith, * They parted my garments among them, and on my coat did cast lots. So the soldiers did these things indeed.

25 ¶ Then stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

26 And when Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son.

27 Then said he to the disciple, Behold thy mother: and from that hour the disciple took her home unto him.

28 ¶ After, when Jesus knew that all things were performed, that the scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it about hyssop stalk, and put it to his mouth.

30 Now when Jesus had received of the vinegar, he said, It is finished, and bowed his head, and gave up the ghost.

31 ¶ The Jews then (because it was the preparation, that the bodies should not remain upon the cross on the sabbath day: for that sabbath was high day) besought Pilate that their legs might be broken, and that they might be taken down.

32 Then came the soldiers and brake the legs of the first, and of the other which was crucified with Jesus.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 ¶ But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe it.

36 For these things were done, that the scripture should be fulfilled, * Not a bone of him shall be broken.

37 And again another scripture saith, * They shall see him whom they have thrust through.

38 ¶ And after these things, Joseph of Arimathea (who was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came then and took Jesus's body.

39 And there came also Nicodemus (which first came to Jesus by night) and brought of myrrh and aloes mingled together about an hundred pound.

40 Then took they the body of Jesus, and wrapped it in linen cloaths with the odours, as the manner of the Jews is to bury.

41 And in that place where Jesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

H h 42 There

¶ Pilate condemneth himself first, with the same mouth wherewith he afterward condemneth Christ.

¶ Gabbatha signifieth a high place, a judgment-seat: are.

¶ Christ fasteneth Satan, sin and death to the cross.

¶ Christ sitting upon the throne of the cross, is openly written everlasting king of all people with his own hand, whose mouth condemned him for usurping a kingdom.

¶ Christ signifieth by the division of his garments amongst the bloody butchers (his coat except, that had no seam) that it shall come to pass, that he will shortly divide his benefits, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his church shall remain whole.

¶ Christ is a perfect example of all righteousness, not only in the keeping of the first, but also of the second table.

¶ Christ, when he hath taken the vinegar, yieldeth up the ghost, drinking up indeed that most bitter and sharp cup of his Father's wrath in our name.

¶ Galatinus witnesseth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vinegar mixed with frankincense to drink, to make their

brains somewhat troubled: so charitably the Jews provided for the poor men's conscience, which were executed!

¶ The body of Christ which was dead for a season, (because it so pleased him) is wounded, but the least bone of it is not broken, and such is the state of his mystical body.

¶ Christ being dead upon the cross witnesseth by a double sign, that he only is the true satisfaction, and the true washing for the believers.

¶ This wound was a most manifest witness of the death of Christ: for the water that issued out of this wound gave us plainly to understand, that the weapon pierced the very skin that compasseth the heart, which is the vessel that containeth that water, and that being once wounded, that creature which is so pierced, and stricken, cannot chuse but die.

¶ Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by which did favour Christ, in such wise, that yet before that day, they never openly followed him: so that by his burial, we can justly doubt either of his death, or resurrection.

¶ That no man might cavil at his resurrection, though some other that had been buried there, had risen. Theoph.

A. D. 42 There then laid they Jesus, because of the
33 Jews preparation day, for the sepulchre was
near.

C H A P. XX.

1 Mary bringeth word that Christ is risen. 3 Peter
and John 4 run to see it. 15 Jesus appear-
eth to Mary, 19 and to the disciples that were
together in the house. 25 Thomas, before faith-
less, 29 now believeth.

NOW the first day of the week came
Mary Magdalene, early when it was yet
dark, unto the sepulchre, and saw the stone taken
away from the tomb.

2 Then she ran, and came to Simon Peter,
and to the other disciple whom Jesus loved, and
said unto them, They have taken away the Lord
out of the sepulchre, and we know not where
they have laid him.

3 Peter therefore went forth, and the other
disciple, and they came unto the sepulchre.

4 So they ran both together, but the other
disciple did out-run Peter, and came first to the
sepulchre.

5 And he stooped down, and saw the linen
cloaths lying: yet went he not in.

6 Then came Simon Peter following him, and
went into the sepulchre, and saw the linen cloaths
lie.

7 And the kerchief that was upon his head,
not lying with the linen cloaths, but wrapped to-
gether in a place by itself.

8 Then went in also the other disciple, which
came first to the sepulchre, and he saw it, and
believed.

9 For as yet they knew not the scripture,
That he must rise again from the dead.

10 And the disciples went away again unto
their own home.

11 ¶ * But Mary stood ^a without at the se-
pulchre weeping: and as she wept, she bowed
herself into the sepulchre,

12 ^b And saw two angels in ^c white, sitting, the
one at the head, and the other at the feet, where
the body of Jesus had lain.

13 And they said unto her, Woman, why
weepest thou? She said unto them, They have
taken away ^d my Lord, and I know not where
they have laid him.

14 ^e When she had thus said, she turned her-
self back, and saw Jesus standing, and knew not
that it was Jesus.

15 Jesus saith unto her, Woman, why weep-
est thou? whom seekest thou? She supposing
that he had been the gardener, said unto him, Sir,
if thou hast borne him hence, tell me where thou
hast laid him, and I will take him away.

^a Mary Magdalene, Peter and John, are the first witnesses
of the resurrection; and such as cannot justly be suspected,
for that they themselves could scarcely be persuaded of it,
so far it is off that they should invent it of set purpose.

^b That is, without the cave, which the sepulchre was cut
out of.

^c Two angels are made witnesses of the Lord's resurrec-
tion.

^d In white cloathing.

^e Mary spake ^f the common people used to speak; for
they speak of ^g dead carcase as they do of a whole man.

^f Jesus witnesseth by his presence, that he is truly risen.

^g Christ which is risen is not to be sought in this world,
according to the flesh, but in heaven by faith, whither he is
gone before us.

^h By his brethren he meaneth his disciples; for in the
next verse following, it is said, that Mary told his disciples.

ⁱ He calleth God his Father, because he is his Father
naturally in the Godhead, and he saith your Father, be-
cause he is our Father by grace, through the adoption of

16 Jesus saith unto her, Mary. She turned
herself, and said unto him, Rabboni, which is to
say, Master.

17 ^j Jesus saith unto her, Touch me not: for
I am not yet ascended to my Father: but go to
my ^k brethren and say unto them, I ascend unto
my Father, and to your Father, and to my God,
and your God.

18 Mary Magdalene came and told the disci-
ples that she had seen the Lord, and that he had
spoken these things unto her.

19 ¶ * The same day then at night, which
was the first day of the week, and when the
doors were shut where the disciples were assem-
bled for fear of the Jews, came Jesus and stood
in the midst, and said to them, Peace ^{be} unto you.

20 And when he had so said, he shewed unto
them ^{his} hands, and his side. Then were the dis-
ciples glad when they had seen the Lord.

21 * Then said Jesus unto them again, Peace
^{be} unto you: as my Father sent me, so send I
you.

22 And when he had said that, he breathed
on them, and said unto them, Receive the Holy
Ghost.

23 ^l Whosoever sins ye remit, they are remit-
ted unto them: and whosoever sins ye retain,
they are retained.

24 ¶ ^m But Thomas, one of the twelve, called
Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him
We have seen the Lord: but he said unto them,
Except I see in his hands the print of the nails,
and put my finger into the print of the nails, and
put my hand into his side, I will not believe it.

26 ¶ And eight days after, again his disciples
were within, and Thomas with them. Then
came Jesus, when the doors were shut, and stood
in the midst, and said, Peace ^{be} unto you.

27 After, said he to Thomas, Put thy finger
here, and see mine hands, and put forth thine
hand, and put it into my side, and be not faith-
less, but faithful.

28 Then Thomas answered, and said unto
him, Thou art my Lord and my God.

29 ⁿ Jesus said unto him, Thomas, because
thou hast seen me, thou believest: blessed are
they that have not seen, and have believed.

30 ¶ *^o And many other signs also did Jesus in
the presence of his disciples, which are not writ-
ten in this book.

31 But these things are written, that ye might
believe, that Jesus is that Christ that Son of
God, and that in believing ye might have life
through his name.

C H A P.

the Son of God; that is, by taking ^p of his free grace to
be his sons. Epiphanius.

^q Christ in that that he presented himself before his dis-
ciples suddenly, through his divine power, when the gates
were shut, doth fully assure them both of his resurrection,
and also of their apostleship, inspiring them with the Holy
Ghost, who is the ministry of the gospel.

^r Either the doors opened to him of their own accord, or
the very walls themselves were ^s passage to him.

^t The publishing of the forgiveness of sins by faith in
Christ, and the setting-forth and denouncing the wrath of
God in retaining the sins of the unbelievers, is the sum of
the preaching of the gospel.

^u Christ draweth out of the unbelief of Thomas a certain
and sure testimony of his resurrection.

^v True faith dependeth upon the mouth of God, and not
upon fleshly eyes.

^w To believe in Christ the son of God, and our only Sa-
viour, is the end of the doctrine of the gospel, and of the
history of the resurrection.

John Ch. 20 V. 28.



Thomas's Doubt.

Bur...

C H A P. XXI.

1 *Jesus appeareth to his disciples as they were a fishing, 6, 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheep to Peter, 18 and foretelleth him of the manner of his death.*

AFTER these things ¹ Jesus shewed himself again to his disciples at the sea of Tiberias: and thus shewed he *himself*:

2 There were together Simon Peter; and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and *sons* of Zebedee, and two other of his disciples.

3 Simon Peter said unto them, I go a fishing. They said unto him, We also will go with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Jesus stood on the shore: nevertheless the disciples knew not that it was Jesus.

5 Jesus then said unto them, Sirs, have ye any meat? They answered him, No.

6 Then he said unto them, Cast out the net on the right side of the ship, and ye shall find. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore said the disciple whom Jesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his ² coat to him (for he was naked) and cast himself into the sea.

8 But the other disciples came by ship, (for they were not far from land, but about two hundred cubits) and drew the net with fishes.

9 As soon then as they were come to land, they saw hot coals, and fish laid thereon, and bread.

10 Jesus said unto them, Bring of the fishes, which ye have now caught.

11 Simon Peter stepped forth, and drew the net to land, full of great fishes, an hundred fifty and three: and albeit there were so many, yet was not the net broken.

12 Jesus said unto them, Come, *and* dine. And none of the disciples durst ask him, Who art thou? seeing they knew that he was the Lord.

13 Jesus then came and took bread and gave them, and fish likewise. A. D. 33.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen again from the dead.

15 ¹ So when they had dined, Jesus said to Simon Peter, Simon, *the son* of Jonas, lovest thou me more than these? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs.

16 He said to him again the second time, Simon *the son* of Jonas, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my sheep.

17 He said unto him the ² third time, Simon *the son* of Jonas, lovest thou me? Peter was sorry, because he said to him the third time, Lovest thou me? and said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus said unto him, Feed my sheep.

18 ³ Verily, verily I say unto thee, When thou wast young, thou ⁴ girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old; thou shalt stretch forth thine hands, and another shall ⁵ gird thee, and lead thee whither thou wouldest ⁶ not.

19 And this spake he, signifying by ⁷ what death he should glorify God. And when he had said this, he said to him, Follow me.

20 ⁸ Then Peter turned about, and saw the disciple whom Jesus loved, following, which had also ⁹ leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee? *Ch. 13. 23.

21 When Peter therefore saw him, he said to Jesus, Lord, what shall this man *do*?

22 Jesus said unto him, If I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Jesus said not to him, He shall not die: but if ¹⁰ I will that he tarry till I come, what is it to thee?

24 ¹¹ This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 ¹² Now there are also many other things ¹³ which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written. Amen. *Ch. 20. 30.

¹ In that, that Christ here is not only present but also eateth with his disciples, he giveth ¹ most full assurance of his resurrection.

² It was a linen garment, which could not let his swimming.

³ Peter by this triple confession is restored into his former degree from whence he fell by his triple denial: and therewithal is advertised, that he is indeed ⁴ pastor, which sheweth his love to Christ, in feeding his sheep.

⁵ It was meet that he that denied him thrice should confess him thrice, that Peter might neither doubt of the forgiveness of his so grievous ⁶ sin, nor of his restoring to the office of the apostleship.

⁷ The violent death of Peter is foretold.

⁸ They that took far journies, especially in the East country, and in those places where the people used long garments, had need to be girded and trussed up.

⁹ He meant that kind of girding which is used toward captives, when they are bound fast with cords and chains,

¹⁰ who would say, Now thou girdest thyself as thou thinkest best, to go whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall bind thee with chains, and carry thee whither thou wouldest not.

¹¹ Not that Peter suffered aught for the truth of God against his will, for ¹² read that he ¹³ with joy and gladness, when he returned from the council, where he ¹⁴ whipped: but because this will cometh ¹⁵ from the flesh, but from that gift of the Spirit which is given us from above, therefore he shewed, there should be ¹⁶ certain striving and conflict or repugnancy, which also is in us, in all our sufferances ¹⁷ touching the flesh.

¹⁸ That is, that Peter should die by ¹⁹ violent death.

²⁰ We must take heed, that while ²¹ we cast our eyes upon others, we neglect ²² that which is enjoined us.

²³ The history of Christ is true and warily written: not for curiosity of men, but for the salvation of the godly.

THE ACTS OF THE HOLY APOSTLES,

Written by **LUKE** the Evangelist.

CHAP. I.

A. D.
33.

1 *Luke tieth this history to his gospel.* 19 *Christ being taken into heaven,* 10 *the apostles,* 11 *being carried by the angels,* 12 *return,* 14 *and give themselves to prayer.* 15 *By Peter's motion,* 18 *into Judas the traitor's place,* 26 *Matthias is chosen.*

I HAVE made the ¹ former treatise, O Theophilus, of all that Jesus began to ² do and teach,

2 Until the day that he was taken up, after that he through the Holy Ghost had given commandments unto the apostles, whom he had chosen:

3 ³ To whom also he presented himself alive after that he had suffered by many ^b infallible tokens, being seen of them by the ^c space of forty days, and speaking of those things which ^d appertain to the kingdom of God.

4 ⁴ And when he had ^e gathered them together, he commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, ^f which, *said he,* ye have heard of me.

5 ⁵ For John indeed baptized with water, but ye shall be baptized ^g with the Holy Ghost within these few days.

6 ⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time ^h restore the kingdom to Israel?

7 And he said unto them, It is not for you to know the times, or ⁱ the seasons, which the Father hath put in his own power.

8 ⁸ But ye shall receive power of the Holy Ghost when he shall come on you: and ye shall be witnesses unto me both in Jerusalem and in

all Judea, and in Samaria, and unto the uttermost part of the earth.

9 ⁹ And when he had spoken these things, while they beheld, he was taken up: for a cloud took him up out of their sight.

10 And while they looked stedfastly toward heaven, ¹⁰ he went, behold two men stood by them in white apparel,

11 Which also said, Ye men of Galilee, why stand ye gazing into heaven? This Jesus which is taken up ¹¹ from you into heaven, shall so come, as ye have seen him go into heaven.

12 ¹² ¶ Then returned they unto Jerusalem from the mount that is called *the mount of Olives*, which is near to Jerusalem, being from it ¹² sabbath ¹² day's journey.

13 ¹³ And when they were ¹³ come in, they went up into an upper chamber, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alpheus*, and Simon Zelotes, and Judas James's *brother*.

14 These all ¹⁴ continued with ¹⁴ one accord in ¹⁴ prayer and supplication with the ¹⁴ women, and Mary, the mother of Jesus, and ¹⁴ with his brethren.

15 ¹⁵ ¶ And in those days Peter stood up in the midst of the disciples, and said (now the number of ¹⁵ names that were in one place, were about an hundred and twenty.)

16 ¹⁶ Ye men *and* brethren, this scripture must needs have been fulfilled, which the ¹⁶ Holy Ghost by the mouth of David spake before of Judas, which was ¹⁶ guide to them that took Jesus.

17 For he was numbered with us, and had obtained fellowship in this ministration.

18 He

¹ A passing over from the history of the gospel, that is, from the history of the sayings and doings of Christ unto the acts of the apostles.

² The acts of Jesus ² the miracles and doings which shewed his Godhead, and his most perfect holiness and examples of his doctrine.

³ Christ did not straightways ascend into heaven after his resurrection, because he would thoroughly prove his resurrection, and with his presence confirm his apostles in the doctrine which they had heard.

⁴ He calleth those infallible tokens, which are otherwise termed necessary: now in that that Christ spake, and walked, and ate, and was felt of many, these ⁴ sure signs and tokens that he truly rose again.

⁵ They were dispersed here and there, but he gathereth them together that they might all together be witnesses of his resurrection.

⁶ Either of the Father, or of me: so that either the Father, or Christ, is set here against John, as the Holy Ghost is against water, ⁶ things answerable the one to the other.

⁷ We must fight before we triumph: and we ought ⁷ curiously to search after those things which God hath ⁷ revealed.

⁸ To the old and ancient state.

⁹ That is, the fit occasion that served to doing of matters which the Lord hath appointed to bring things ⁹ pass in.

¹⁰ After that Christ had promised the full virtue of the Holy Ghost, wherewith he would govern his church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue

until the latter day of judgment, ¹⁰ the angels witness.

¹¹ That is, out of your sight.

¹² About two miles.

¹³ Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted and kept in private houses by the apostles.

¹⁴ They went into the house, which the church had chosen at that time to be ¹⁴ receptacle for the whole assembly.

¹⁵ The Greek word signifieth, an invincible constancy, and steadiness.

¹⁶ It is ¹⁶ good purpose, that this concord is mentioned: for those prayers ¹⁶ most acceptable to God, which are made with agreeing minds and wills.

¹⁷ The disciples prayed for the sending of the Holy Ghost, and also to be delivered from present dangers, wherewith they were beset.

¹⁸ For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

¹⁹ With his kinsfolk.

²⁰ Peter is made the mouth and interpreter of the whole company of the apostles, either by secret revelation of the Holy Ghost, or by express judgment of the congregation.

²¹ Because men ²¹ commonly billed and enrolled by their names.

²² Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, shewing, that all things which came unto him, were foretold by God.

A. D.
33.

1. 2. 24.

• Luke 24.

40.

• John 14.

25.

• Mark 1. 11.

Mark 1. 8.

Luke 3. 16.

Gal. 3. 2.

1st Tim. 3. 16.

• 1st Tim. 4.

• Ps. 41.

• John 15.

• Col. 3. 2.

ACTS CH. II

Verſes 1-13



THE
DESCENT OF THE
HOLY GHOST.

A. D. 33. ¹⁸ He therefore hath ^a purchased a field with the reward of iniquity: and when ^b he had thrown down himself headlong, he burst asunder in the midst, and all his bowels gushed out.

¹⁹ And it is known unto all the inhabitants of Jerusalem, inasmuch that that field is called in their own language, Aeldema, that is, The field of blood.

²⁰ For it is written in the book of Psalms, Let his habitation be void, and let no man dwell therein: ^c also, Let another take his charge.

²¹ Wherefore of these men, which have companied with us, all the time that the Lord Jesus was ^d conversant among us,

²² Beginning from the baptism of John unto the day that he was taken up ^e from us, must one of them be made ^f witness with us of his resurrection.

²³ And they ^g presented two, Joseph called Barabas, whose surname was Juitus, and Matthias.

²⁴ And they prayed, saying, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

²⁵ That he may take the ^h room of this ministration and apostleship, from which Judas hath ⁱ gone astray, to go to his own place.

²⁶ Then they gave forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleven apostles.

C H A P II.

¹ The apostles, ⁴ filled with the Holy Ghost, ⁸ speak with divers tongues. ¹³ They are thought to be drunk, ¹⁵ but Peter disproveth that. ³⁴ He teacheth that Christ is the Messias. ³⁷ and seeing the hearers astonished, ³⁸ he exhorteth them to repentance.

A. D. 33. ^{AND} when the day of Pentecost was ^a come, they were ^b all with one accord in one place.

[■] And suddenly there came a sound from heaven, as of a rushing *and* mighty wind, and it filled all the house where they sat.

³ And there appeared unto them cloven tongues, like fire, and it sat upon each of them.

⁴ And they were all filled with the Holy Ghost, and began to speak with ^c other tongues, as the ^d Spirit gave them utterance.

⁵ And there were dwelling at Jerusalem Jews, men that feared God, of every nation under heaven.

⁶ Now when this was noised, the multitude came together, and were astonished, because that every man heard them speak his own language.

⁷ And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speak, of Galilee?

[■] How then hear we every man in our own language wherein we were born?

⁹ Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,

¹⁰ And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and ^e Jews, and proselytes,

¹¹ Cretes, and Arabians: we heard them speak in our own tongues the wonderful *works* of God.

¹² They were all then amazed, and doubted, saying one to another, What may this be?

¹³ And others ^f mocked, and said, They are full of new wine.

¹⁴ ¶ But Peter standing with the eleven, ^g lift up his voice, and said unto them, Ye men of Judea, *and* ye all that inhabit Jerusalem, be
I i this

^a Luke considered not Judas his purpose, but that that followed of it; and so we use to say, that a man both procured himself harm, not that his will and purpose was so, but in respect of that which followed.

^b The Greek word signifieth thus much, that Judas fell down flat, and was rent in sunder in the midst, with a marvellous huge noise.

^c His office and ministry. David wrote these words against Doeg the king's herdman: And these words, Shepherd, Sheep, and Flock, are put over to the church office and ministry, so that the church and the offices thereof are called by these names.

^d The apostles deliberate upon nothing, but first they consult, and take advisement by God's word; and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privy unto it.

^e Word for word, went in and out, which kind of speech betokeneth as much in the Hebrew tongue, as the exercising of a public and painful office, when they speak of such as are in any public office, Deut 31. 2. 1 Chron. 27. 1.

^f From our company.

^g The apostles must be chosen immediately from God, and therefore after prayer, Matthias is chosen by lot, which is, as it were, God's own voice.

^h Openly, and by the voices of all the whole company.

ⁱ That he may be fellow and partaker of his ministry.

[■] Departed from, or fallen from: And it is a metaphor taken from the way. For callings are signified by the *ways*, with the Hebrews.

[■] The apostles being gathered together on *■* most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double sign from heaven authorized, and anointed with all the most excellent gifts of the Holy Ghost, and especially with an extraordinary and necessary gift of tongues.

[■] Word for word, was fulfilled, that is, was begun, as Luke 2. 21. For the Hebrews say, that a day, or a year is

fulfilled or ended, when the former days or years *■* ended, and the other begun, Jer. 25. 12. And it shall come to pass, that when seventy years are fulfilled, I will visit, &c. For the Lord did not bring home his people, after the seventieth year was ended, but in the seventieth year: Now the day of Pentecost was the fiftieth day after the feast of the passover.

[■] The twelve apostles, which were to be the patriarchs as it were of the church.

^c He calleth them other tongues, which were not the same which the apostles used commonly, and Mark calleth them new tongues.

[■] Hereby we understand, that the apostles used not now *■* tongue, and then another by hap-hazard and fatal adventure, or as fantastical men use to do, but with good consideration of their hearers: and to be short, that they spake nothing, but as the Holy Ghost governed their tongues.

^e Not that they spake with one voice, and many languages were heard, but that the apostles spake with strange tongues: for also the miracle had rather been in the hearers else, whereas now it is in the speakers. Nazianzen, in his oration of Whitsunday.

^f By Jews, he meaneth them that were both Jews by birth, and Jews by profession of religion, though they were born in other places: and they were proselytes, which were Gentiles born, and embraced the Jewish religion.

^g God's word pierceth some, that it driveth them to seek out the truth; and it doth so choak others, that it forceth them to be witnesses of their own impudency.

[■] The word which he useth here, signifieth such a kind of mocking which is reproachful and contumelious: And by this reproachful mocking we see, that there is no miracle so great and excellent, which the wickedness of man dareth not speak evil of.

[■] Peter's boldness is to be marked, wherein the grace of the Holy Ghost is to be seen, even straight after the beginning.

A. D. 33. this known unto you, and hearken unto my words.

15 For these are not drunken, as ye suppose, since it is but the third¹ hour of the day.

16 But this is that which was spoken by the prophet² Joel,

17³ And it shall be in the last days, saith God, I will pour out of my Spirit upon⁴ all⁵ flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 And on my servants, and on mine handmaids, I will pour out of my Spirit in those days, and they shall prophesy.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21⁶ And it shall be, that whosoever shall⁷ call on the name of the Lord shall be saved.

22⁸ Ye men of Israel, hear these words: Jesus of Nazareth, a man⁹ approved of God among you with great works, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, I say, being delivered by the determinate counsel¹⁰ and¹¹ foreknowledge of God, after you had taken with wicked¹² hands, you have crucified and¹³ slain:

24¹⁴ Whom God hath raised up, and loosed the¹⁵ sorrows of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, * I beheld the Lord always before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart rejoice, and my tongue was glad, and moreover also my flesh shall rest in hope,

27 Because thou wilt not¹⁶ leave my soul in grave, neither wilt suffer thine holy One to see corruption.

28 Thou hast¹⁷ shewed me the ways of life, and shalt make me full of joy with thy countenance.

29 Men and brethren, I may boldly speak unto you of the patriarch David, * that he is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a prophet, and knew that God had¹⁸ sworn with an oath to him, that of the fruit of his loins he would raise up Christ concerning the flesh, to set him upon his throne:

31 He knowing this before, spake of the resurrection of Christ, that¹⁹ his soul should not be left in grave, neither his flesh should see corruption.

32²⁰ This Jesus hath God raised up, whereof we are all witnesses.

33 Since then that he by the right²¹ hand of God hath been exalted, and hath received of his Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

34 For David is not ascended into heaven: but he saith, * The Lord said to my Lord, Sit at my right hand,

35 Until I make thine enemies thy footstool.

36 Therefore let all the house of Israel know for²² surety, that God hath²³ made him both Lord, and Christ: this Jesus, I say, whom ye have crucified.

37 Now when they heard it, they were pricked in their hearts, and said unto Peter, and the other apostles, Men and brethren, what shall we do?

38²⁴ Then Peter said unto them, Amend your lives, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost.

39 For the²⁵ promise is made unto you, and to your children, and to all that are afar off, even²⁶ many as the Lord our God shall call.

40²⁷ And with many other words he besought and exhorted them, saying, Save yourselves from this froward generation.

41²⁸ Then they that gladly received his word, were baptized: and the same day there were added to the church about three thousand souls.

42 And

¹ After the sun rising, which may be about seven or eight of the clock with us.

² There is nothing that can dissolve questions and doubts, but testimony taken out of the prophets; for men's reasons may be overturned, but God's voice cannot be overturned.

³ Peter setting the truth of God against the false accusations of men, sheweth in himself and in his fellows, that that is fulfilled which Joel spake before concerning the full giving of the Holy Ghost in the latter days; which grace also is offered to the whole church, to their certain and undoubted destruction which do contemn it.

⁴ All without exception, both upon the Jews and Gentiles.

⁵ That is, men.

⁶ The chiefest use of all the gifts of the Holy Ghost is to bring man to salvation by faith.

⁷ This word, Call on, signifieth in holy scriptures, an earnest praying and craving for help in God's hand.

⁸ Christ being innocent, but by God's providence crucified of wicked men.

⁹ Who is by those works which God wrought by him so manifestly approved and allowed of, that no man can gainsay him.

¹⁰ God's everlasting knowledge going before, which neither be separated from his determinate counsel, nor the Epicures say, neither yet be the cause of evil; for God, in his everlasting and unchangeable counsel, appointed the wicked act of Judas to an excellent end. And God doth that well, which the instruments do ill.

¹¹ God's counsel doth not excuse the Jews, whose hands were wicked.

¹² The fact is said to be theirs, by whose counsel and egging forward it is done.

¹³ Christ (as David foretold) did not only rise again, but also was in the grave void of all corruption.

¹⁴ The death that was full of sorrow both of body and mind. Therefore when death appeared conqueror and victor over those sorrows, Christ is rightly said to have overcome those sorrows of death, when being dead, he overcame death, to live for ever with his Father.

¹⁵ Thou wilt not suffer me to remain in the grave.

¹⁶ Thou hast opened the way to the true life.

¹⁷ Had sworn solemnly.

¹⁸ Peter witnesseth that Jesus Christ is the appointed everlasting King, which he proveth manifestly by the gifts of the Holy Ghost and the testimony of David.

¹⁹ Might and power of God.

²⁰ Christ is said to be made, because he was advanced to that dignity, and therefore it is not spoken of his nature, but of his estate and high dignity.

²¹ Repentance and remission of sins in Christ, are two principles of the gospel, and therefore of our salvation; and they are obtained by the promises apprehended by faith, and are ratified in us by baptism, wherewith is joined the virtue of the Holy Ghost.

²² The word that is used here, giveth us to understand that it was a free gift.

²³ He is truly joined to the church, which separateth himself from the wicked.

²⁴ A notable example of the virtue of the Holy Ghost. But such as are of age, not baptized, before they make confession of their faith.

33. ^{A. D.} 42 ¹¹ And they continued in the apostles doctrine and ^b fellowship, and ^a breaking of bread, and prayers.
 43 ¶ ¹² And fear came upon every soul, and many wonders and signs were done by the apostles.
 44 ¹³ And all that believed, were in one place, and had all things common.
 45 And they sold their possessions and goods, and parted them to all men, as every one had need.
 46 ¹⁴ And they continued daily with one accord in the temple, and breaking bread at home, did eat their meat together with gladness, and singleness of heart,
 47 Praising God, and had favour with all the people: and the Lord added unto the church from day to day such [■] should be saved.

CHAP. III.

¶ Peter going into the temple with John, 2 healeth the cripple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mystery of our salvation through Christ, 14 accusing their ingratitude, 19 and requiring their repentance.

NOW ¹ Peter and John went up together into the temple, at the ninth hour of prayer.
 2 And a certain man which was [■] cripple from his mother's womb was carried, whom they laid daily at the gate of the temple called Beautiful, to ask alms of them that entered into the temple:
 3 Who seeing Peter and John, that they would enter into the temple, desired to receive an alms.
 4 And Peter earnestly beholding him with John, said, Look on us.
 5 And he [■] gave heed unto them, trusting to receive something of them.
 6 Then said Peter, Silver and gold have I none, but such as I have, that give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.
 7 And he took him by the right hand, and lift *him* up, and immediately his feet and ancle bones received strength,
 8 And he leaped up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walk, and praising God. ^{A. D.} 33.
 10 And they knew him, that it was he which sat for the alms at the Beautiful gate of the temple: and they were amazed, and sore astonished at that which was come unto him.
 11 ¶ And [■] the cripple which was healed, [■] held Peter and John, all the people ran amazed unto them in the porch which is called Solomon's.
 12 [■] So when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so stedfastly on us, [■] though by our own power or godliness [■] had made this man go?
 13 The God of Abraham, and Isaac, and Jacob, the ^{*} God of our fathers, hath glorified his [■] Son Jesus, whom ye betrayed, and denied in the presence of Pilate, when he had judged him to be delivered. ^{Ch. 5. 30.}
 14 But ye denied the Holy One and the Just, and desired [■] murderer to be given you:
 15 And killed the Lord [°] of life, whom God hath raised from the dead, whereof we are witnesses.
 16 And his name hath made this man sound, whom ye see and know, through faith in his name: [°] and the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.
 17 [■] And now, brethren, I know that through ignorance ye did it, [■] *did* also your governors.
 18 But those things which God before had shewed [°] by the mouth of all his prophets, that Christ should suffer, he hath thus fulfilled.
 19 Amend your lives therefore, and turn, that your sins may be put away, when the time of refreshing shall come from the presence of the Lord.
 20 And he shall send Jesus Christ, which before was preached unto you:
 21 [°] Whom the heaven must contain until the time that all things be restored, which God had spoken by the mouth of all his holy prophets since the world began.
 22 ^{*} For Moses said unto the fathers, The Lord your God shall raise up unto you [°] a prophet, *even* of your brethren, like unto me: ye shall

¹¹ The marks of the true church are the doctrine of the apostles, the duties of charity, the pure and simple administration of the sacraments, and true invocations used of all the faithful.
^b Communicating of goods, and of all other duties of charity, as is shewed afterward.
^c The Jews used thin loaves, and therefore they did rather break them than cut them: So by breaking of bread, they understood that living together, and the banquets which they used to keep. And when they kept their love-feasts, they used to celebrate the Lord's Supper, which even in these days began [■] be corrupted, and Paul amendeth it, 1 Cor. 11.
¹² So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the church may be planted, and have some refreshing.
¹³ Charity maketh all things [■] concerning the use, according [■] necessity requireth.
¹⁴ The faithful came together at the beginning with great fruit, not only to the hearing of the word, but also to meat.
¹ Christ in healing a [■] that [■] born lame, and well known to all men, both in place and time very famous, by the hands of his apostles, doth partly confirm them which believed, and partly also calleth others to believe.
[■] Both with heart and eyes.
[■] Either because he loved them, who had healed him;

[■] because he feared that if he [■] let them go out of his sight, he should be lame again.
² Miracles [■] appointed to convince the unbelievers, and therefore they do wickedly abuse them, who standing amazed, either at the miracles themselves, or [■] the instruments and means which it pleaseth God [■] use, take an occasion to establish idolatry and superstition, by that which God hath provided for the knowledge of his true worship, that is, christianity.
^c Who hath life in himself, and giveth life [■] others.
^d Because he believed on him being raised from the dead, whose [■] he heard of by us.
³ It is best of all to receive Christ so soon as he is offered unto us. But such [■] have neglected so great [■] benefit, through man's weakness, have yet repentance for [■] mean. As for the ignominy of the cross, we have [■] set against that the decree and purpose of God, foretold by the prophets, of Christ, how that first of [■] he should be crucified here upon earth, and then he should appear from heaven the judge and restorer of all things, that all believers might be saved, and all unbelievers utterly perish.
^c Though there were many prophets, yet he speaketh but of one mouth, to shew to us the consent and agreement of the prophets.
[°] Or, be taken up into heaven.
[■] This promise was of an excellent and singular prophet.

35. D. shall hear him in all things, whatsoever he shall say unto you.

23 For it shall be that every person which shall not hear that prophet, shall be destroyed out of the people

24 Also the prophets from Samuel, and thenceforth as many as have spoken, have likewise foretold of these days.

25 + Ye are the children of the prophets, and of the covenant which God hath made unto our fathers, saying to Abraham, - Every in the seed shall all the kindreds of the earth be blessed.

26 First unto you hath God raised up his Son Jesus, and him he hath sent to bless you, in turning every one of you from your iniquities.

CHAP. IV.

1 Peter and John 3 are taken and brought before the council. 7 and 19 They speak boldly in Christ's name. 24 The disciples pray unto God. 32 Many sell their possessions: 36 Of whom Barnabas is one.

AND as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them,

2 Taking it grievously, that they taught the people, and preached in Jesus's name the resurrection from the dead.

3 And they laid hands on them, and put them in hold, until the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

5 And it came to pass on the morrow that their rulers and elders and Scribes were gathered together at Jerusalem:

6 And Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priests.

7 And when they had set them before them, they asked, By what power, or in what name have ye done this?

8 Then Peter, full of the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 Forasmuch as we this day are examined of the good deed done to the impotent man, to wit, by what means he is made whole,

10 + Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye have crucified, whom God raised again from the dead, even by him doth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for among men there is given none other name under heaven, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and understood that they were unlearned men and without knowledge, they marvelled, and knew them, that they had been with Jesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the council, and conferred among themselves.

16 Saying, What shall we do to these men? for surely a manifest sign is done by them, and it is openly known to all them that dwell in Jerusalem: and we cannot deny it.

17 But that it be noised no further among the people, let us threaten and charge them, that they speak henceforth to no man in this name.

18 So they called them, and commanded them, that in no wise they should speak or teach in the name of Jesus.

19 But Peter and John answered unto them, and said, Whether it be right in the sight of God, to obey you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So they threatened them, and let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 Then as soon as they were let go, they came to their fellows, and shewed all that the high priests and elders had said unto them.

24 And

+ At what time the kingdom of Israel was established.

+ The Jews that believe are the first-begotten in the kingdom of God.

+ For whom the prophets were specially appointed.

+ Given to the world, or raised from the dead, and advanced to his kingdom.

+ None are commonly more diligent or bolder enemies of the church, than such as profess themselves to be head-builders. But the more they rage, the more constantly the faithful servants of God do continue.

- The Jews had certain garrisons for the guard and safety of the temple and holy things, Matt. 26. 65. These garrisons had a captain, such as Eleazarus Ananias, the high priest's son, was in the time of the war that was in Judea, being a very impudent and proud young man. Joseph. lib. 2. of the taking of Judea.

+ While they thought to diminish the number, they increased them.

- These were they that made the Sanhedrin, which were all of the tribe of Judah, until Herod used that cruelty against David's stock.

- Of whom the high priests were wont to be chosen and made, the execution of the yearly office being now changed.

- Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so far forth as they are able.

+ By what authority.

+ The wolves which succeed true pastors, plead their own cause and not God's, neither the church's.

+ He is indeed a true shepherd, that teacheth his flock;

to hang upon Christ only, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

+ Of God.

+ There is no other man, or no other power and authority whatsoever: which kind of speech being usual among the Jews, rose upon this, that when we are in danger, we call upon them at whose hands we look for help

+ Any where. And this setteth forth unto us the largeness of Christ's kingdom.

+ The good liberty and boldness of the servants of God doth yet thus much good, that such as lay hid under a vizard of zeal, do at length bewray themselves to be indeed wicked men.

+ The word used here, is Idiot, which being spoken in comparison had to a magistrate, betokeneth a private man: but when we speak of sciences and studies, it signifieth one that is unlearned, and in account of honour and estimation, it importeth one of base degree and no estimation.

+ Laid their heads together.

+ He that flattereth himself in ignorance, cometh at length to do open wickedness, and that against his own conscience.

+ We must so obey them to whom we are subject, that especially and before all things we obey God.

+ So far off are the wicked from doing what they will, that contrariwise God useth even that to the setting forth of his glory, which he giveth them leave to do.

+ The apostles communicate their troubles with the congregation.

Ps. 118. 22. 118. 23. 16. Matt. 21. 42. Mark 12. 10. L. Ke 20. 17. Rom. 9. 33. 1 Pet. 2. 7. Ps. 7. 2.

A. D. 33. 24 ¹⁰ And when they heard it, they lift up their voices to God with one accord, and said, O Lord, thou art the God which hast made the heaven, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy servant David hast said, * Why did the Gentiles rage, and the people imagine vain things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtless, against thine holy Son Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, gathered themselves together,

28 To ^m do whatsoever ⁿ thine hand and thy counsel had determined before to be done.

29 And now, O Lord, behold their threatenings, and grant unto thy servants with all boldness to speak thy word,

30 So that thou stretch forth thine hand, that healing, and signs, and wonders may be done by the name of thine holy Son Jesus.

31 ¹¹ And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God boldly.

32 ¹² And the multitude of them that believed, were of ^o one heart, and of one soul: neither any of them said, that any thing of that which he possessed, was his own, but they had all things ^p common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 ¹³ Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,

35 And laid it down at the apostles feet, and it was distributed unto every man, according as he had need.

36 Also Joses, which was called of the apostles Barnabas (that is, by interpretation, the son of consolation) being a Levite, and of the country of Cyprus,

37 Whereas he had land, sold it, and brought the money, and laid it down at the apostles feet.

C H A P. V.

¹ Ananias, for his deceit in keeping back part of the price, 5 falleth down dead, 13 and likewise

¹⁰ We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly condemn their rage and madness against us; but we have to set against their force and malice, an earnest thinking upon the power and goodwill of God (both which we do manifestly behold in Christ) and so flee to the aid and succour of our Father.

¹¹ Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made ⁿ people, ⁿ for the great multitude of them, as though many nations had assembled themselves together, as Judg. 5. 14.

^m The wicked execute God's counsel, though they think nothing of it, but they ⁿ not therefore without fault.

ⁿ Thou hast determined of thine absolute authority ⁿ power.

¹¹ God witnesseth to his church by ⁿ visible sign, it is he that will establish it, by shaking the powers both of heaven and earth.

¹² An example of the true church, wherein there is content as well in doctrine as in charity one toward another. And the pastors deliver true doctrine both sincerely and constantly.

ⁿ They agreed both in counsel, will, and purposes.

¹³ True charity helpeth the necessity of the poor with his

Sapphira his wife. 12 Through divers the apostles miracles, 14 the faith is increased. 18 The apostles that were imprisoned, are delivered by an angel, 26 and being before the synod of the priests, 36 through Gamaliel's counsel they are kept alive, 40 and beaten: 41 they glorify God. A. D. 33.

BUT ⁿ certain man named Ananias, with Sapphira his wife, sold ⁿ possession,

ⁿ And ⁿ kept away part of the price, his wife also being of counsel, and brought ⁿ certain part, and laid it down at the apostles feet.

3 Then said Peter, Ananias, why hath Satan ^p filled thine heart, that thou shouldest ^c lye unto the Holy Ghost, and keep away part of the price of this possession?

4 Whilst it remained, appertained it not unto thee? and after it was sold, was it not in thine own power? how is it that thou hast ^d conceived this thing in thine heart? thou hast not lyled unto men, but unto God.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great fear came on all them that heard these things.

6 And the young men rose up, and took him up, and carried *him* out, and buried *him*.

7 And it came to pass, about the space of three hours after, that his wife came in, ignorant of that which was done.

8 And Peter said unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together to ⁿ tempt the Spirit of the Lord? behold, the feet of them which have buried thine husband *are* at the ^f door, and shall carry thee out.

10 Then she fell down straightway at his feet and yielded up the ghost: and the young men came in, and found her dead, and carried her out, and buried her by her husband.

11 ² And great fear came on all the church, and on as many ⁿ heard these things.

12 Thus by the hands of the apostles were many signs and wonders shewed among the people (and they were all with one accord in Solomon's porch).

13 And of the other durst no man join himself to them: nevertheless, the people ^s magnified them.

14 Also the number of them that believed

K k in

own loss; but so that all things be done well and orderly

¹ Luke sheweth by contrary examples, how great a sin hypocrisy is, especially in them which under a false pretence and cloak of zeal would seem ⁿ shine and be chief in the church.

ⁿ Craftily took away.

^p Fully possessed.

^c For when they had appointed that farm or possession for the church, they stuck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he saith afterward that they tempted God.

^d Hereby is declared an advised and purposed deceit, and the fault in the man in admitting the devil's suggestions.

ⁿ Look how oft ⁿ do things with an evil conscience, so oft they pronounce sentence against themselves, and as such ⁿ in them lieth, provoke God ⁿ anger, ⁿ of set purpose, minding to try whether he be just and almighty or no.

^f Are ⁿ hand.

ⁿ The Lord by his marvellous virtue bridleth some, that they may ⁿ hurt the church: other some he keepeth in awe and fear: and other some he allureth unto him.

^s Highly praised them.

A. D. 33. in the Lord, both of men and women, grew more and more.)

15 Inasmuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, who were all healed.

17 ¶ Then the chief priest rose up, and all they that were with him (which was the sect of the Sadducees) and were full of indignation,

18 And laid hands on the apostles, and put them in the common prison.

19 ¶ But the angel of the Lord, by night, opened the prison doors, and brought them forth, and said,

20 ¶ Go your way, and stand in the temple, and speak to the people all the words of this life.

21 ¶ So when they heard it, they entered into the temple early in the morning, and taught. And the chief priest came, and they that were with him, and called the council together, and all the elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doors: but when we had opened, we found no man within.

24 Then when the chief priest, and the captain of the temple, and the high priests, heard these things, they doubted of them whereunto this would grow.

25 ¶ Then came one, and shewed them, saying, Behold, the men that ye put in prison, are standing in the temple, and teach the people.

26 ¶ Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set them before the council, and the chief priest asked them,

28 ¶ Saying, Did not we straightly command you, that ye should not teach in this name?

¶ The more that the church increaseth, the more increaseth the rage of Satan, and therefore they proceed from threatenings to prisoning.

¶ The word which is used here, is heresy, which signifieth a choice, and so is taken for a right form of learning, or facion, or study, and course of life, which the Latins call a sect: ¶ the first this word was indifferently used, but at length it came to be taken only in evil part, whereupon came the name of heretic, which is taken for one that goeth astray from sound and wholesome doctrine, after such sort that he ferreth light by the judgment of God and his church, and continueth in his opinion, and breaketh the peace of the church.

¶ Angels are made servants of the servants of God.

¶ God doth therefore deliver his, that they may more stoutly provoke his enemies.

¶ Words, whereby the way unto life is shewed.

¶ God mocketh his enemies attempts from above.

¶ The more openly that Christ's virtue sheweth itself, the more increaseth the madness of his enemies, which conspire against him.

¶ Tyrants which fear not God, are constrained to fear his servants.

¶ It is the property of tyrants to set out their own commandments as right and reason, be they never so wicked.

¶ Make us guilty of murdering that man, whom yet they will not vouchsafe to name.

and behold, you have filled Jerusalem with your doctrine, and ye would bring this man's blood upon us.

29 ¶ Then Peter and the apostles answered, and said, We ought rather to obey God than men.

30 ¶ The God of our fathers hath raised up Jesus, whom ye slew, and hanged on a tree.

31 Him hath God lift up with his right hand, to be a prince and a saviour, to give repentance to Israel, and forgiveness of sins.

32 ¶ And we are his witnesses concerning these things which we say: yea, and the Holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they burst for anger, and consulted to slay them.

34 ¶ Then stood there up in the council a certain Pharisee named Gamaliel, a doctor of the law, honoured of all the people, and commanded to put the apostles forth a little space:

35 And said unto them, Men of Israel, take heed to yourselves, what ye intend to do, touching these men:

36 ¶ For before these times, rose up Theudas, boasting himself, to whom resorted a number of men, about four hundred, who was slain, and they all which obeyed him were scattered, and brought to nought.

37 After this man, rose up Judas of Galilee, in the days of the tribute, and drew away much people after him: he also perished, and all that obeyed him were scattered abroad.

38 And now I say unto you, Refrain yourselves from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found even fighters against God.

40 And to him they agreed, and called the apostles: and when they had beaten them, they commanded that they should not speak in the name of Jesus: and let them go.

41 ¶ So they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name.

42 And daily in the temple, and from house to house, they ceased not to teach, and preach Jesus Christ.

CHAP.

¶ We ought to obey no man, but so far forth as obeying him we may obey God.

¶ Christ is appointed and indeed declared prince and preserver of his church in despite of his enemies.

¶ It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till we come unto it.

¶ This betokeneth that they were in a most vehement rage, and marvellously disquieted in mind, for it is a borrowed kind of speech taken from them which are harshly cut in sunder with a saw.

¶ Christ findeth defenders of his cause, even in the very route of his enemies, so oft as he thinketh it needful.

¶ In matters of religion we must take good heed, that we attempt nothing under the colour of zeal, beside our vocation.

¶ To be of some fame.

¶ He dissuadeth his fellows from murdering the apostles, neither doth he think it good to refer the matter to the Roman magistrate; for the Jews could abide nothing worse than to have the tyranny of the Romans confirmed.

¶ If it be counterfeit and devised.

¶ The apostles accustomed to suffer and bear words, are length inured to bear stripes, but yet so, that by the means they become stronger.

¶ Both publicly and privately.

A. D.
33.

C H A P. VI.

2 The apostles 3 appoint the office of deaconship
5 to seven chosen men: 8 of whom Stephen, full
of faith, is one. 12 He is taken, 13 and ac-
cused as a transgressor of Moses's law.

AND ¹ in those days, as the number of the
disciples grew, there arose ² murmuring
of the ³ Grecians towards the Hebrews, because
their widows were neglected in the ⁴ daily mi-
nistering.

⁵ Then the twelve called the multitude of
the disciples together, and said, It is not ⁶ mete
that we should leave the word of God to serve
the ⁷ tables.

⁸ Wherefore, brethren; look you out among
you seven men of honest report, and full of the
Holy Ghost, and of wisdom, which we may ap-
point to this business.

⁹ And we will give ourselves continually to
prayer, and to the ministration of the word.

¹⁰ And the saying pleased the whole multi-
tude: and they chose Stephen, a man full of
faith, and of the Holy Ghost, and ¹¹ Philip, and
Prochorus, and Nicanor, and Timon, and Par-
menas, and Nicholas, ¹² profelyte of Antiochia.

¹³ Which they set before the apostles: and
they prayed, and ¹⁴ laid their hands on them.

¹⁵ And the word of God increased; and the
number of the disciples was multiplied in Jeru-
salem greatly; and ¹⁶ great company of the priests
were obedient to the ¹⁷ faith.

¹⁸ ¶ ¹⁹ Now Stephen, full of faith and ²⁰ power,
did great wonders and miracles among the peo-
ple.

²¹ Then there arose certain of the ²² synagogue,
which are called Libertines, and Cyrenians, and
of Alexandria, and of them of Cilicia, and of
Asia, and disputed with Stephen.

²³ But they were not able to resist the wis-
dom and the Spirit by the which he spake.

¹ When Satan hath assailed the church without, and that
to small purpose, and in vain, he assaileth it within, with
civil dissention and strife betwixt themselves. But the apo-
stles take occasion thereby ² to set order in the church.

³ Of their parts, which of Grecians became religious
Jews.

⁴ In the bestowing of alms according to their necessity.

⁵ The office of preaching the word, and dispensing the
goods of the church, ⁶ different one from another, and
not rashly to be joined together, as the apostles do here in-
stitute. And the apostles do not chuse so much as the dea-
cons without the consent of the church.

⁷ It is such ⁸ matter, ⁹ we may in no wise accept of it.

¹⁰ Banquets. Though by the name of tables; other offi-
ces are also meant which are annexed to it, such ¹¹ pertain
to the care of the poor.

¹² In chusing of deacons (much more of ministers) there
must be examination both of their learning and manners of
life.

¹³ The ancient church did, with laying ¹⁴ of hands, as it
were consecrate to the Lord, such as were lawfully elected.

¹⁵ This ceremony of laying-on of hands came from the
Jews, who used this order both in public affairs, and offer-
ing of sacrifices, and also in private prayers and blessings,
¹⁶ appeareth Gen. 28. And the church observed this ce-
remony, ¹⁷ Tim. 5. 22. Acts 8. 17. But here is no men-
tion made either of cream, or shaving, or rasing, or cross-
ing, &c.

¹⁸ An happy end of temptation.

¹⁹ This is the figure Metonymia, meaning by faith, the
doctrine of the gospel which ingendereth faith.

²⁰ God exerciseth his church first with evil words and
slanders, then with imprisonments, afterward with scourg-
ings, and by these means prepareth it in such sort, that at
length he causeth it to encounter with Satan and the world.
even to bloodshed and death, and that with good success.

²¹ Excellent and singular good gifts.

¹¹ Then they suborned men, which said,
We have heard him speak blasphemous words
against Moses, and God.

A. D.
33.

¹² Thus they moved the people and the el-
ders, and the Scribes: and running upon him,
caught him, and brought him to the council,

¹³ And set forth false witnesses, which said;
This man ceaseth not to speak blasphemous words
against this holy place; and the law.

¹⁴ For we have heard him say, that this Jesus
of Nazareth shall destroy this place, and shall
change the ordinances which Moses gave us.

¹⁵ And all that sat in the council, looking
stedfastly on him, ¹⁶ saw his face as it had been the
face of an angel.

C H A P. VII.

Stephen pleading his cause, sheweth that God chose
the fathers, 20 before Moses was born, 47.
and before the temple was built, 44 and that all
outward ceremonies were ordained according to the
heavenly pattern. 54 The Jews gnashing their
teeth; 59 stone him.

THEN ¹ said the chief priest, Are these things
so?

² And he said, Ye men, brethren, and fa-
thers, hearken. ³ That God of ⁴ glory appeared ⁵ Gen. 24.
unto our father Abraham, while he was in ⁶ Me-
sopotamia, before he dwelt in Charran,

⁷ And said unto him, Come out of thy coun-
try, and from thy kindred, and come into the
land which I shall shew thee.

⁸ Then came he out of the land of the Chal-
deans, and dwelt in Charran. And after that his
father was dead; ⁹ God brought him from thence
into this land, wherein ye now dwell.

¹⁰ And he gave him none inheritance in it, no,
not the ¹¹ breadth of a foot: yet he ¹² promised
that he would give it to him for a possession;
and to his seed after him; when as yet he had no
child.

6 But

¹ Schools and universities were of old time addicted to false
pastors, and were the instruments of Satan to blow abroad
and defend false doctrines.

² Of the company and college, as it were.

³ False teachers, because they will not be overcome, flee
from disputations to manifest and open slandering and false
accusations.

⁴ The first bloody persecution of the church of Christ
began and sprung from a council of priests, by the suggestion
of the university doctors.

⁵ An example of cavillers or false accusers, which gather
false conclusions of things that are well uttered and spoken.

⁶ Hereby it appeareth that Stephen had an excellent and
goodly countenance, having ⁷ quiet and settled mind, a
good conscience and sure persuasion that his cause was just.
⁸ For seeing he was to speak before the people, God beauti-
fied his countenance, to the end that with the very behold-
ing of him, the Jews minds might be pierced and amazed.

⁹ Stephen is admitted to plead his cause, but to this end
and purpose, that under a cloak and colour of law, he
might be condemned.

¹⁰ Stephen witnesseth unto the Jews, that he acknowledgeth
the true fathers, and the only true God; and sheweth more-
over that they are more ancient than the temple, with all
that service appointed by the law, and therefore they ought
¹¹ to lay another foundation of true religion, that is to say,
the free covenant that God made with the fathers.

¹² That mighty God full of glory and majesty.

¹³ When he saith afterward, ver. 4. that Abraham came
out of Chaldea, it is evident that Mesopotamia contained
Chaldea which was near unto it, and bordering upon it,
and so writeth Pliny, book 6. chap. 27.

¹⁴ Not so much ground as to set his foot upon.

¹⁵ The promise of the possession was certain and belonged
to Abraham, though his posterity enjoyed it ¹⁶ great while
after his death; and this is the figure Synecdoche.

A. D. 6 But God spake thus, that his seed should be a sojourner in a strange land: and that they should keep it in bondage, and entreat it evil four hundred years.

7 But the nation to whom they shall be in bondage, will I judge, saith God: and after that, they shall come forth and serve me in this place,

8 He gave him also the covenant of circumcision: and to *Abraham* begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, who made him governor over Egypt, and over his whole house.

11 Then came there a famine over all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance

12 But when Jacob heard that there was corn in Egypt, he sent our fathers first:

13 And at the second time, Joseph was known of his brethren, and Joseph's kindred were made known unto Pharaoh.

14 Then sent Joseph, and caused his father to be brought, and all his kindred, even threescore and fifteen souls.

15 So Jacob went down into Egypt, and he died, and our fathers,

16 And were removed into Sychem, and were put in the sepulchre that Abraham had bought for money of the sons of Emmor, father of Sychem.

17 But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, and made them to cast out their young children, that they should not remain alive.

20 The same time was Moses born, and was acceptable unto God, which was nourished up in his father's house three months.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 And when he saw one of them suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian.

25 For he supposed his brethren would have understood, that God by his hand should give them deliverance: but they understood it not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince and judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord, in a flame of fire in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew near to consider it, the voice of the Lord came unto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsook, saying, Who made thee a prince and judge? the same God sent for a prince, and a deliverer, by the hand of the angel, which appeared to him in the bush.

36 He brought them out, doing wonders and miracles in the land of Egypt, and in the red sea, and in the wilderness forty years.

37 This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you, even of your brethren, like unto me: him shall ye hear.

38 This is he that was in the congregation, in the wilderness with the angel, which spake to him in mount Sinai, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned back again into Egypt:

40 Saying unto Aaron, Make us gods that may go before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And

There are reckoned four hundred years from the beginning of Abraham's progeny, which was at the birth of Isaac; and four hundred and thirty years which are spoken of by Paul, Gal. 3. 17. from the time that Abraham and his father departed together out of Ur of the Chaldeans.

Stephen reckoneth up diligently the horrible mischiefs of some of the fathers, to teach the Jews that they ought not rashly to rest in the authority or examples of the fathers.

By this kind of speech, is meant the peculiar favour that God sheweth men; for he seemeth to be away from them, whom he helpeth not. And on the other side, he is with them whom he delivereth out of whatsoever great troubles.

Gave him favour in Pharaoh's fight for his wisdom.

The patriarchs, the sons of Jacob, though there be men-

tion made of no more than Joseph, Josh. 24. 32.

He deviseth a subtil invention against our stock, in that he commanded all the males to be cast out.

That child was born through God's merciful goodness and favour, to be of a goodly and fair countenance.

Now he calleth the Son of God an angel, for he is the angel of great counsel, and therefore straightway after he sheweth him, saying to Moses, I am the God of thy fathers, &c.

By the power.

He acknowledgeth Moses for the law-giver, but so that he proveth by his own witness, that the law had respect to a more perfect thing, that is to say, to the prophetic office which tended to Christ, the head of all prophets.

Acts Ch. VIII. verse 38.



PHILIP
baptizing the **EUNUCH**

A. D. 33. 41 And they made a ^a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned himself away, and ^o gave them up to serve the ^h host of heaven, [■] it is written in the book of the prophets, [■] O house of Israel, have ye offered to [■] slain beasts and sacrifices by the space of forty years in the wilderness?

43 And ye ^a took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Babylon.

44 [■] Our fathers had the tabernacle of ^r witnesses in the wilderness, as he had appointed, speaking unto [■] Moses, that he should make it according to the fashion that he had seen.

45 [■] Which *tabernacle* also our fathers ^r received, and brought in with Jesus into the ^h possession of the Gentiles, which God drove out ^u before our fathers, unto the days of David:

46 [■] Who found favour before God, and desired that he might find [■] tabernacle for the God of Jacob.

47 [■] But Solomon built him an house.

48 Howbeit the most High [■] dwelleth not in temples made with hands, as saith the prophet,

49 [■] Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 [■] Ye stiffnecked and of [■] uncircumcised hearts and ears, ye have always resisted the Holy Ghost: as your fathers *did*, so *do* you:

52 Which of the prophets have not your fathers persecuted? and they have slain them, which shewed before of the coming of that Just, of whom ye are now the betrayers and murderers.

53 [■] Which have received the law by the ^r ordinance of angels, and have not kept it.

54 [■] But when they heard these things, their hearts burst for anger, and they gnashed at him with *their* teeth.

[■] This was the superstition of the Egyptian idolatry; for they worshipped Apis a strange and marvellous calf, and made goodly images of kine, Herod. lib. 2.

[■] Being destitute and void of his Spirit, he gave them up to Satan, and wicked lusts, to worship stars.

[■] By the host of heaven here, he meaneth not the angels, but the moon, and sun, and other stars, Deut. 17. 3.

[■] You took it upon your shoulders, and carried it.

[■] Moses indeed erected a tabernacle, but that [■] call them back [■] that form which he had seen in the mountain.

[■] That is, of the covenant.

[■] Delivered from hand [■] hand.

[■] By the figure Metonymia, for the countries which the Gentiles possessed.

[■] God drove them out, that they should yield up the possession of those countries to [■] fathers, when they entered into the land.

[■] Solomon built [■] temple, according to God's commandment, but not with any such condition, that the majesty of God should be inclosed therein.

[■] Stephen moved with the zeal of God, at length judgeth his own judges.

[■] They are of uncircumcised hearts, which lie drowned still in the sins of nature, and stick fast in them: for otherwise all the Jews were circumcised [■] touching the flesh, and therefore there were two kinds of circumcision, Rom. 2. 28.

[■] By the ministry of angels.

[■] The more Satan is pressed, the more he bursteth out into an open rage.

[■] The nearer that the martyrs approach to death, the

A. D. 33. 55 [■] But he being full of the Holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Jesus [■] standing at the right hand of God,

56 And said, Behold, I see the heavens open, and the Son of man standing at the right hand of God.

57 [■] Then they gave a shout with [■] loud voice, and stopped their ears, and [■] ran upon him violently all at once,

58 And cast him out of the city, and stoned him: and the [■] witnesses laid down their clothes at [■] young man's feet, named Saul.

59 And they stoned Stephen, who called on God, and said, Lord Jesus, receive my spirit.

60 [■] And he kneeled down, and cried with [■] loud voice, Lord, [■] lay not this sin to their charge. And when he had thus spoken, he [■] slept.

C H A P. VIII.

[■] The godly make lamentation for Stephen. 3 Saul maketh havock of the church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus, 18 his covetousness reprov'd. 26 Philip 27 cometh to the Ethiopian eunuch, 38 and baptizeth him.

AND [■] Saul consented to his death, and at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad through the regions of Judea, and of Samaria, except the apostles.

2 [■] Then *certain* men fearing God, [■] carried Stephen amongst them *to be buried*, and made great lamentation for him.

3 [■] But Saul made havock of the church, and entered into every house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 [■] Then came Philip into the city of Samaria, and preached Christ unto them.

6 And the people gave heed unto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with [■] loud voice,

L I

voice,

nearer they beholding Christ, do rise up even into heaven.

[■] Ready to confirm him in the confession of the truth, and to receive him [■] him.

[■] The zeal of hypocrites and superstitious people breaketh out [■] length into most open madness.

[■] This [■] done in a rage and fury, for [■] that time the Jews could put [■] man to death by law, [■] they confessed before Pilate, saying, that it was not lawful for them to put any man to death, and therefore it is reported [by Joseph. lib. 20. that Ananus a Sadducee slew James the brother of the Lord; and for so doing, was accused before Albinus the president of the country.

[■] It [■] appointed by the law, that the witnesses should cast the first stone, Deut. 17. 7.

[■] Faith and charity never forsake the true servants of God, even to the last breath.

[■] The word which he useth here, noteth out such a kind of imputing [■] laying to one's charge, [■] remaineth firm and steady for ever, never to be remitted.

[■] Look 1 Thess. 4. 13.

[■] Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdom.

[■] The godly mourn for Stephen after his death, and bury him, shewing therein [■] example of singular faith and charity; but no man prayeth [■] him.

[■] Amongst all the duties of charity which the godly use, there is [■] mention made of shunning up relicks.

[■] The dispersion or scattering abroad of the faithful, is the joining together of churches.

[■] Philip who was before a deacon in Jerusalem, is made of God extraordinarily an evangelist

A. D. 34.
 voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great joy in that city.

9 And there was before in the city a certain man called Simon, which used^b witchcraft, and bewitched the people of Samaria, saying, that he himself was some great man.

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gave heed unto him, because that of long time he had bewitched them with forceries.

12 But as soon as they believed Philip, which preached the things that concerned the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also, and was baptized, and continued with Philip, and wondered when he saw the signs and great miracles which were done.

14 Now when the apostles, which were at Jerusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and John.

15 Which, when they were come down, prayed for them, that they might receive the Holy Ghost.

16 For as yet he was fallen down on none of them, but they were baptized only in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw, that through laying on of the apostles hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay the hands, he may receive the Holy Ghost.

20 Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this^c business: for thine heart is not^d right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

^a Christ overcometh Satan so oft as he listeth, and carrieth him about as it were in triumph, in the sight of them whom he deceived and bewitched.

^b The word which is used in this place was at the first taken in good part, and is borrowed out of the Persian language, who call their wise men by that name, but afterward it was taken in evil part.

^c He had so allured the Samaritans with his witchcraft, that as blind and mad hare-brains they were wholly addicted to him.

^d The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it up again forthwith.

^e Peter, not chief, but ambassador sent from the whole company of the apostles, and John his companion, according to the authority which was committed unto them, confirm and build up the churches of Samaria, whose foundation had been laid before by Philip.

^f Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and governors of the church.

^g Ambition and covetousness do at length pluck the hypocrites out of their dens.

^h They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

ⁱ In this doctrine which I preach.

^j Is not upright in deed and without dissembling.

^k We must hope well even of the vilest sinners, so long and so far forth we may.

^l He calleth the inward malice of the heart, and that ve-

23 For I see that thou art in the^a gall of bitterness, and in the^b bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many towns of the Samaritans.

26 Then the angel of the Lord spake unto Philip, saying, Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is waste.

27 And he arose, and went on: and behold, a certain eunuch of Ethiopia, Candace the queen of the Ethiopians^c chief governor, who had the rule of all her treasure, and came to Jerusalem to worship.

28 And he returned sitting in his chariot, he read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near and join thyself to yonder chariot.

30 And Philip ran thither, and heard him read the prophet Esaias, and said, But understandest thou what thou readest?

31 And he said, How can I, except I had^d a guide? and he desired Philip, that he would come up, and sit with him.

32 Now the place of the scripture which he read, was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth.

33 In his^e humility his judgment hath been exalted: but who shall declare his^f generation? for his life is taken from the earth.

34 Then the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water: what doth let me to be baptized?

37 And Philip said unto him, If thou believest with all thine heart, thou mayest. Then he answered, and said, I believe that that Jesus Christ is that Son of God.

38 Then nomous and devilish wickedness wherewith the magician was wholly replenished, the gall of bitterness: and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

^a Intangled in the bonds of iniquity.

^b Christ who calleth freely whom he listeth, doth now use Philip, who thought on no such matter, instruct and baptize the eunuch at unawares, and by this means extendeth the limits of his kingdom even into Ethiopia.

^c A man of great wealth and authority with Candace, Now this name Candace is a common name to all the queens of Ethiopia.

^d To shew me the way, how to understand it.

^e Those things which seem most to come by chance or fortune (as some term it) are governed by the secret providence of God.

^f The Hebrew text readeth it thus, Out of a narrow strait, and out of judgment he taken: where by the narrow strait, he meaneth the grave and the very bands of death; and by judgment, the punishment which was laid upon him, and that miserable state which Christ took upon him for our sakes, in bearing his Father's wrath.

^g How long his age shall last: for Christ having once risen from the dead, dieth no more, Rom. 6. 9.

^h Profession of faith is requisite in baptizing of them which are at years, and therefore it is evident that we are not then first ingrafted into Christ when we are baptized, but being already ingrafted, are then confirmed.

ⁱ The sum of the confession, which is necessary for baptism.

Acts Ch. 9th v. 4



SAUL'S CONVERSION.

George Hartee sculp.

A. D.
55.

3 Then he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And as soon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: so he went on his way rejoicing.

40 But Philip was found at Azotus, and he walked to and fro preaching in all the cities till he came to Cesarea.

C H A P. IX.

2 Saul going towards Damascus, 4 is stricken down to the ground of the Lord. 10 Ananias is sent 18 to baptize him. 23 The laying wait of the Jews. 25 He escapeth, being let down through the wall. 33 Peter cureth Æneas of the palsy, 36 and by him, Tabitha, being dead, 40 is restored to life.

* Rom. 8. 3.
Gal. 1. 13.

AND ¹ * Saul yet ^a breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any that were of that ^b way (either men or women) he might bring them bound to Jerusalem.

* Ch. 22. 6.
1 Cor. 15. 8.

3 Now as he journeyed, it came to pass that as he was come near to Damascus, * suddenly there shined round about him ^c light from heaven.

4 And he fell to the earth, and heard a voice, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is ^c hard for thee to kick against pricks.

6 He *then*, both trembling and astonished, said, Lord, what wilt thou that I do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou shalt do.

7 The men also which journeyed with him, ^d stood amazed, hearing *his* ^e voice, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where he was three days without sight, and neither ate nor drank.

10 And there was a certain disciple at Damascus, named Ananias, and to him said the

Lord in ^f vision, Ananias: And he said, Behold, I ^g am *here*, Lord.

A. D.
35.

11 Then the Lord said unto him, Arise, and go into the street which is called Strait, and seek in the house of Judas after one called Saul of Tarsus: for behold he prayeth:

12 (And he saw in a vision ^h ⁱ named Ananias coming in *to him*, and putting his hands ^j upon him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

14 Moreover here he hath authority of the high priests, to bind all that call on thy name.

15 Then the Lord said unto him, Go thy way: for he is ^k ^l chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will ^m shew him how many things he must suffer for my name's sake.

17 Then Ananias went his way, and entered into ⁿ that house, and put his hands on ^o him, and said, Brother Saul, the Lord hath sent me, ^p Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as *it had been* scales, and suddenly he received sight, and arose, and was baptized,

19 And received meat, and was strengthened. So was Saul certain days with the disciples which were at Damascus.

20 ^q And straightway he preached Christ in the synagogues, that he was that Son of God,

21 So that all that heard him were amazed; and said, Is not this he that made havock of them which called on this name in Jerusalem, and came hither for that intent, that he should bring them bound unto the high priests?

22 ^r But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, ^s confirming that this was that Christ.

23 ^t And after that many days were fulfilled, the Jews took counsel together to kill him.

24 But their laying wait was known of Saul: now they ^u watched the gates day and night, ^v that they might kill him. ^w ^x

25 ^y Then the disciples took him by night, and put him through the wall, and let him down by a rope in ^z a basket.

26 ^{aa} And when Saul was come to Jerusalem, he assayed to join himself with the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But

^a Saul (who is also Paul) persecuting Christ most cruelly, who did ^{aa} it were flee before him, falleth into his hands, and is overcome; and with a singular example of the goodness of God, instead of punishment which he justly deserved for his cruelty, is ^{ab} only received to favour, but is also even by the mouth of God appointed ^{ac} an apostle, and is confirmed by the ministry and witness of Ananias.

^d This is ^{ad} token that Saul's stomach boiled, and cast ^{ae} great threatenings to murder the disciples.

^b Any trade of life which ^{af} taketh himself unto, the Jews call ^{ag} way.

^c This is a proverb which is spoken of them, that through their own stubbornness hurt themselves.

^e Stood still and could not go ^{ah} step forward, but abode amazed ^{ai} if they had been very stones.

^f They heard Paul's voice; for afterward it is said in flat terms that they heard not his voice that spake; ^{aj} beneath chap. 22. 9. But others go about to set these places at ^{ak} which seem to be at variance, after this sort, to wit, that they heard ^{al} sound of a voice, but ^{am} perfect voice.

^g Tarsus was ^{an} city of Cilicia near unto Anchiala, which

two cities Sardanapalus is said ^{ao} have built in one day.

^{aa} To bear my ^{ap} in.

^{ab} I will shew him plainly.

^{ac} Into Judas's house.

^{ad} Paul beginneth straightways ^{aq} execute the office which was enjoined him, never consulting with flesh and blood.

^{ae} Paul striveth not with his own authority alone, but with the testimonies of the prophets.

^{af} By conferring places of the scripture together, ^{ar} cunning craftsmen do, when they make up any thing, they use ^{as} gather all parts together, ^{at} make them agree fitly one with another.

^{ag} Paul, who ^{au} before ^{av} persecutor, hath now persecution laid before himself, but yet afar off.

^{ah} We are not forbidden to avoid and eschew the dangers and conspiracies that the enemies of God lay for us, so that ^{aw} swerve not from our vocation.

^{ai} In ancient time no man was rashly or lightly received into the number of and amongst the sleep of Christ, much less to be a pastor.

A. D. 37. 27 But Barnabas took him, and brought him to the apostles, and declared to them, how he had seen the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the name of Jesus.

28 And he was conversant with them at Jerusalem :

29 And spake boldly in the name of the Lord Jesus, and spake and disputed against the Grecians, but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest through all Judea, and Galilee, and Samaria, and were multiplied, and walked in the fear of the Lord, and were multiplied by the comfort of the Holy Ghost.

32 And it came to pass, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his couch eight years, and was sick of the palsy.

34 Then said Peter unto him, Æneas, Jesus Christ maketh thee whole : arise, and take thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Joppa a certain woman, a disciple, named Tabitha (which by interpretation is called Dorcas) she was full of good works and alms which she did.

37 And it came to pass in those days, that she was sick, and died : and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

39 Then Peter arose, and came with them : and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turned him to the body, and said, Tabitha, Arise. And she opened her eyes, and when she saw Peter, sat up.

41 Then he gave her the hand, and lift her up, and called the saints and widows, and restored her alive. A. D. 38.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass that he tarried many days in Joppa with one Simon a tanner.

C H A P. X.

Cornelius, 4 at the angel's commandment, 5 sendeth for Peter : 11 who also by a vision, 15 20 is taught not to despise the Gentiles : 34 He preacheth the gospel to Cornelius and his household, 45 who having received the Holy Ghost, 47 are baptized.

Furthermore there was a certain man in Cesarea called Cornelius, a captain of the band called the Italian band,

2 A devout man, and one that feared God with all his household, which gave much alms to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth hour of the day) an angel of God coming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? and he said unto him, Thy prayers and thine alms are come up into remembrance before God.

5 Now therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side : he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his servants, and a soldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Joppa.

9 On the morrow as they went on their journey and drew near unto the city, Peter went up upon the house to pray, about the sixth hour.

10 Then waxed he an hungred, and would have eaten : but while they made some thing ready, he fell into trance.

11 And he saw heaven opened, and a certain vessel come down unto him, as it had been a great sheet, knit at the four corners, and was let down to the earth.

12 Wherein were all manner of four-footed

¹ The constant servants of God must look for danger after danger: yet God watcheth for them.

² With Peter and James, for he saith that he saw none of the apostles but them, Gal. 1. 18, 19.

³ Look chap. 6. 1.

⁴ The ministers of the word may change their place by the advice and counsel of the congregation and church.

⁵ The end of persecutions is the building of the church, so that we will patiently wait for the Lord.

⁶ This is a borrowed kind of speech, which signifieth establishment and increase.

⁷ Peter's apostleship is confirmed by healing of the man that was sick of the palsy.

⁸ Lydda was a city of Palestina, and Saron a champaign country, and a place of good pasture, between Cesarea of Palestine, and the mountain Tabor, and the lake of Genesareth, which extendeth itself in great length beyond Joppa.

⁹ Peter declareth evidently by raising up a dead body through the name of Christ, that he preached the glad tidings of life.

¹⁰ Peter consecrateth the first fruits of the Gentiles to God, by the means of two miracles.

¹¹ So that he worshipped one God, and was no idolater, neither could he void of faith in Christ, because he was a devout man: but as yet he knew not that he was come.

¹² This is a great commendation in this man, that he laboured to have all his household and familiar friends and acquaintance to be religious and godly.

¹³ What wilt thou with me, Lord? for he setteth himself to hear.

¹⁴ This is a borrowed kind of speech, which the Hebrews used very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and savour of them goeth up into God's nostrils: so do our prayers a sweet smelling sacrifice which the Lord taketh great pleasure in.

¹⁵ That is, inasmuch that they will not suffer God, as it were, to forget thee: for so do the scriptures use ostentations to prattle with us as nurses do with little children, when they frame their tongues to speak.

¹⁶ For though Peter stood not amazed as one that is tongue-tied, but talketh with God, and is instructed in his mystery, yet his mind was far otherwise than it was wont to be, but shortly returned to the old bent.

¹⁷ So that it seemed to be a four-square sheet.

¹⁸ Here is this word (All) which is general, plainly set for indefinite and uncertain, that is to say, for some or all parts, not for all of every part.

¹⁹ That is, such as were meet for man's use.

ed beasts of the earth, and wild beasts, and creep-
 4. D. 4. ing things, and fowls of the heaven.
 13 And there came a voice to him, Arise, Peter: kill, and eat.
 14 But Peter said, Not io, Lord: for I have never eaten any thing that is polluted, or unclean.
 15 And the voice spake unto him again the second time, The things that God hath purified, pollute thou not.
 16 This was so done thrice: and the vessel was drawn up again into heaven.
 17 ¶ Now while Peter doubted in himself what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simon's house, and stood at the gate:
 18 And called, and asked, whether Simon which was surnamed Peter, were lodged there.
 19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
 20 Arise therefore, and get thee down, and go with them, and doubt nothing: for I have sent them.
 21 ¶ Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
 22 And they said, Cornelius the captain, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from heaven by an holy angel, to send for thee into his house, and to hear thy words.
 23 Then called he them in, and lodged them: and the next day, Peter went forth with them, and certain brethren from Joppa accompanied him.
 24 ¶ And the day after, they entered into Cæsarea. Now Cornelius waited for them, and had called together his kinsmen, and special friends.
 25 And it came to pass as Peter came in, that Cornelius met him, and fell down at his feet, and worshipped him.
 26 But Peter took him up, saying, Stand up: for even I myself am a man.
 27 And as he talked with him, he came in, and found many that were come together.
 28 And he said unto them, Ye know that it is an unlawful thing for a man that is a Jew, to company, or come unto one of another nation: but God hath shewed me, that I should not call any man polluted, or unclean.

29 Therefore came I unto you without saying nay, when I was sent for. I ask therefore, for what intent have ye sent for me?
 30 Then Cornelius said, Four days ago, about this hour, I fasted, and at the ninth hour I prayed in mine house, and behold, a man stood before me in bright cloathing,
 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
 32 Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner, by the sea side) who when he cometh shall speak unto thee.
 33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
 34 Then Peter opened his mouth, and said, Of a truth I perceive, that God is no acceptor of persons.
 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.
 36 Ye know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ which is Lord of all:
 37 Even the word which came through all Judea, beginning in Galilee, after the baptism which John preached:
 38 To wit, how God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him.
 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew, hanging him on a tree:
 40 Him God raised up the third day, and caused that he was shewed openly:
 41 Not to all the people, but unto the witnesses chosen before of God, even to us which did eat and drink with him, after he arose from the dead.
 42 And he commanded us to preach unto the people, and to testify, that it is he that is ordained of God a judge of quick and dead.
 43 To him also give all the prophets witness, that through his name all that believe in him, shall receive remission of sins.
 44 While Peter yet spake these words, the Holy Ghost fell on all them that heard the word.

A. D. 41.

* Deut. 104. 17. 2 Chron. 19. 11. Job 34. 19. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

¶ Luke 4. 14.

* Jer. 31. 34. Mic. 7. 18. Ch. 15. 54

M m 45 So

What is meant by those creeping things, look Lev. 11.
 Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the Holy Ghost.
 Do not thou hold them as unclean.
 Religious adoration or worship agreeth only God: but civil worship is given to the ministers of the word, although not without danger.
 He meaneth not the self-same hour, but the like, that is about nine of the clock the other day, as it was then nine when he spake to Peter.
 Cornelius's faith sheweth forth itself by prayer and charity.
 As faith cometh by hearing, so is it nourished and groweth up by the same.
 Distinction of nations is taken away by the coming of Christ: And it is evidently seen, by faith and righteousness, who agreeable to him, or whom he accepteth.
 That God judgeth not after the outward appearance.
 By the fear of God the Hebrews understand the whole service of God, whereby they perceive that Cornelius was not void of faith, no more than they were which lived before Christ's time: and therefore they deal foolishly which build preparative works and free-will upon this place.
 God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of what nation soever

he be; for he preached peace to men through Jesus Christ, who is Lord not of one nation only, that is, of the Jews, but of all.
 The sum of the gospel (which shall be made manifest the latter day, when Christ himself shall sit as judge both of the quick and dead) is this, that Christ promised to the fathers, and exhibited in his time with the mighty power of God, (which was by all means shewed) and in length crucified to reconcile us to God, did rise again the third day, that whosoever believeth in him should be saved through the remission of sins.
 The stile is taken from an old custom of the Jews, who used to anoint their kings and priests, whereupon it grew, to call them anointed, upon whom God bestoweth gifts and virtues.
 This chusing of the apostles is properly given to God: for though God be president in the lawful election of ministers, yet there is in this place a secret opposition and setting of God's chusing and men's voices the one against the other, for the apostles were immediately appointed of God, and the church ministers by means.
 The Spirit of God sealeth that in the heart of the hearers which the minister of the word speaketh by the commandment of God, it appeareth by the effects.

A. D. 45 So they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himself. 22 Barnabas is sent to Antioch, 26 where the disciples are called Christians: 28 And there Agabus foretelleth a famine to come.

NOW the apostles, and the brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the city of Joppa, praying, and in a trance I saw this vision, A certain vessel coming down as it had been a great sheet, let down from heaven by the four corners, and it came to me:

6 Toward the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven.

7 Also I heard a voice, saying unto me, Arise, Peter: slay and eat.

8 And I said, God forbid, Lord: for nothing polluted or unclean hath at any time entered into my mouth.

9 But the voice answered me the second time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up again into heaven.

11 Then behold, immediately there were three men already come into the house where I was, sent from Cæsarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting: moreover, these six brethren came with me: and we entered into the man's house.

13 And he shewed us how he had seen an angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 He shall speak words unto thee, whereby both thou and all thine house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, even as upon us at the beginning.

16 Then I remembered the word of the Lord, how he said, John baptized with water, but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them a like gift, as he did unto us, when we believed in the Lord Jesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ And they which were scattered abroad, because of the affliction that arose about Stephen, went throughout till they came unto Phenice, and Cyprus, and Antioch, preaching the word to no man, but unto the Jews only.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antioch, spake unto the Grecians, and preached the Lord Jesus.

21 And the hand of the Lord was with them, so that great number believed, and turned unto the Lord.

22 Then tidings of those things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go unto Antioch:

23 Who, when he was come, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the Holy Ghost, and faith, and much people joined themselves unto the Lord.

25 ¶ Then departed Barnabas to Tarsus, to seek Saul:

26 And when he had found him, he brought him unto Antioch: and it came to pass, that a whole year they were conversant with the church, and taught much people, insomuch that the disciples were first called Christians in Antioch.

27 In those days also came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to pass under Claudius Cæsar.

29 Then the disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Judea.

30 Which thing they also did, and sent it to the elders by the hand of Barnabas and Saul.

CHAP.

² Baptism doth not sanctify or make them holy which receive it, but sealeth up and confirmeth their sanctification.

¹ Peter being without cause reprehended of the unskilful and ignorant, doth not object that he ought not to be judged of any, but openly giveth an account of his doing.

² Such as ask question of the truth which they know not, ought to be quietly heard, and must also quietly yield to the declaration thereof.

³ The scattering abroad of the church of Jerusalem, is the cause of the gathering together of many other churches.

⁴ He speaketh of Antioch which was in Syria, and bordered upon Cilicia.

⁵ The church of Antioch, the new Jerusalem of the Gen-

tiles, was extraordinarily called.

⁵ The apostles do not rashly condemn an extraordinary vocation, but yet they judge it by the effects.

⁶ There was no contention amongst the apostles either of usurping, or of holding places and degrees.

⁷ God doth so wrap up his church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

⁸ All congregations or churches make one body.

⁹ That is, that thereof the deacons might succour the poor: for it behoved to have all these things done orderly and decently, and therefore it is said, that they sent these things to the elders, that is, to the governors of the church.

C H A P. XII.

2 Herod killeth James with the sword, 4 and imprisoneth Peter, 8 whom the angel delivereth. 22 Herod being offended with them of Tyre, 21 is pacified: 22 And taking the honour due to God to himself, 23 he is eaten with worms, and so dieth.

NOW¹ about that time, Herod the king stretched forth his hands to vex certain of the church,

² And he killed James the brother of John with the sword.

³ And when he saw that it pleased the Jews, he proceeded further, to take Peter also (then were the days of unleavened bread.)

⁴ And when he had caught him, he put him in prison, and delivered him to four quaternions of soldiers to be kept, intending after the passover to bring him forth to the people.

⁵ So Peter was kept in prison, but earnest prayer was made of the church unto God for him.

⁶ And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door kept the prison.

⁷ * And behold, the angel of the Lord came upon them, and a light shined in the house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell from off his hands.

⁸ And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. Then he said unto him, Cast thy garment about thee, and follow me.

⁹ So Peter came out, and followed him, and knew not that it was true which was done by the angel, but thought he had seen a vision.

¹⁰ Now when they were past the first and the second watch, they came unto the iron gate that leadeth unto the city, which opened to them by its own accord, and they went out, and passed through one street, and by and by the angel departed from him.

¹¹ ¶ And when Peter was come to himself, he said, Now I know for truth, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jews.

¹² And as he considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together, and prayed.

¹³ And when Peter knocked at the entry door, a maid came forth to hearken, named Rhode.

¹⁴ But when she knew Peter's voice, she opened not the entry door for gladness, but ran in, and told how Peter stood before the entry.

¹⁵ But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his angel.

¹⁶ But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

¹⁷ And he beckoned unto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren: and he departed, and went into another place.

¹⁸ ¶ Now as soon as it was day, there was no small trouble among the soldiers, what was become of Peter.

¹⁹ And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Judea to Cæsarea, and there abode.

²⁰ Then Herod was angry with them of Tyre and Sidon, but they came all with one accord unto him, and persuaded Blastus, the king's chamberlain, and they desired peace, because their country was nourished by the king's land.

²¹ And upon a day appointed Herod arrayed himself in royal apparel, and sat on the judgment seat, and made an oration unto them.

²² And the people gave shout, saying, The voice of God, and not of man.

²³ But immediately the angel of the Lord smote him, because he gave not glory unto God, so that he was eaten of worms, and gave up the ghost.

²⁴ And the word of God grew, and multiplied.

²⁵ So Barnabas and Saul returned from Jerusalem, when they had fulfilled their office, and took with them John, whose surname was Mark.

C H A P. XIII.

2 The Holy Ghost commandeth, that Paul and Barnabas be separated unto him. 6 At Paphus Elymas the sorcerer 11 is stricken blind: 14 From whence being come to Antioch, 17 they preach the gospel, 45 the Jews vehemently withstanding them.

THERE

¹ God giveth his church a truce but for a little time.

² This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, his nephew Herod the great, son Aristobulus, and father to that Agrippa who is spoken of afterward.

^b Violently, his cause being not once heard.

^c It is on old fashion of tyrants to procure the favour of the wicked with the blood of the godly.

³ The tyrants and wicked make gallows for themselves, even then, when they do most according to their own will and fancy.

⁴ The prayers of the godly overturn the counsel of tyrants, obtain angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the church.

^e In the prison.

⁵ Holy meetings in the night, as well of men as women (when they cannot be suffered in the day time) are allowable

by the example of the apostles.

⁶ We obtain more of God than we dare well hope for.

⁷ Out of the place where they were assembled, but not out of the house.

⁸ We may sometimes give place to the rage of the wicked, but yet so that our diligence, which ought to be used in God's business, be not whit slackened.

⁹ Evil counsel falleth out in the end to the hurt of the devisers of it.

¹⁰ A miserable and shameful example of the end of the enemies of the church.

¹¹ The flattery of the people, maketh fools vain.

¹² God resisteth the proud.

¹³ Josephus recordeth, that this king did not repress those flatterers tongues, and therefore at his death he complained and cried out of their vanity.

¹⁴ Tyrants build up the church by plucking it down.

¹⁵ They that hear the word of God.

A. D. 45. **T**HERE were also in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon called Nigger, and Lucius of Cyrene, and Manahen, (which had been brought up with Herod the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 Then fasted they and prayed, and laid their hands on them, and let them go.

4 And they, after they were sent forth of the Holy Ghost, came down unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 So when they had gone throughout the isle unto Paphos, they found a certain forcerer, a false prophet, being a Jew, named Barjesus,

7 Which was with the deputy Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and desired to hear the word of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withstood them, and sought to turn away the deputy from the faith.

9 Then Saul (which also is called Paul) being full of the Holy Ghost, set his eyes on him,

10 And said, O full of subtilty and all mischief, the child of the devil, and enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord?

11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blind, and not see the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, and was astonished at the doctrine of the Lord.

13 Now when Paul, and they that were with him, were departed by ship from Paphos, they

came to Perga, a city of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch, a city of Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the lecture of the law and prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoned with the hand, and said, Men of Israel, and ye that fear God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arm brought them out thereof.

18 And about the time of forty years, suffered he their manners in the wilderness.

19 And he destroyed seven nations in the land of Canaan, and divided their land to them by lot.

20 Then afterward he gave unto them judges about four hundred and fifty years, unto the time of Samuel the prophet.

21 So after that, they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And after he had taken him away, he raised up David to be their king, of whom he witnessed, saying, I have found David, the son of Jesse, a man after mine own heart, which will do all things that I will.

23 Of this man's seed hath God, according to his promise, raised up to Israel the Saviour Jesus.

24 When John had first preached before his coming, the baptism of repentance to all the people of Israel.

25 And when John had fulfilled his course, he said, Whom ye think that I am, I am not: but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Ye

¹ Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the Holy Ghost.

² The same was Antipas, which put John Baptist to death.

³ While they were busy doing their office, that is, as Chrysostom expoundeth it, while they were preaching.

⁴ The Lord is said to call (whereof this word 'Calling' cometh, which is usual in the church) when he causeth that to be, which was not, whether you refer it to the matter itself, or to any quality or thing about the matter; and it groweth of this, because when things begin to be, then they have some name: God his mighty power is also declared thereby, who spake the word, and things were made.

⁵ Fasts and solemn prayers were used before the laying on of hands.

⁶ Paul and his company, do at the first bring Cyprus to the subjection and obedience of Christ.

⁷ Seleucia was a city of Cilicia, so called of Seleucus one of Alexander's successors.

⁸ The devil maketh the conquest of Christ more glorious, in that that he setteth himself against him.

⁹ The forcerer which was stricken of Paul with corporal punishment (although extraordinarily) sheweth an example to lawful magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the gospel.

¹⁰ He noteth out such a fault, who hath it, runneth headlong and with great desire to all kind of wickedness with the least motion in the world.

¹¹ His power which he sheweth in striking and beating down his enemies.

¹² An example in him and the self-same company both of singular constancy, and also of great weakness.

¹³ This putteth a difference betwixt it, and Antioch which was in Syria.

¹⁴ In the synagogue of the Jews (according to the pattern whereof christian congregations were instituted) first the scriptures were read, then such as were learned, were licensed by the rulers of the synagogue to speak and expound.

¹⁵ Word for word, If there be any word in you, and this is a kind of speech taken from the Hebrews, whereby is meant that the gifts of God's grace are in us, as it were in treasure-houses, and that they are not ours, but God's. In like sort saith David, Thou hast put a new song in my mouth, Psalm 10. 1.

¹⁶ God bestowed many peculiar benefits upon his chosen Israel: but this especially, that he promised them the everlasting Redeemer.

¹⁷ Advanced and brought to honour.

¹⁸ Openly and with main force, breaking in pieces the enemies of his people.

¹⁹ There was a space of time from the birth of Isaac unto the destruction of the Canaanites under the governance of Joshua, four hundred and seven and forty years, and therefore he addeth in this place, this word, About, for there want three years, but the apostle useth the whole greater number.

²⁰ In this space of forty years, must the time of Samuel be reckoned with the days of Saul, for the kingdom did as it were swallow up his government.

²¹ He proveth by the witness of John, that Jesus is that Saviour which should come of David.

²² John was a herald, did not shew Christ's coming afar off, as the other prophets did, but hard at hand, and entered on his journey.

A. D. 45. 26 Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the words of the prophets, which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they took him down from the tree, and put him in a sepulchre.

30 But God raised him up from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, which are his witnesses unto the people.

32 And we declare unto you, that touching the promise made unto the fathers,

33 God hath fulfilled it unto us their children, in that he raised up Jesus, even as it is written in the second Psalm, Thou art my son: this day have I begotten thee.

34 Now as concerning that he raised him up from the dead, no more to return to corruption, he hath said thus, I will give you the holy things of David, which are faithful.

35 Wherefore he saith also in another place, Thou wilt not suffer thine Holy One to see corruption.

36 Howbeit David, after he had served his time by the counsel of God, slept, and was laid with his fathers, and saw corruption.

37 But he whom God raised up, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And from all things, from which ye could not be justified by the law of Moses, by him every one that believeth is justified.

40 Beware therefore lest that come upon you which is spoken of in the prophets,

41 Behold, ye despisers, and wonder, and vanish away: for I work a work in your days, a work which ye shall not believe, if a man would declare it you.

10 Christ was promised, and sent properly to the Jews.

11 All things were to pass to Christ which the prophets foretold of Messias: so that hereby also it appeareth that he is the true and only Saviour: and yet notwithstanding they are not to be excused, which did not only not receive him, but also persecute him most cruelly although he was innocent.

12 We must set the glory of the resurrection against the shame of the cross and grave. And the resurrection is proved well by witnesses which saw it, as by the testimonies of the prophets.

For then he appeared plainly and manifestly, that only Son of God, when he left off his weakness, and came out of the grave, having conquered death.

13 If Christ had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been sure.

The Grecians call those, holy things, which the Hebrews call gracious bounties: and they called David's bounties in the passive signification, because God bestowed them upon David: moreover they are termed faithful, after the manner of speech which the Hebrews use, who term those things faithful which are steady and sure, such never alter nor change.

14 The Lord was so in grave, that he felt corruption.

15 Christ was sent to give them free remission of sins, which were condemned by the law.

Whereas the ceremonies of the law could not absolve you from your sins, this man doth absolve you, if you lay hold on him by faith.

16 The benefits of God turn to the utter undoing of them

42 ¶ 17 And when they were come out of the synagogue of the Jews, the Gentiles besought, that they would preach these words to them the next sabbath day.

43 Now when the congregation was dissolved, many of the Jews and proselytes that feared God followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the people, they were full of envy, and spake against those things which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, It was necessary that the word of God should first have been spoken unto you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world:

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and many as were ordained unto eternal life, believed.

49 Thus the word of the Lord was published throughout the whole country.

50 But the Jews stirred certain devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

1 Paul and Barnabas are persecuted from Iconium. 6 At Lystra Paul bealeth a cripple. 13 They are about to do sacrifice unto them, 15 but they forbid it. 19 Paul, by the persuasion of certain Jews, is stoned. 23 From thence passing through divers churches, 26 they return to Antioch.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude

that contemn them.

17 The Gentiles go before the Jews into the kingdom of heaven.

Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

18 The favour of one self-same gospel is unto the reprobate and unto believers, death; and to the elect, and such believe, life.

19 The gospel is published to the Gentiles by the express commandment of God.

By this your doing, you do, as it were, pronounce sentence against yourselves, and judge yourselves.

Therefore either all were appointed everlasting life, or else all should have believed, but because that is not so, it followeth that some certain were ordained: and therefore God did not only foreknow, but also fore-ordain, that neither faith, nor the effects of faith, should be the cause of his ordaining appointment; but his ordaining, the cause of faith.

20 Such is the craft and subtilty of the enemies of the gospel, that they abuse the simplicity of some which are altogether evil men, to execute their cruelty.

Such embraced Moses's law.

21 The wickedness of the world cannot let God gather his church together, and to foster and cherish it when it is gathered together.

We ought be less constant in preaching of the gospel, than the perverseness of the wicked is obdurate in persecuting of it.

Iconium a city of Lycaonia.

A. D. 45.

1sa. 49. 1.

Matt. 10. 14. Mark 6. 12. Luke 9. 5. Ch. 18. 6.

Matt. 27. Mark 15. 13. Luke 23. 23. John 19. 6.

Matt. 23. Mark 16. 6. Luke 24. 6. John 20. 19.

Pf. 2. 7. Hel. 1. and 5. 5.

1sa. 55. 3.

Pf. 16. 11. Ch. 2. 31.

1 Kings 2. 10. Ch. 2. 29.

Hab. 1. 5.

A. D. 45. multitude both of the Jews and of the Grecians believed.

2 And the ^b unbelieving Jews stirred up and corrupted the minds of the Gentiles against the brethren.

3 ^c So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and some were with the Jews, and some with the apostles.

5 And when there was an assault made both of the Gentiles and of the Jews with their rulers, to do them violence, and to stone them,

6 They were ware of it, and ^d fled unto Lystra and Derbe, cities of Lycaonia, and unto the region round about,

7 And there preached the gospel.

8 ¶ ^e Now there sat a certain man at Lystra, impotent in his feet, which was a cripple from his mother's womb, who had never walked:

9 He heard Paul speak: who beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped up, and walked.

11 Then when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, Gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercury: because he was the chief speaker.

13 Then Jupiter's priest, which was before their city, brought bulls with garlands unto the ^f gates, and would have sacrificed with the people.

14 But when the apostles, Barnabas and Paul, heard it, they rent their clothes, and ran in among the people, crying,

15 ^g And saying, O men, why do ye these things? We are even men subject to the ^h like passions that ye be, and preach unto you, that ye should turn from these ⁱ vain things unto the living God, ^j which made heaven and earth, and the sea, and all things that in them are:

16 ^k Who in times past ^l suffered all the Gentiles to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain

from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And speaking these things, scarce appeared they the multitude, that they had not sacrificed unto them.

19 ^m Then there came certain Jews from Antioch and Iconium, which when they had persuaded the people, ⁿ stoned Paul, and drew him out of the city, supposing he had been dead.

20 Howbeit, ^o the disciples stood round about him, he arose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 ^p And after they had preached the glad tidings of the gospel to that city, and had taught many, they returned to Lystra, and to Iconium, and to Antioch,

22 ^q Confirming the disciples hearts, and exhorting them to continue in the faith, ^r affirming, that we must through many afflictions enter into the kingdom of God.

23 ^s And when they had ordained them elders by election in every church, and prayed, and fasted, they commended them to the Lord in whom they believed.

24 ^t Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came down to ^u Attalia,

26 And thence sailed to ^v Antioch, ^w from whence they had been commended unto the grace of God, to the work which they had fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all the things that God had done by them, and how he had opened the door of faith unto the Gentiles.

28 So there they abode a long time with the disciples.

C H A P. XV.

1 Certain go about to bring in circumcision at Antioch, 6 about which matter the apostles consult. 19 And what must be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

THEN ^x came down ^y certain from Judea, and taught the brethren, ^z saying, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 And

^a Which obeyed not the doctrine.

^b We ought not to leave our places and give place to threatenings, neither ^c open rage, but when there is no other remedy, and that not for our own quietness sake, but that the gospel of Christ may be spread further abroad.

^d It is lawful sometimes to flee dangers in time convenient.

^e It is an old subtilty of the devil, either to cause the faithful servants of God ^f be banished at once, or ^g be worshipped for idols: and that chiefly, taking occasion by miracles wrought by them.

^h Of the house where Paul and Barnabas were.

ⁱ That is also called idolatry, which giveth ^j creatures, be they never so holy and excellent, that which is proper to the only one God, that is, invocation, or calling upon.

^k Men as ye are, and partakers of the self-same nature of man as you.

^l He calleth idols vain things, after the ^m of the Hebrews.

ⁿ Custom, be it never so old, doth not excuse the idolaters.

^o Suffered them to live as they listed, prescribing and appointing them no kind of religion.

^p The Devil, when he is brought to the last cast, at length ragech openly, but in vain, even then when he seemeth to

have the upper-hand.

^q We must go forward in our vocation through a thousand deaths.

^r It is the office of the ministers, not only to teach, but also to confirm them that are taught, and prepare them to the cross.

^s The apostles committed the churches which they had planted, to proper and peculiar pastors, which they made not rashly, but with prayers and fastings going before: neither did they thrust them upon churches through bribery, or lordly superiority, but chose and placed them by the voice of the congregation.

^t Paul and Barnabas having made an end of their peregrination, and being returned to Antioch, do render an account of their journey to the congregation or church.

^u Attalia was a sea city of Pamphylia, near to Lycia.

^v Antioch of Syria.

^w The church is at length troubled with dissention within itself, and the trouble riseth of the proud and stubborn wits of certain evil men: the first strife was concerning the office of Christ, whether we be saved by his only righteousness apprehended by faith, or we have need also to observe the law.

^x Epiphanius is of opinion, that this was Cerinthus.

A. D. 51. 2² And when there was great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 Thus^b being brought forth by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared what things God had done by them.

5 But *said they*, certain of the sect of the Pharisees which did believe, rose up, saying, that it was needful to circumcise them, and to command them to keep the law of Moses.

6 Then the apostles and elders came together to look to this matter.

7 And when there had been great disputation, Peter rose up, and said unto them, * * Ye men *and* brethren, ye know that a^c good while ago, amongst us God chose out *me*, that the Gentiles by my mouth should hear the word of the gospel, and believe,

8 And God, which knoweth the hearts, bare them witness, in giving unto them the Holy Ghost, even as *he did* unto us.

9 And he put no^d difference between us and them, after that * * by faith he had purified their hearts.

10 Now therefore, why^f tempt ye God, to * lay a yoke upon the disciples necks, which neither our fathers nor we were able to bear?

11 But we believe, through the grace of the Lord Jesus Christ, to be saved, even as they *do*.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signs and wonders God had done among the Gentiles by them.

13 And when they held their peace,^g James answered, saying, Men *and* brethren, hearken unto me.

14 Simeon hath declared how God first did visit the Gentiles, to *take of them* people unto his name.

15 And to this agree the words of the prophets, as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down, and the ruins thereof will I build again, and I will set it up;

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, which doeth all these things.

18 From the beginning of the world, God knoweth all his works.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send unto them, that they abstain themselves from^h filthiness of idols, and fornication, and that that is strangled, and from blood:

21 For Moses of old time hath in every city them that preach him, seeing he is read in the synagogues every sabbath day.

22 Then it seemed good to the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: *to wit*, Judas whose surname was Barsabas, and Silas, which were chief men among the brethren:

23 And wrote letters by them after this manner, The apostles, and the elders, and the brethren, unto the brethren which are of the Gentiles in Antioch, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we have heard, that certain, which^k went out from us, have troubled you with words, and^l cumbered your minds, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment,

25 It seemed therefore good to us, when we were come together with^m one accord, to send chosen men unto you, with our beloved Barnabas and Paul.

26 Men that haveⁿ given up their lives for the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For

^a Meetings of congregations were instituted to suppress heresies, whereunto certain were sent by common consent in the name of all.

^b Courteously and lovingly brought *■* their way by the church, that is, by certain appointed by the church.

^c The matter is first handled, both parts being heard, in the assembly of the apostles and ancients, and after is communicated with the people.

^d God himself, in calling of the Gentiles, which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the law.

^e Word for word, of old time, that is, even from the first time that we were commanded to preach the gospel, and straightways after that the Holy Ghost *■* down upon us.

^f He put no difference between us and them, *■* touching the benefit of his free favour.

^g Christ pronounceth them to be blessed which are pure of heart: and here we are plainly taught that *■* made such by faith.

^h Peter passing from the ceremonies to the law itself in general, sheweth that none could be saved, if salvation were to be sought for by the law, and not by grace only in Jesus Christ; because that no *■* could ever fulfil the law, neither patriarch nor apostle.

ⁱ Why tempt you God, *■* though he could not save by faith?

^j A true pattern of *■* lawful council, where God's truth only reigneth.

^k The son of Alphaeus, who is also called the Lord's brother.

^l James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.

^m And therefore nothing cometh to pass by fortune, but by God's appointment.

ⁿ In matters indifferent we may so far bear with the weakness of *■* brethren, as they may have time *■* be instructed.

^o From sacrifices, or from feasts which were kept in idols temples.

^p In *■* lawful synod neither they which are appointed and chosen judges, appoint and determine any thing tyrannously or upon a lordliness, neither doth the common multitude set themselves tumultuously against them, which sit as judges by the word of God: as the like order also is holden in publishing and ratifying those things which have been so determined and agreed upon.

^q The council of Jerusalem concludeth, that they trouble men's consciences, which teach us to seek salvation in any other means than in Christ only, apprehended by faith, from whencesoever they come; and whomsoever they pretend to be author of their vocation.

^r From *■* congregation.

^s A borrowed kind of speech taken of them which pull down that that was built up: and it is *■* very usual metaphor in the scriptures, *■* say the church is built, for, the church is planted and stablished.

^t Have greatly hazarded their lives.

A. D. 28 " For it seemed good to the Holy Ghost, and to us, to lay no more burden upon you, than these necessary things :

29 " That is, that ye abstain from things offered to idols, and blood, and that that is strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30 " Now when they were departed, they came to Antioch, and after that they had assembled the multitude, they delivered the epistle.

31 And when they had read it, they rejoiced for the consolation.

32 And Judas and Silas, being prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had tarried there a space, they were let go in peace of the brethren unto the apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching with many other the word of the Lord.

36 ¶ But after certain days Paul said unto Barnabas, Let us return, and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 " And Barnabas counselled to take with them John, called Mark.

38 But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.

39 " Then were they so stirred, that they departed asunder one from the other, so that Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being commended of the brethren unto the grace of God.

41 And he went through Syria and Cilicia, stablishing the churches.

CHAPTER XVI.

1 Paul having circumcised Timothy, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirit of divination 18 is by him cast out. 20 And for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison-doors are opened. 31, 32 The jailor receiveth the faith.

" That is a lawful council, which the Holy Ghost ruleth. First, they make mention of the Holy Ghost, that it may not seem to be any man's work.

" Not that men have any authority of themselves, but to shew the faithfulness that they used in their ministry and labour.

" This was no precise necessity, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with less occasion of quarrel.

" Charity is requisite even in things indifferent.

" It is requisite for all people to know certainly, what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, should depend upon the pleasure of a few.

" This is an Hebrew kind of speech, which is as much to say, as, the brethren wished them all prosperous success, and the church dismissed them with good leave.

" Congregations or churches do easily degenerate, unless they be diligently seen unto, and therefore went these apostles to oversee such which they had planted, and for this cause also synods were instituted and appointed.

" A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine.

" God useth the faults of his servants to the profit and building of the church: yet we have to take heed, even in the best matters, that we pass not measure in our heat.

" They were in great heat: but herein we have to consider the force of God's counsel: for by this came

THEN came he to Derbe and to Lystra: and behold, a certain disciple was there named Timothy, a woman's son, which was a Jewess, and believed, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should go forth with him, and took and circumcised him, because of the Jews which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they delivered them the decrees to keep, ordained of the apostles and elders, which were at Jerusalem.

5 And so were the churches stablished in the faith, and increased in number daily.

6 ¶ Now when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the Holy Ghost to preach the word in Asia.

7 Then came they to Mysia, and sought to go into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came down to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and help us.

10 And after he had seen the vision, immediately we prepared to go into Macedonia, being assured that the Lord had called us to preach the gospel unto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis:

12 ¶ And from thence to Philippi, which is the chief city in the parts of Macedonia, and whose inhabitants came from Rome, to dwell there, and we were in that city abiding certain days.

13 And on the sabbath day, we went out of the city, besides a river, where they were wont to pray: and we sat down, and spake unto the women which were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of the Thyatirians, which

to pass, that the doctrine of the gospel was exercised in many places

" Paul himself doth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.

" Paul in his latter epistle to Timothy commendeth the godliness of Timothy's mother and grandmother.

" Both for his godliness and honesty.

" Timothy is circumcised, not simply for any necessity, but in the respect of the time only to win the Jews.

" Charity is to be observed in things indifferent, that so regard be had both of the weak, and the quietness of the church.

" Those decrees which he spake of in the former chapter.

" God appointeth certain and determinate times to open and set forth his truth, that both the election and the calling may proceed of grace.

" He sheweth not why they were forbidden, but only that they were forbidden, teaching us to obey and not to enquire.

" They were the ministers of the gospel, by whom he helpeth such which like to perish.

" The saints did not easily believe every vision.

" God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth, that there is no acception of persons in the gospel.

" Where they were wont to assemble themselves.

" The Lord only openeth the heart to hear the word which is preached.

A. D. 53. which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which Paul spake.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into mine house, and abide there: and she constrained us.

16 And it came to pass, that we went to prayer, certain maid having a spirit of divination, met us, which gat her masters much vantage with divining.

17 She followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the way of salvation.

18 And this did she many days: but Paul being grieved, turned about, and said to the spirit, I command thee in the name of Jesus Christ, that thou come out of her. And he came out the same hour.

19 Now when her masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market place unto the magistrates,

20 And brought them to the governors, saying, These men, which are Jews, trouble our city:

21 And preach ordinances, which are not lawful for us to receive, neither to observe, seeing we are Romans.

22 The people also all rose up together against them, and the governors rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the jailor to keep them surely:

24 Who, having received such commandment, cast them into the inner prison, and made their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung psalms unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake: so that the foundation of the prison was shaken: and by and by all the doors opened, and every man's bands were loosed.

27 Then the keeper of the prison waked out of his sleep, and when he saw the prison doors open, he drew out his sword, and would have killed himself, supposing the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

^a An example of a godly housewife.

^b Satan transformeth himself into an angel of light, and coveteth to enter by undermining; but Paul openly letteth him, and casteth him out.

^c This is a proper note of Apollo, which was wont to give answers to them that asked him.

^d Paul made no haste to this miracle, for he did all things as he was led by the Spirit.

^e Covetousness of lucre and gain is an occasion of persecuting the truth. In the same season, God sparing Timothy, calleth Paul and Silas the stronger in battle.

^f Covetousness pretendeth a desire of peace and godliness.

^g It is an argument of the devil, to urge the authority of ancestors without any distinction.

^h An example of evil magistrates, to obey the fury and rage of the people.

ⁱ Because he would be more sure of them, he set them fast in the stocks.

^k The prayers of the godly do shake both heaven and earth.

^l The merciful Lord, so oft as he listeth, draweth men to life even through the midst of death, and whereas justly

29 Then he called for a light, and leaped in, and came trembling, and fell down before Paul and Silas, A. D. 53.

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thine household.

32 And they preached unto him the word of the Lord, and all that were in the house.

33 Afterward he took them the same hour of the night, and washed their stripes, and was baptized, with all that belonged unto him, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced that he with all his household believed in God.

35 And when it was day, the governors sent the serjeants, saying, Let those men go.

36 Then the keeper of the prison told these words unto Paul, saying, The governors have sent to loose you: now therefore get you hence, and go in peace.

37 Then said Paul unto them, After that they have beaten us openly uncondemned, which are Romans, they have cast us into prison, and now would they put us out privily? nay verily: but let them come and bring us out.

38 And the serjeants told these words unto the governors, who feared when they heard that they were Romans.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

C H A P. XVII.

¹ Paul at Thessalonica, 3 preaching Christ, 6, 7 is entertained of Jason: 10 he is sent to Berea: 15 from thence coming to Athens, 19 in Mars street, 23 he preacheth the living God to them unknown, 34 and so many are converted unto Christ.

NOW as they passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, in his manner was, went in unto them, and three sabbath days disputed with them by the scriptures,

3 Opening, and alledging that Christ must have

they deserved great punishment, he sheweth them great mercy.

¹⁷ In means which are especially extraordinary, we ought not to move our foot forward, unless that God go before us.

¹⁸ God with one self-same hand woundeth and healeth when it pleaseth him.

¹⁹ Shame and confusion is in process of time the reward of wicked and unjust magistrates.

²⁰ We must not render injury for injury, and yet notwithstanding it is lawful for us to use such help as God giveth us, to bridle the outrageousness of the wicked, that they hurt not others in like sort.

²¹ The wicked are not moved with the fear of God, but with the fear of men: and by that means also God provideth for his, when it is needful.

²² We may eschew dangers, so that we never neglect our duties.

¹ The casting out of Silas and Paul, was the saving of many others.

² Christ is therefore the Mediator, because he was crucified and rose again: much less is he to be rejected because the cross is ignominious.

A. D. 53. have suffered, and risen again from the dead: and this is Jesus Christ, whom, *said he*, I preach to you.

4 And some of them believed, and joined in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chief women not a few.

5 ¹ But the Jews which believed not, moved with envy, took unto them certain ² vagabonds and wicked fellows, and when they had assembled the multitude, they made a tumult in the city, and made assault against the house of Jason, and sought to bring them out to the people.

6 But when they found them not, they drew Jason and certain brethren unto the heads of the city, crying, These are they which have subverted the state of the ³ world, and here they are,

7 Whom Jason hath received, and these all do against the decrees of Cæsar, saying, that there is another king, one Jesus.

8 Then they troubled the people, and the heads of the city, when they heard these things.

9 Notwithstanding, when they had received sufficient assurance of Jason and of the other, they let them go.

10 ⁴ And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the synagogue of the Jews.

11 ⁵ These were also more ⁶ noble men than they which were at Thessalonica, which received the word with all readiness, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed, and of honest women, which were Grecians, and men not a few.

13 ¶ ⁷ But when the Jews of Thessalonica knew that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.

14 But by and by the brethren sent away Paul to go as *it were* to the sea: but Silas and Timothy abode there still.

¹ Although the zeal of the unfaithful seem never so goodly, yet at length it is found to have neither truth nor equity. But yet the wicked cannot do what they list, for even among themselves God stirreth up some, whose help he useth to the deliverance of his.

² Certain companions which do nothing but walk the streets, wicked men, to be hired for every man's money do any mischief, such as we commonly call the rascals, and very sink and dunghill knaves of all towns and cities.

³ Into what country and place soever they come, they cause sedition and tumult.

⁴ When Jason had put them in good assurance that they should appear.

⁵ That is indeed the wisdom of the Spirit, which always setteth the glory of God before itself, as a mark whereunto it directeth itself, and never swerveth from it.

⁶ The Lord setteth out in one moment, and in one people, divers examples of his unsearchable wisdom, to cause them to fear him.

⁷ He compareth the Jews with the Jews.

⁸ Satan hath his, who ⁹ zealous for him, and that even such as least of all ought.

¹⁰ There is neither counsel nor fury, nor madness, against the Lord.

¹¹ The sheep of Christ do also watch for their pastors health and safety, but yet in the Lord.

¹² It is not for nought that the Jews of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Bœotia and Attica.

¹³ In comparing the wisdom of God with man's wisdom, men scoff and mock at that which they understand not: and God useth the curiosity of fools to gather together his elect.

¹⁴ He could not forbear.

¹⁵ Slavishly given to idolatry: Pausanias writeth that there were more idols in Athens than in all Greece, yea, they had altars dedicated to Shame, and Fame, and Lust, whom they

15 ⁸ And they that did conduct Paul, ⁹ brought him unto Athens: and when they had received ¹⁰ commandment unto Silas and Timothy, that they should come to him at once, they departed.

16 ¶ ¹¹ Now while Paul waited for them at Athens, his spirit was ¹² stirred in him, when he saw the city subject to ¹³ idolatry.

17 Therefore he disputed in the synagogue with the Jews, and with them that were religious, and in the market daily with ¹⁴ whomsoever he met.

18 ¹⁵ Then certain philosophers of the Epicures, and of the Stoics, disputed with him: and some said, What will this ¹⁶ babbler say? Other *said*, He seemeth to be a setter-forth of strange gods (because he preached unto them Jesus, and the resurrection.)

19 And they took him, and brought him into ¹⁷ Mars-street, saying, May we not know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things unto our ears: we would know therefore what these things mean.

21 ¹⁸ For all the Athenians and strangers which dwelt there, gave themselves to nothing else, but either to tell, or to hear some news.

22 ¹⁹ Then Paul stood in the midst of Mars-street, and said, Ye men of Athens, I perceive that in all things ye are too ²⁰ superstitious.

23 For as I passed by, and beheld your ²¹ devotions, I found an altar, wherein was written, UNTO THE UNKNOWN GOD. Whom ye then ignorantly worship, him shew I unto you.

24 ²² God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, ²³ dwelleth not in temples made ²⁴ with hands:

25 ²⁵ Neither is worshipped with men's hands, ²⁶ as though he needed any thing, seeing he giveth to all life and breath, and all things,

26 ²⁷ And hath made of ²⁸ one blood all mankind, to dwell on all the face of the earth, and hath

made goddesses.

¹ Whomsoever Paul met with, that would suffer him to talk with him, he reasoned with him, so thoroughly did he burn with the zeal of God's glory.

² Two sects especially of the philosophers, do set themselves against Christ: the Epicures, which make a mock and scoff at all religion: and the Stoics, which determine upon matters of religion according ³ their own brains.

⁴ Word for word, seed-gatherer: a borrowed kind of speech taken of birds which spoil corn, and is applied to them, which without all art bluster out such knowledge as they have gotten by hearing this man and that man.

⁵ This was a place called ⁶ you would say, Mars' Hill, where the judges sat, which were called Areopagites, upon weighty affairs, which in old time arraigned Socrates, and after condemned him of impiety.

⁷ The wisdom of man is vanity.

⁸ The idolaters themselves minister strong and forcible arguments against their own superstition.

⁹ To stand in ¹⁰ peevish and servile ¹¹ fear of your gods.

¹² Whatsoever ¹³ worship for religion's sake, that we call devotion.

¹⁴ Pausanias, in his Atticis, maketh mention of the altar which the Athenians had dedicated to unknown gods: and Laertius in his Apimendes, maketh mention of an altar that had no name intitled.

¹⁵ It is a most foolish and vain thing, to compare the Creator with the creature, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatsoever they have. And these are the fountains of dolatry.

¹⁶ God is wonderful in all his works, but especially in the work of man: not that we should stand amazed at his works, but that we should lift up our eyes to the workman.

¹⁷ Of one stock and one beginning.

A. D. 54. hath assigned the seasons which were ordained before, and the bounds of their habitation,

27 That they should seek the Lord, if so be they might have ^p groped after him, and found *him*, though doubtless he be not far from every one of us.

28 For in him we live, and move, and have our being, as also certain of your own poets have said: for we are also his generation.

29 ¹⁶ Forasmuch then as we are the generation of God, we ought not to think that the god-head is like unto gold, or silver, or stone ^a graven by art and the invention of man.

30 ¹⁵ And the time of this ignorance God regarded not: but now he admonisheth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, *whereof* he hath given an ^r assurance to all men, in that he hath raised him from the dead.

32 ¹⁶ Now when they had heard of the resurrection from the dead, some mocked, and others said, We will hear thee again of this thing.

33 And so Paul departed from among them.

34 Howbeit, certain men clave unto Paul, and believed: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

C H A P. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vain. 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacy.

AFTER ^a these things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named ^{*} Aquila, born in Pontus, lately come from Italy, and his wife Priscilla (because that ^a Claudius had commanded all Jews to depart from Rome) and he came unto them.

3 And because he was of the same craft, he

abode with them, and wrought (for their craft was to make tents.) A. D. 54.

4 ² And he disputed in the synagogue every sabbath day, and ^b exhorted the Jews, and the Grecians.

5 Now when Silas and Timothy were come from Macedonia, Paul, ^c forced in spirit, testified to the Jews that Jesus was the Christ.

6 ³ And when they resisted and blasphemed, he ^{*} shook his raiment, and said unto them, Your ^d blood be upon your own head: I am clean: ^e from henceforth will I go unto the Gentiles. Ch. 13. 57. Matt. 10. 14.

7 So he departed thence, and entered into [■] certain man's house, named Justus, a worshipper of God, whose house joined hard to the synagogue.

8 And ^{*} Crispus, the chief ruler of the synagogue, believed in the Lord with all his household: and many of the Corinthians hearing it, believed and were baptized. 1 Cor. 14.

9 ⁺ Then said the Lord to Paul in the night by [■] vision, Fear not, but speak and hold not thy peace:

10 For I am with thee, and no man shall lay *bands* on thee to hurt thee: for I have much people in this city.

11 So he ^c continued there a year and six months, and taught the word of God among them.

12 ¶ ⁵ Now when Gallio was deputy of ^a Achaia, the Jews arose with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow persuadeth men to worship God otherwise than the law appointeth.

14 And as Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or an evil deed, O ye Jews, I would according to ^e reason maintain you.

15 But if it be a question of ^h words and ⁱ names, and of your law, look ye to it yourselves: for I will be no judge of those things.

16 And he drave them from the judgment-seat.

17 Then took all the Grecians Sosthenes the chief ruler of the synagogue, and beat him before the

^a For as blind men we could not seek out God, but only by groping-wise, before the true Light came and lightened the world.

^b Which stuff, as gold, silver, stones, are customarily graven as man's wit can devise, for [■] will not worship that gross stuff [■] it is, unless by some art it hath gotten some shape upon it.

^c The oldness of the error doth not excuse them that err, but it commendeth and setteth forth the patience of God: who notwithstanding will be a just Judge to such as concern him.

^d By declaring Christ to be the Judge of the world, through the resurrection from the dead.

^e Men to shew forth their vanity, are diversly affected and moved by one self-same gospel, which notwithstanding ceaseth not to be effectual in the elect.

^f The true ministers are so far from seeking their own profit, that they do willingly depart from their right, rather than the course of the gospel should be hindered in the least-wise that might be.

^g Suetonius recordeth, that Rome banished the Jews, because they were always at disquiet, and that by Christ's means.

^h The truth ought always to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profit that the people take thereby, shall require.

ⁱ Exhorted so that he persuaded, and so the word signifieth.

^j Was very much grieved in mind: whereby is signified the great earnestness of his mind, which was greatly

removed: for Paul was so zealous, that he clean forgot himself, and with [■] wonderful courage gave himself to preach Christ.

^k Although we have assayed all means possible, and yet in vain, we must not leave off from our work, but forsake the rebellious, and go to them that be more obedient.

^l This is [■] kind of speech taken from the Hebrews, whereby he meaneth that the Jews are the cause of their own destruction; and as for him, that he is without fault in forsaking them, and going to other nations.

^m God doth avouch and maintain the constancy of his servants.

ⁿ Word for word, *fat*, whereupon they in former time took the name of their bishops seat: but Paul *fat*, that is, continued teaching the word of God: and this kind of seat belongeth nothing to them, which never saw their seats with a mind to teach in them.

^o The wicked [■] never weary of evil doing, but the Lord mocketh their endeavours marvellously.

^p That is of Greece, yet the Romans did not call him deputy of Greece, but of Achaia, because the Romans brought the Grecians into subjection, by the Achaians, which in those days were princes of Greece, as Pausanias recordeth.

^q As much as in right I could.

^r As if a [■] have not spoken well, as the case of your religion standeth.

^s For this profane man thinketh that the controversy of religion is but [■] brawl about words, and for no matter of substance.

14. D. the judgment-seat: But Gallio cared nothing for these things.

15. But when Paul tarried there yet a good while, he took leave of the brethren, and sailed into Syria, and with him Priscilla and Aquila) after that he had shorn his head in Cenchrea: for he had a vow.

16. Then he came to Ephesus, and left them there: but he entered into the synagogue, and disputed with the Jews:

17. Who desired him to tarry a longer time with them: but he would not consent,

18. But bade them farewell, saying, I must needs keep this feast that cometh, in Jerusalem: but I will return again unto you, if God will. So he sailed from Ephesus.

19. And when he came down to Cæsarea, he went up to Jerusalem: and when he had saluted the church, he went down unto Antioch.

20. Now when he had tarried there a while, he departed, and went through the country of Galatia and Phrygia by order, strengthening all the disciples.

21. And a certain Jew, named Apollos, born at Alexandria, came to Ephesus, an eloquent man, and mighty in the scriptures.

22. The same was instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the baptism of John only.

23. And he began to speak boldly in the synagogue: Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

24. And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after he was come thither, he helped them much which had believed through grace.

25. For mightily he confuted publicly the Jews with great vehemency, shewing by the scriptures that Jesus was that Christ.

C H A P. XIX.

1. Certain disciples at Ephesus, 3 having only received John's baptism, 2 and knew not the visible gifts of the Holy Ghost wherewith God had beautified his Son's kingdom, 5 are baptized in the name of Jesus. 13 The Jewish exorcists 16 are beaten of the dead. 19 Conjuring books are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND it came to pass, while Apollos was at Corinth, that Paul, when he passed through the upper coasts, came to Ephesus, and found certain disciples,

2. And said unto them, Have ye received the

1 Paul is made all to all, to win all to Christ. 2 That is, Paul. 3 Cenchrea was an haven of the Corinthians. 4 The apostles were carried about, not by the will of men, but by the leading of the Holy Ghost. 5 So we should promise nothing without this clause, for we know not what the day following will bring forth. 6 Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handi-craftsman, and also of a woman: and so becometh an excellent minister of the church. 7 Very well instructed in the knowledge of the scriptures. 8 The way that leadeth to God. 9 Through God's gracious favour, or by those excellent gifts which God had bestowed upon him. 10 Paul being nothing offended at the rudeness of the Ephesians, planteth a church amongst them. 11 Those excellent gifts of the Holy Ghost, which were in those days in the church. 12 John did only begin to instruct the disciples whom Christ should make perfect.

15. Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be an Holy Ghost.

16. And he said unto them, Unto what were ye then baptized? And they said, Unto John's baptism.

17. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe in him which should come after him, that is, in Christ Jesus.

18. And when they heard it, they were baptized in the name of the Lord Jesus.

19. So Paul laid his hands upon them, and the Holy Ghost came on them, and they spake the tongues, and prophesied.

20. And all the men were about twelve.

21. Moreover he went into the synagogue, and spake boldly for the space of three months, disputing and exhorting to the things that appertain to the kingdom of God.

22. But when certain were hardened, and disobeyed, speaking evil of the way of God before the multitude, he departed from them, and separated the disciples, and disputed daily in the school of one Tyrannus.

23. And this was done by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Grecians.

24. And God wrought no small miracles by the hands of Paul,

25. So that from his body were brought unto the sick, kerchiefs, or handkerchiefs, and the diseases departed from them, and the evil spirits went out of them.

26. Then certain of the vagabond Jews, exorcists, took in hand to name over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

27. (And there were certain sons of Sceva, a Jew, the priest, about seven, which did this,)

28. And the evil spirit answered, and said, Jesus I acknowledge, and Paul I know: but who are ye?

29. And the man in whom the evil spirit was, ran on them, and overcame them, and prevailed against them, so that they fled out of that house naked, and wounded.

30. And this was known to all the Jews and Grecians also which dwelt at Ephesus, and fear came on them all, and the name of the Lord Jesus was magnified.

31. And many that believed came, and confessed, and shewed their works.

1 In what doctrine then were you taught and instructed? 2 To be baptized into John's baptism, is to profess the doctrine which John preached and sealed with his baptism. 3 For a man to separate himself and others from infidels which are utterly desparate, it is not to divide the church, but rather to unite it, and make it one. 4 By this word, Way, the Hebrews understand any kind of life, and here it is taken for christianity. 5 This was a man's proper name. 6 Satan is constrained to give witness against himself. 7 So were they called which cast out devils by conjuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called. 8 He prevailed against them, though they throve never so much. 9 Conjuring and forcery is condemned by open testimony, and by the authority of the apostle. 10 Confessed their errors, and detested them openly, being terrified with the fear of the judgment of God: and thus is this to ear-thing.

A. D. 59.

19 Many also of them which used curious arts, brought their books, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So the word of God grew mightily, and prevailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So sent he unto Macedonia two of them that ministered unto him, Timothy and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certain man named Demetrius, a silversmith, which made silver temples of Diana, brought great gains unto the craftsmen:

25 Whom he called together, with the workmen of like things, and said, Sirs, ye know that by this craft we have our goods:

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be not gods which are made with hands.

27 So that not only this thing is dangerous unto us, that this our portion shall be reprov'd, but also that the temple of the great goddess Diana should be nothing esteemed, and that it would come to pass, that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paul's companions of his journey.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 Certain also of the chief of Asia which were his friends, sent unto him, desiring him that he would not present himself in the common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Jews thrusting him forwards. Alexander then beckoned with the hand, and

¹ They that make the least value of it, reckon it to be about eight hundred pounds English.

⁶ Paul is never weary.

^k By the motion of God's Spirit; therefore we may not say that Paul was hand over head to death, but as the Spirit of God led him.

⁷ Gain cloked with shew of religion, is the very cause wherefore idolatry is stoutly and stubbornly defended.

¹ These were certain counterfeit temples with Diana's picture in them, which they bought that worshipped her.

[■] As if he said, If Paul go on thus as he hath begun to confute the opinion which men have of Diana's image, all this our gain will come to nought.

[■] There ought to be in all Christians, and especially in the ministers, invincible constancy, which may not by any storms or assaults be overcome, which notwithstanding must suffer itself modestly to be governed by wisdom.

[■] Instead of reason, the idolaters are sufficiently contented with their own madness and outcries, and those are the greatest defences that they have.

[■] An example of a politic man, who redeemeth peace and

would have excused the matter to the people. A. D. 59.

34 But when they knew that he was a Jew, there arose a shout almost for the space of two hours, of all men, crying, Great is Diana of the Ephesians.

35 Then the town-clerk, when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which came down from Jupiter?

36 Seeing then that no man can speak against these things, ye ought to be appeased, and to do nothing rashly:

37 For ye have brought hither these men, which have neither committed sacrilege, neither do blaspheme your gods.

38 Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them accuse one another.

39 But if ye enquire any thing concerning other matters, it may be determined in a lawful assembly:

40 For we are even in jeopardy to be accused of this day's sedition, forasmuch as there is no cause whereby we may give a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul appointed to go to Macedonia. 7 In Troas preaching until midnight, 9 Eutychus fell down dead out of a window: 10 he raiseth him to life. 15 At Miletum, 17 having called the elders of Ephesus together, 23 he declareth what things shall come upon himself, 29 and others.

NOW after the tumult was appeased, Paul called the disciples unto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, he came into Greece.

3 And having tarried there three months, because the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy: and of them of Asia, Tychicus, and Trophimus.

5 These went before, and tarried us at Troas.

P p

6 And

quietness with lyes, which Paul would never have done.

[■] The Ephesians believed superstitiously, that the image of Diana came down from heaven to them.

[■] Have ought to accuse any man of.

[■] For there are certain days appointed for civil causes and matters of judgment, and the deputies sit.

[■] By the deputies are meant also the deputies substitutes, that is, such did sit for them.

[■] He speaketh of a lawful assembly, not only to except against the disordered hurly-burly of the people, but also against all meeting and coming together, which was not by order: for there were certain days appointed to call the people together in.

¹ Paul departed from Ephesus by the consent of the church, not to be idle or at rest, but to take pains in another place.

² For after so great trouble there was need of a long exhortation.

[■] A froward zeal is the guider and instructor to murders: and we are not debarred by the wisdom of God to prevent the endeavours of wicked men.

6 And we sailed forth from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And the first day of the week, the disciples being come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, fallen into a dead sleep: and as Paul was long preaching, he, overcome with sleep, fell down from the third loft, and was taken up dead.

10 But Paul went down, and laid himself upon him, and embraced him, saying, Trouble not yourselves: for his life is in him.

11 Then when Paul was come up again, and had broken bread, and eaten, having spoken a long while, till the dawning of the day, he so departed.

12 And they brought the boy alive, and they were not a little comforted.

13 Then we went before to ship, and sailed unto the city Assos, that we might receive Paul there: for so had he appointed, and would himself go afoot.

14 Now when he was come unto us to Assos, and we had received him, we came to Mitylene.

15 And we sailed thence, and came the next day overagainst Chios: and the next day we arrived at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possibly, at Jerusalem at the day of Pentecost.

17 Wherefore from Miletum, he sent to Ephesus, and called the elders of the church.

18 Who, when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all modesty, and with many tears and temptations which came unto me by the layings await of the Jews:

20 And how I kept back nothing that was

profitable, but have shewed you, and taught you openly, and throughout every house,

21 Witnessing both to the Jews, and to the Grecians, the repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the Spirit unto Jerusalem, and know not what things shall come unto me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But I pass not at all, neither is my life dear unto myself, so that I may fulfil my course with joy, and the ministration which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have kept nothing back, but have shewed you all the council of God.

28 Take heed therefore unto yourselves, and to all the flock, whereof the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with that his own blood.

29 For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock.

30 Moreover, of your own selves shall men arise, speaking perverse things, to draw disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one both night and day with tears.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, nor gold, nor apparel.

34 Yea, ye know that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how that

Assemblies in the night-time cannot be justly condemned, neither ought, when the cause is good.

Word for word, the first day of the sabbath, that is, upon the Lord's day: so that by this place, and by 1 Cor. 16. 2. it is not amiss gathered, that in those days the Christians were wont to assemble themselves solemnly together upon that day.

The devil minding to trouble the church with a great offence, giveth Paul a singular occasion to confirm the gospel.

Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all, as it were, make his testament, whereof he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the pastors of the church to persevere and go forward with continuance in their office.

According to the situation of these places is set forth, that distance between Ephesus and Miletum about 400 sailings, which maketh almost fifty Dutch miles.

A lively image of a true pastor.

I refrained not to speak, neither dissembled in any respect whatsoever, either for fear or lucre-sake.

He testifieth that he goeth to his bonds by the commandment of God.

The inward motion of the Holy Ghost, which increased his courage to make his journey to Jerusalem, the bond of the spirit, whom he followed with all his heart.

If you do perish, yet there shall be no fault in me. Look chap. 18. 6.

The doctrine of the apostles is most perfect and absolute.

To keep it, to feed and govern it.

A notable sentence for Christ's Godhead, which sheweth plainly in his person, how that by reason of the joining together of the two natures in his own person, that which is proper to one is spoken of the other, being both in the derivative, and not in the primitive: which in old time the godly fathers termed, a communicating of the fellowship of properties, that is to say, a making common of that to two, which belongeth but to one.

This word, That, sheweth the excellency of this blood.

A prophecy of pastors that should straightway degenerate into wolves, against such as boast and brag only of succession of persons.

This is great misery to want the presence of such a shepherd, but greater to have wolves enter in.

The power of God, and his free promises revealed in his word, are the props and upholders of the ministry of the gospel.

As children, and therefore of free love and good will.

Pastors must before all things beware of covetousness.

As it were by reaching out the hand to them, which otherwise are about to slip and fall away, and to be of no use.

A. D. 60. that he said, It is a blessed thing to give, rather than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 Then they wept all abundantly, and fell on Paul's neck, and kissed him,

38 Being chiefly sorry for the words which he spake, That they should see his face no more. And they accompanied him unto the ship.

C H A P. XXI.

1 Paul goeth towards Jerusalem. 8 At Cæsarea he talketh with Philip the Evangelist. 10 Agabus foretelleth him of his bonds. 17 After he came to Jerusalem, 26 and into the temple, 27 the Jews laid hands on him. 32 Lysias the captain taketh him from them.

AND as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And we found a ship that went over unto Phenice, and went aboard, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyre: for the ship unladed the burden.

4 And when we had found disciples, we tarried there seven days. And they told Paul through the Spirit, that he should not go up to Jerusalem.

5 But when the days were ended, we departed, and went our way, and they all accompanied us with their wives and children, even out of the city: and we, kneeling down on the shore, prayed.

6 Then, when we had embraced one another, we took ship, and they returned home.

7 And when we had ended the course from Tyre, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and we that were with him departed, and came into Cæsarea: and we entered into the house of Philip the Evangelist, which was one of the seven deacons, and abode with him.

9 Now he had four daughters virgins, which did prophecy.

10 And as we tarried there many days, there came a certain prophet from Judea, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that own-

eth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not go up to Jerusalem.

13 Then Paul answered, and said, What do ye weeping, and breaking mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 So when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we trussed up our fardels, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto James: and all the elders were there assembled.

19 And when he had embraced them, he told by order all things that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified God, and said unto him, Thou seest, brother, how many thousand Jews there are which believe, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, and sayest, that they ought not to circumcise their sons, neither to live after the customs.

22 What is then to be done? the multitude must needs come together: for they shall hear that thou art come.

23 Do therefore this that we say to thee. We have four men, which have made a vow.

24 Them take, and purify thyself with them, and contribute with them, that they may shave their heads: and all shall know, that those things whereof they have been informed concerning thee, are nothing, but that thou thyself also walkest and keepst the law.

25 For as touching the Gentiles, which believe, we have written, and determined, that they observe no such thing, but that they keep themselves from things offered to idols, and from blood, and from that that is strangled, and from fornication.

26 Then Paul took the men, and the next day was purified with them, and entered into the temple, declaring the accomplishment of the days of the purification, until that an offering

¹ The gospel doth not take away natural affections, but ruleth and bridleth them in good order.

² Not only men simply, but even our friends, and such as are endued with the Spirit of God, do sometimes go about to hinder the course of our vocation: but it is our part to go forward without all stopping or staggering, after that we are sure of our calling from God.

³ They foretold through the Spirit what dangers hanged over Paul's head; and this they did as prophets: but of a fleshly affection they frayed him from going to Jerusalem.

⁴ He speaketh of the seven deacons which he mentioned before. chap. 6.

⁵ He had a peculiar gift of foretelling things to come.

⁶ They will of God bridleth all affections in them which earnestly seek the glory of God.

⁷ God is to be praised, who is the author of all good sayings and deeds.

⁸ In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the law, un-

til such time as christian liberty was more fully revealed to the Jews) charity willett us to conform or apply ourselves willingly, so far as we may, to our brethren which do not stubbornly and maliciously resist the truth, but are not thoroughly instructed, especially if the question be of a whole multitude.

⁹ That is, consecrate thyself; for he speaketh not here of the unclean, but of such as be subject to the vow of the Nazarites.

¹⁰ That it may be known, that thou wast not only present at the vow, but also a chief man in it; and therefore it is said afterwards, that Paul declared the days of purification: for although the charges for the Nazarites offerings were appointed, yet they might add somewhat unto them, Num. 6. 21.

¹¹ The priests were to be advertised of the accomplishment of the days of the purification, because there were were sacrifices to be offered the same day, that their vow was ended.

26. offering should be offered for every one of them.

27. ⁵ And when the seven days were almost ended, the Jews which were of Asia (when they saw him in the temple) moved all the people, and laid hands on him,

28. Crying, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: moreover, he hath brought Grecians into the temple, and hath polluted this place.

29. For they had seen before Trophimus, an Ephesian, with him in the city, whom they supposed that Paul had brought into the temple.

30. Then all the city was moved, and the people ran together: and they took and drew him out of the temple, and forthwith the doors were shut.

31. ⁶ But as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32. Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34. And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he commanded him to be led into the castle.

35. And when he was come unto the stairs, it was so that he was borne of the soldiers, for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul should have been led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. Art not thou the Egyptian, who before these days raised a sedition, and led out into the wilderness four thousand men, that were murderers?

39. Then Paul said, Doubtless, I am a man which am a Jew, and citizen of Tarsus, famous city of Cilicia, and I beseech thee, suffer me to speak unto the people.

40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

C H A P XXII.

■ Paul yieldeth a reason of his faith, 22 and the Jews bear him awhile. 23 But so soon as they cried out, 24 he is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

YE men, brethren, and fathers, hear my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said)

3 ¹ I am verily a man, *which am* a Jew, born in Tarsus, in Cilicia, but brought up in this city, at the feet of Gamaliel, and instructed according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women.

5 As also the chief priest doth bear me witness, and all the company of the elders: of whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, that they might be punished.

6 ¶ And so it was, as I journeyed, and was come near unto Damascus about noon, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice, saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 Moreover they that were with me, saw indeed a light, and were afraid: but they heard not the voice of him that spake unto me.

10 Then I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of all things which are appointed for thee to do.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias, a godly man, as pertaining to the law, having good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight: and that same hour I looked upon him.

14 And he said, The God of our Fathers hath appointed thee that thou shouldest know his will, and shouldest see that just one, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of the things which thou hast seen and heard.

16 Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sins, in calling on the name of the Lord.

17 ¶ And it came to pass, that when I was come again to Jerusalem, and prayed in the temple, I was in a trance,

18 And saw him, saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy witness concerning me.

19 Then I said, Lord, they know that I was imprisoned and beat in every synagogue them that believed in thee.

20 And when the blood of thy martyr Stephen was shed, I also stood by, and consented unto

⁵ A prepositional zeal is the cause of great confusion, and great mischiefs.

⁶ God findeth some, even amongst the wicked and prophane themselves, to hinder the endeavours of the rest.

■ Touching this Egyptian, which assembled thirty thousand men, read Josephus, book 2. chap. 12.

¹ Paul making a short declaration of his former life, proveth both his vocation and doctrine to be of God.

■ That is, his daily hearer: the reason of this speaking in this place, for that they which teach, sit commonly in the highest place, speaking to their scholars which sit upon forms beneath: and therefore he saith, at the feet of Gamaliel.

A. D. 60. unto his death, and kept the clothes of them that ^b slew him.

21 Then he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ ^a And they heard him unto this word, but then they lift up their voices; and said, Away with such a fellow from the earth: for it is not meet that he should live.

23 And as they ^c cried and cast off their clothes, and threw dust into the air;

24 The chief captain commanded him to be led into the castle, and bade that he should be scourged, and examined, that he might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge one that is a Roman, and not condemned?

26 Now when the centurion heard it, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said to him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. Then Paul said, But I was so born.

29 Then straightway they departed from him, which should have examined him: and the chief captain also was afraid, after he knew that he was ^d a Roman, and that he had bound him.

30 On the next day, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bonds; and commanded the high priests and all their council to come together: and he brought Paul, and set him before them.

C H A P. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Diffension among his accusers. 11 God encourageth him. 14 The Jews laying wait for Paul, 20 is declared to the chief captain: 27 He sendeth him to Felix the governor.

AND Paul beheld earnestly the council, and said, Men and brethren, I have in all good conscience served God until this day.

2 Then the high priest Ananias command-

ed them that stood by to smite him on the mouth. A. D. 60.

3 Then said Paul to him, God will smite thee; thou whited wall: for thou sittest to judge me according to the law, and, transgressing the law, commandest thou me to be smitten?

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I knew not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. * Exod. 22. 27.

6 But when Paul perceived, that the one part were of the Sadducees, and the other of the Pharisees, he cried in the council, Men and brethren, I am a Pharisee; the son of Pharisee: I am accused of the hope and resurrection of the dead. * Ch. 24. 22. Phil. 3. 5.

7 And when he had said this, there was diffension between the Pharisees and the Sadducees, so that the multitude was divided.

¶ For the Sadducees say that there is no resurrection: neither angel nor spirit: but the Pharisees confess both. * Matt. 22. 23.

8 Then there was great cry: and the Scribes of the Pharisees part rose up, and strove, saying, We find none evil in this man: but if a spirit or an angel hath spoken unto him, let us not fight against God.

9 And when there was great diffension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him from among them, and to bring him into the castle.

¶ Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

10 And when the day was come, certain of the Jews made an assembly, and bound themselves with curse, saying, that they would neither eat nor drink, till they had killed Paul.

11 And they were more than forty which had made this conspiracy.

12 And they came to the chief priests and elders,

Q q

^b This is properly spoken: for Stephen was murdered of a sort of cut-throats, not by order of justice, but by open force: for at that time the Jews could not put any man to death by law.

^c Stout and stubborn pride will neither itself embrace the truth, neither suffer others to receive it.

^d The description of a seditious hurly-burly, and of hair-brained and mad multitude.

^e The wisdom of the flesh doth not consider what is just, but what is profitable, and therewithal measure the profit, according as it appeareth presently.

^f There is no cause why we may not use those lawful means which God giveth us, to repel or put away an injury.

^g Not by nation, but by the law of the city.

^h Paul, against the false accusations of his enemies, setteth good conscience, for proof whereof, he repeateth the whole course of his life.

ⁱ Hypocrites constrained at length to bewray themselves by their intemperancy.

^k It is lawful for the wicked to complain of injuries, and to summon the wicked to the judgment-seat of God, so that we do it without hatred, and with a quiet and peaceable mind.

^l It appeareth plainly by the Greek phrase, that Paul did not curse the high-priest, but only pronounceth the punishment of God against him.

^m This is a vehement and sharp speech, but yet not reproachful: for the godly may speak roundly, and yet be void of the bitter affection of a sharp and angry mind.

ⁿ For the law commandeth the judge to hear the person that is accused patiently, and pronounce the sentence advisedly.

^o We must willingly, and from the heart, give honour to magistrates, although they be tyrants.

^p We may lawfully sometimes set the wicked together by the ears, that they may leave off assault us, so that it be done with no hinderance of the truth.

^q The concord of the wicked is weak, although they conspire together to oppress the truth.

^r It is an old heresy of the Sadducees to deny the substance of angels and souls, and therewithal the resurrection of the dead.

^s Natures that want bodies.

^t The Lord, when it pleaseth him, findeth defenders of his cause, even among his enemies.

^u The Scribes office public office, and the name of the Pharisees was the name of a sect.

^v God will not forsake his to the end.

^w Such as are carried away with a foolish zeal, think that they may lye and murder, and do whatsoever mischief they list.

^x They cursing and banning themselves, promised.

10. elders, and said, We have bound ourselves with a solemn curse, that we will eat nothing, until we have slain Paul.

11. Now therefore ye, and the council signify to the chief captain, that he bring him forth unto you to-morrow, as though you would know something more perfectly of him, and we, or ever he come near, will be ready to kill him.

12. But when Paul's sister's son heard of their lying await, he went, and entered into the castle, and told Paul.

13. And Paul called one of the centurions unto him, and said, Take this young man hence unto the chief captain: for he hath a certain thing to shew him.

14. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, which hath something to say unto thee.

15. Then the chief captain took him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

16. And he said, The Jews have conspired to slay thee, that thou wouldest bring forth Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly:

17. But let them not persuade thee: for there be in wait for him of them more than forty men, which have bound themselves with a curse, that they will neither eat nor drink, till they have killed him: and now are they ready, and wait for thy promise.

18. The chief captain then let the young man depart, after he had charged him to utter it to no man, that he had shewed him these things.

19. And he called unto him two certain centurions, saying, Make ready two hundred soldiers, that they may go to Cæsarea, and horsemen threescore and ten, and two hundred with darts, at the third hour of the night.

20. And let them make ready an horse, that Paul being set on, may be brought safe unto Felix the governor.

21. And he wrote an epistle in this manner:

22. Claudius Lysias unto the most noble governor Felix, sendeth greeting.

23. As this man was taken of the Jews, and should have been killed of them, I came upon them with the garison, and rescued him, perceiving that he was a Roman.

24. And when I would have known the cause wherefore they accused him, I brought him forth into their council.

25. For I perceived that he was accused of questions of their law, but had no crime worthy of death, or of bonds.

30. And when it was shewed me, how that the Jews laid wait for the man, I sent him straightway to thee, and commanded his accusers to speak before thee the things that they had against him. Farewell.

31. Then the soldiers, it was commanded them, took Paul, and brought him by night to Antipatris.

32. And the next day they left the horsemen to go with him, and returned unto the castle.

33. Now when they came to Cæsarea, they delivered the epistle to the governor, and presented Paul also unto him.

34. So when the governor had read it, he asked of what province he was: and when he understood that he was of Cilicia,

35. I will hear thee, said he, when thine accusers also are come: and commanded him to be kept in Herod's judgment hall.

C H A P. XXIV.

2. Tertullus accuseth Paul: 10 He answereth for himself. 25 He preacheth Christ to the governor and his wife. 27 Felix hopeth, but in vain, to receive a bribe: 28 who going from his office, leaveth Paul in prison.

NOW after five days, Ananias the high priest came down with the elders, and with Tertullus, a certain orator, which appeared before the governor against Paul.

2. And when he was called forth, Tertullus began to accuse him, saying, Seeing that we have obtained great quietness through thee, and that many worthy things are done unto this nation through thy providence,

3. We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4. But that I be not tedious unto thee: I pray thee, that thou wouldest hear us of thy courtesy a few words.

5. Certainly we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a chief maintainer of the sect of the Nazarites:

6. And hath gone about to pollute the temple: therefore we took him, and would have judged him according to our law:

7. But the chief captain Lysias came upon us, and with great violence took him out of our hands,

8. Commanding his accusers to come to thee: of whom thou mayest (if thou wilt enquire) know all these things whereof we accuse him.

9. And the Jews likewise affirmed, saying, that it was so,

10. Then Paul, after that the governor had beckoned unto him that he should speak, answered,

8 Ye and the senate requiring the same to be done, lest that the tribunes should think that it was demanded of him as some private man's suit.

9 The wisdom of the Spirit must be joined with simplicity.

10 There is no counsel against the Lord and his servants.

11 Lysias is suddenly made by the Lord, Paul's patron.

12 Hypocrites, when they cannot do what they would do by force and deceit, at length they go about compass it by a shew of law.

13 Felix ruled that province with great cruelty and covetousness, and yet Josephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain cut-throats, and put that deceiving wretch the Egyptian to

flight, which caused great troubles in Judea.

9 He useth a word which the Stoics defined to be a perfect duty and behaviour.

10 Word for word, a plague.

11 As you would say, a ring-leader, or ensign-bearer.

12 So they called the Christians, scoffingly, of the town's name where they thought that Christ was born, whereupon it came, that Julian the apostate called him Galilean.

13 Confirmed Tertullus's saying.

14 Tertullus, by the devil's rhetoric beginning with flattery, maketh an end with lyes: but Paul using heavenly eloquence, and but a simple beginning, casteth off from himself the crime of sedition, wherewith he was burdened, with a simple denial.

A. D.
60.

swered, I do the more gladly answer for myself, forasmuch as I know that thou hast been of many years a judge unto this nation,

11 Seeing that thou mayest know, that there are but twelve days since I came up to worship in Jerusalem.

12 And they neither found me in the temple disputing with any man, neither making uproar among the people, neither in the synagogues, nor in the city.

13 Neither can they ^b prove the things, whereof they now accuse me.

14 ⁱ But this I confess unto thee, that after the way which they call ⁱ heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

15 And have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both of just and unjust.

16 And herein I endeavour myself to have alway a clear conscience toward God and toward men.

17 ⁺ Now after many years, I came and brought alms to my nation, and offerings.

18 At ^k what time, certain Jews of ⁱ Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been present before thee, and accuse me, if they had aught against me.

20 Or let these themselves say, if they have found any unjust thing in me, while I stood in the ^m council :

21 Except *it be* for this one voice that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 ^s Now when Felix heard these things, he deferred them, and said, When I shall more ^r perfectly know the things which concern this way, by the coming of Lysias the chief captain, I will decide your matter.

23 ^o Then he commanded a centurion to keep Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

24 ¶ And after certain days came Felix with his wife ⁿ Drusilla, which was a Jewess, and he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousness and temperance, and of the judgment to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 ⁷ When two years were expired, Portius Festus came into Felix's room: and Felix, willing to ^p get favour of the Jews, left Paul bound.

C H A P. XXV.

ⁱ Festus succeeding Felix, ⁶ commandeth Paul to be brought forth. ¹¹ Paul appealeth unto Cæsar. ¹⁴ Festus openeth Paul's matter to king Agrippa, ²³ and bringeth him before him, ²⁷ that he may understand his cause.

WHEN ⁱ Festus was then come into the province, after three days he went up from Cæsarea unto Jerusalem.

2 Then the high priest, and the chief of the Jews appeared before him against Paul, and they besought him,

3 And desired favour against him, that he would send for him to Jerusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would shortly depart *thither*.

5 Let them therefore, said he, which among you are able, come down with us: and if there be any wickedness in the man, let them accuse him.

6 ¶ ^q Now when he had tarried among them no more than ten days, he went down to Cæsarea, and the next day sat in the judgment seat: and commanded Paul to be brought.

7 And when he was brought, the Jews which were come from Jerusalem stood about him, and laid many and grievous complaints against Paul, whereof ^r they could make no plain proof,

■ Forasmuch as he answered, that he had neither offended any thing against the law of the Jews, neither against the temple, nor against Cæsar.

9 Yet

^s Paul pleaded his cause two years before Felix departed out of the province, Chap. 27. but he had governed Trachonite, and Batavia, and Galaunite, before that Claudius made him governor of Judea. Josephus in the history of the Jews war, lib. 2. chap. 11.

^b They cannot lay forth before thee, and prove by good reasons.

^r Paul goeth [■] the case of religion, from a state [■] of conjecture to a state of quality, not only not denying that religion which was objected against him, but also proving [■] it to be true, to be heavenly, and from God, and to be the oldest of all religions.

ⁱ Here the word Heresy, [■] Sect, is taken in good part.

⁺ Paul in conclusion telleth the thing which [■] done truly, which Tertullus had before divers ways corrupted.

^k And while I was busy about those things.

^o Hereby it appeareth that these of Asia were Paul's enemies, and those that stirred up the people against him.

ⁿ Whither the tribune brought me.

^p The judge suspendeth his sentence, because the matter is doubtful.

^q Felix could [■] judge whether he had done wickedly in the matters of his religion or no, until he had better understanding of that way which Paul professed, and [■] for other matters, touching the sedition, he thinketh good to defer it

till he hear Lysias, and therefore he gave Paul somewhat more liberty.

⁶ God is [■] most faithful keeper of his servants, and the force of the truth is wonderful, even amongst [■] which are otherwise prophane.

^o This Drusilla was Agrippa's sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was some time Nero's bondman.

⁷ In a naughty mind, that is, guilty to itself, although sometimes there be some shew of equity, yet by and by it will be extinguished, but in the [■] season we have need of patience, and that continually.

■ For whereas he had behaved himself very wickedly in the province, had it not been for favour of his brother Pallas, he should have died for it: so that we may gather hereby, why he would have pleased the Jews.

^r Satan's ministers are subtil, and diligent in seeking all occasions: but God, which watcheth for his, hindereth all their counsels easily.

⁺ We may repel an injury justly, but not with injury.

^q They could not prove them certainly, and with undoubted reasons.

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9 Yet Feſtus, willing to get favour of the Jews, answered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then ſaid Paul, I ſtand at Cæſar's judgment ſeat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knoweſt.

11 For if I have done wrong, or committed any thing worthy of death, I reſuſe not to die: but if there be none of theſe things whereof they accuſe me, no man, to pleaſure them, can deliver me to them: I appeal unto Cæſar.

12 Then when Feſtus had ſpoken with the council, he answered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

13 ¶ And after certain days, king Agrippa and Bernice came down to Cæſarea to ſalute Feſtus.

14 And when they had remained there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in priſon by Felix:

15 Of whom when I came to Jeruſalem, the high prieſts and elders of the Jews informed me, and deſired to have judgment againſt him.

16 To whom I answered, that it is not the manner of the Romans, for favour to deliver any man to the death, before that he which is accuſed, have the accuſers before him, and have place to defend himſelf, concerning the crime.

17 Therefore when they were come hither, without delay the day following I ſat on the judgment ſeat, and commanded the man to be brought forth:

18 Againſt whom, when the accuſers ſtood up, they brought no crime of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtion, I aſked him whether he would go to Jeruſalem, and there be judged of theſe things.

21 But becauſe he appealed to be reſerved to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Cæſar.

22 ¶ Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and were

entered into the common hall with the chief captains and chief men of the city, at Feſtus's commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with us, ye ſee this man, about whom all the multitude of the Jews have called upon me, both at Jeruſalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: nevertheleſs, ſeeing that he hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth unto you, and ſpecially unto thee, king Agrippa, that after examination had, I might have ſomewhat to write.

27 For me ſeemeth it unreaſonable to ſend a priſoner, and not to ſhew the cauſes which are laid againſt him.

C H A P. XXVI.

2 Paul, in the preſence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with ſuch efficacy of words, 28 that almoſt he perſuadeth him to Chriſtianity: 30 but he and his company depart, doing nothing in Paul's matter.

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. So Paul ſtretched forth the hand, and answered for himſelf.

2 I think myſelf happy, king Agrippa, becauſe I ſhall answer this day before thee of all the things whereof I am accuſed of the Jews:

3 Chiefly, becauſe thou haſt knowledge of all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine own nation at Jeruſalem, know all the Jews,

5 Which knew me heretofore, even from my elders (if they would teſtify) that after the moſt ſtrait ſect of our religion, I lived a Pharifee.

6 And now I ſtand and am accuſed for the hope of the promiſe made of God unto our fathers.

7 Whereunto our twelve tribes, inſtantly ſerving God day and night, hope to come: for the which hope's ſake, O king Agrippa, I am accuſed of the Jews.

¶ Why ſhould it be thought a thing incredible unto you, that God ſhould raiſe again the dead?

¹ God doth not only turn away the counſel of the wicked, but alſo turneth it upon their own heads.

² Feſtus thinking no ſuch thing, even before kings, bringing to light the wickedneſs of the Jews, and Paul's innocency, doth marvellouſly confirm the church of God.

³ This Agrippa was Agrippa's ſon, whoſe death Luke ſpoke of before, and Bernice was his ſiſter.

⁴ The Romans uſe not to deliver any man to be puniſhed before, &c.

⁵ The profane and wicked take an occaſion to condemn the true doctrine, by reaſon of private controverſies and contentions of men betwixt themſelves: but the truth nevertheleſs abideth, in the mean ſeaſon, ſafe and ſure.

⁶ This profane man calleth the Jewiſh religion, ſuperſtition, and that before king Agrippa, but no marvel: for the rulers of provinces by reaſon of the majeſty of the empire of Rome, uſed to prefer themſelves before kings.

⁷ That is fulfilled in Paul, which the Lord before had told

to Ananias of him, chap. 9. 15.

⁸ Gorgeouſly like a prince.

⁹ To Auguſtus. Good princes reſuſed this name at the firſt, to wit, to be called lords, but afterward they admitted it, as read of Tratanus.

¹⁰ To have a ſkilful judge, is a great and ſingular gift of God.

¹¹ Paul divideth the hiſtory of his life into two times: for the firſt he calleth his adverſaries witneſſes: for the latter, the fathers and prophets.

¹² What I was, and where, and how I lived.

¹³ That my parents were Pharifees.

¹⁴ The ſect of the Pharifees was the moſt exquisite among all the ſects of the Jews, for it was better than all the reſt.

¹⁵ There are three chief and principal witneſſes of true doctrine, God, the true fathers, and the conſent of the church.

¹⁶ He proveth the reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient witneſs.

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A. D. 62. 9 I also verily thought in myself, that I ought to do many contrary things against the name of Jesus of Nazareth.

10 * Which thing I also did in Jerusalem: for many of the saints I shut up in prison, having received authority of the high priests, and when they were put to death, I gave my ^d sentence.

11 And I punished them throughout all the synagogues, and ^e compelled them to blaspheme, and being more mad against them, I persecuted them, even unto strange cities.

12 At which time, even as I went to ^{*} Damascus with authority and commission from the high priests,

13 At mid-day, O king, I saw in the way a light from heaven, passing the brightness of the sun, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seen, and of the things in the which I will appear unto thee,

17 Delivering thee from this people, and from the Gentiles, unto whom now I send thee:

18 ^s To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God: that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in me.

19 Wherefore, king Agrippa, I was not disobedient unto the heavenly vision,

20 * But shewed first unto them of Damascus, and at Jerusalem, and throughout all the courts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works worthy amendment of life.

21 For this cause the Jews caught me in the temple, and went about to kill me.

22 Nevertheless, I obtained the help of God, and continue unto this day, witnessing both to ^f small and to great, saying none other things than those which the prophets and Moses did say should come,

23 To wit, that Christ should ^g suffer, and that he should be the ^h first that should rise from the dead, and should shew ⁱ light unto this people, and to the Gentiles.

24 ^s And as he thus answered for himself, Festus said with a loud voice, Paul, thou art

besides thyself: much learning doth make thee mad.

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25 But he said, I am not mad, O noble Festus, but I speak the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak boldly: for I am persuaded that none of these things are hidden from him, for this thing was not done in a ^k corner.

27 ^o O king Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to become a christian.

29 Then Paul said, ^l I would to God that not only thou, but also all that hear me to-day, were both almost, and altogether such as I am, except these bonds.

30 ^o And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone apart, they talked between themselves, saying, This man doth nothing worthy of death, nor of bonds.

32 Then said Agrippa unto Festus, This man might have been loosed, if he had not appealed unto Cæsar.

CHAP. XXVII.

1 Paul 7, 9 foretelleth the peril of the voyage, 11 but he is not bel. 14 They are tossed to and fro with the tem. st, 21, 41 and suffer shipwreck: 34 yet all safe and sound 44 escape to land.

NOW when it was concluded, that we should sail into Italy, they delivered both Paul, and certain other prisoners, unto a centurion, named Julius, of the band of Augustus.

2 And we ^{*} entered into a ship of Adramyttium, purposing to sail by the coast of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

3 And the next day we arrived at Sidon: and Julius courteously intreated Paul, and gave him liberty to go unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by Cyprus, because the winds were contrary.

5 Then sailed we over the sea, by Cilicia, and Pamphylia, and came to Myra, a city in Lycia.

6 And there the centurion found a ship of Alexandria, sailing into Italy, and put us therein.

R r 7 And

^d I consented to, and allowed of their doing: for he was not a judge.

^e By extreme punishment.

^f The end of the gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him, being laid hold on by faith.

^g Paul alledgeth God to be author of the office of his apostleship, and his grace as a witness.

^h Christ is the end of the law and the prophets.

ⁱ To every one.

^j That Christ should not be such a king as the Jews dreamed of, but one appointed to bear our miseries, and the punishment of our sins.

^k The first of them which are raised from the dead.

^l Life, yea and that a most blessed life, which shall be endless: and this is set against darkness, which almost in all

languages signifieth sometimes death, and sometimes misery and calamity.

^m The wisdom of God is madness to fools; yet notwithstanding we must boldly vouch the truth.

ⁿ Secretly and privily.

^o Paul as it were forgetting himself that he stood a prisoner to defend his cause, forgetteth not the office of his apostleship.

^p I would to God that not only almost, but thoroughly and altogether, both thou and all that hear me this day, might be made as I am, my bonds only except.

^q Paul is solemnly quit, and yet not dismissed.

^r Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but yet by God's own hand as it were, and set forth and commended unto the world with many singular testimonies.

7 And when we had sailed slowly many days, and scarce were come against Cnidus, because the wind suffered us not, we sailed hard by Candie, near to ^a Salmone,

8 And with much ado sailed beyond it, and came unto a certain place called the Fair Havens, near unto the which was the city Lasea.

9 So when much time was spent, and sailing was now jeopardous, because also the ^b fast was now passed, Paul exhorted *them*,

10 And said unto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and ship only, but also of our lives.

11 Nevertheless the centurion believed rather the governor and the master of the ship, than those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many took counsel to depart thence, if by any means they might attain to Phenice, *there* to winter, which is an haven of Candie, and lieth toward the southwest and by west, and northwest and by west.

13 And when the southern wind blew softly, they supposing to attain their purpose, loosed anchor, and sailed by Candie.

14 But anon after, there arose by ^c it a stormy wind called ^d Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her go, and were carried away.

16 And we ran under a little isle called Clauda, and had much ado to get the boat :

17 Which they took up, and used all help, undergirding the ship, fearing lest they should have fallen into fyrtes, and they struck sail, and so were carried.

18 The next day, when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have looted from Candie: so should ye not have gained this hurt and loss.

22 But now I exhort you to be of good courage: for there shall be no loss of any man's life among you, save of the ship only.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul: for thou must be brought before Cæsar: and lo, God hath given unto thee freely all that sail with thee.

25 Wherefore, sirs, be of good courage: for I believe God, that it shall be so as it hath been told me.

26 Howbeit, we must be cast into a certain island.

27 And when the fourteenth night was come, as we were carried to and fro in the Adriatic sea, about midnight, the ship-men deemed that some country^e approached unto them,

28 And founded, and found it twenty fathoms: and when they had gone a little further, they founded again, and found fifteen fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four anchors out of the stern, and wished that the day were gone.

30 Now as the mariners were about to flee out of the ship, and had let down the boat into the sea, under a colour as though they would have cast anchors out of the foreship,

31 Paul said unto the centurion, and the soldiers, Except these abide in the ship, ye cannot be safe.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have tarried, and continued fasting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they also took meat.

37 Now we were in the ship in all two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the country, but they spied a certain creek with a bank, into the which they were minded (if it were possible) to thrust in the ship.

40 So

^a Which was an high hill of Candie.

^b God's providence taketh not away the causes which God used as means, but rather ordereth and disposeth their right use, even then when he openeth an extraordinary issue.

^c This is meant of the Jews fast, which they kept in the feast of expiation, as we read, Lev. 23. 27. which fell in the seventh month, which we call October, and is not good for navigation or sailing.

^d Men cast themselves willingly into an infinite sort of dangers, when they chuse to follow their own wisdom, rather than God, speaking by the mouth of his servants.

^e By Candie, from whence our ship was driven by that means.

^f North-east wind.

^g The old proverb that none provide worse for themselves, than they which commit themselves to be governed only by their own wisdom.

^h God spareth the wicked for a time, for his elect and chosen's sake.

ⁱ The promise is made effectual through faith.

^j We attain and come to the promised and sure salvation through the midst of tempests, and death itself.

^k For Ptolomy writeth, that the Adriatic sea branch upon the east-shore of Cicilia.

^l That they drew near to some country.

^m There is none so foul an act, whereunto distrust and an evil conscience do not enforce men.

ⁿ Although the performing of God's promises doth not simply depend upon second causes, yet they make themselves unworthy of God's bountifullness, which do not embrace those means which God offereth them, either upon rashness or distrust.

^o When the world trembleth, the faithful alone be not only quiet, but confirm others by their example.

^p This is a proverb which the Hebrews use, whereby it is meant, that they shall be safe, and not one of them perish.

^q Then are tempests most of all to be feared and looked for, when the port or haven is nearest.

^r A creek is a sea within land, as the Adriatic sea toward the Persian sea.



PAUL SHAKES OFF THE
VIPER FROM HIS HAND.

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40 So when they had taken up the anchors, they committed *the ship* unto the sea, and loosed the rudder bands, and hoisted up the main sail to the wind, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the ship: and the forepart stuck fast, and could not be moved, but the hinder part was broken with the violence of the waves.

42 ¹² Then the soldiers counsel was to kill the prisoners, lest any of them, when he had swum out, should flee away.

43 ¹¹ But the centurion, willing to save Paul, stayed them from *this* counsel, and commanded that they that could swim, should cast themselves first into the sea, and go out to land.

44 ¹⁴ And the others, some on boards, and some on certain *pieces* of the ship: and so it came to pass, that they came all safe to land.

C H A P. XXVIII.

2 *The Barbarians courtesy towards Paul and his company.* 3 *A viper on Paul's hand: 6 he shaketh it off without harm.* 8 *Publius* 9 *and others are by him healed.* 11 *They depart from Melita,* 16 *and come to Rome.* 17 *Paul openeth to the Jews* 20 *the cause of his coming:* 22 *He preacheth Jesus* 30 *two years.*

AND when they were come safe, then they knew that the isle was called ^a Melita.

2 And the barbarians shewed us no little kindness: for they kindled a fire, and received us every one, because of the present shower, and because of the cold.

3 ¹ And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 ² Now when the barbarians saw the worm hang on his hand, they said among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet ^b vengeance hath not suffered to live.

5 But he shook off the worm into the fire, and felt no harm.

6 Howbeit they waited when he should have ^c swoln, or fallen down suddenly: ^d but after they had looked a great while, and saw no inconvenience come to him, they changed their minds, and said, That he was a God.

7 ⁺ In the same quarters, the chief man of the isle (whose name was Publius) had possessions: the same received us, and lodged us three days courteously.

¹ So is Isthmus called, because the sea toucheth it **■** both sides.

¹² There is **■** where more unfaithfulness and unthankfulness than in unbelievers.

¹³ God findeth, even amongst his enemies, them whose help he useth to preserve his.

¹⁴ The goodness of God overcometh man's malice.

^a That is it, which at this day we call Malta.

^b The godly are sure to have danger upon danger, but they have always a glorious issue.

^c Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not always respect sin, they judge rashly, which either do not wait for the end, or do judge and esteem of men, according to prosperity or adversity.

^d Right and reason.

^e The Greek word signifieth, to be inflamed, or to swell; moreover, Dioscorides in his sixth book, ch. 38. witnesseth that the biting of **■** viper causeth a swelling of the body, and so saith Nicander, in his remedies against poisons.

⁺ There is nothing more unconstant every way, than they which are ignorant of true religion.

⁺ It never yet repented any man, that received the servant

■ And so it was, that the father of Publius lay sick of the fever, and of a bloody flux: to whom Paul entered in, and when he prayed, he laid *his* hands on him, and healed him.

9 ⁵ When this then was done, others also in the isle, which had diseases, came to him, and were healed,

10 [■] Which also did us great honour: and when we departed, they laded us with things necessary.

11 [¶] ⁷ Now after three months we departed in a ship of Alexandria, which had wintered in the isle, whose ^d badge was Castor and Pollux.

12 And when we arrived at Syracuse, we carried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium, and after one day the south wind blew, and we came the second day to Puteoli:

14 ⁸ Where we found brethren, and were desired to tarry with them seven days, and so we went toward Rome.

15 [¶] ⁹ And from thence, when the brethren heard of us, they came to meet us at the ^e market of Appius, and at the Three Taverns, whom, when Paul saw, he thanked God, and waxed bold.

16 So when we came to Rome, the centurion delivered the prisoners to the general captain: but Paul was suffered to dwell by ^f himself with a soldier that kept him.

17 ¹⁰ And the third day after, Paul called the chief of the Jews together: and when they were come, he said unto them, Men *and* brethren, though I have committed nothing against the people, or laws of the fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 ¹¹ But when the Jews spake contrary, I was constrained to appeal unto Cæsar, not because I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: for that hope of Israel's sake, I am bound with this chain.

21 Then they said unto him, We neither received letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any evil of thee.

22 But

of God, were he never so miserable and poor.

⁵ Although Paul were **■** captive, yet the virtue of God was not captive.

⁶ God doth well to strangers for his children's sake.

⁷ Idols do not defile the saints, which do in no wise consent unto them.

[■] So they used to deck the fore part of their ships, whereupon their ships were called by such names.

[■] God boweth and bendeth the hearts even of prophane men, as it pleaseth him to favour his.

⁹ God never suffereth his to be afflicted above their strength.

^e Appius's way was a pavement made by Appius the blind, with the help of his soldiers, long and broad, and runneth out toward the sea, and there were three taverns in it.

^f Not in a common prison, but in a house which he hired for himself.

¹⁰ Paul in every place remembereth himself to be an apostle.

¹¹ We may use the means which God giveth us, but so that we seek the glory of God, and not ourselves.

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A. D. 63. 22 But we will hear of thee what thou think-
est: for as concerning this sect, we know that
every where it is spoken against.

23 ¹² And when they had appointed him a
day, there came many unto him into *his* lodg-
ing, to whom he expounded, ² testifying the
kingdom of God, and persuading them those
things that concern Jesus, both out of the law
of Moses, and out of the prophets, from morn-
ing to night.

24 ¹¹ And some were persuaded with the
things which were spoken, and some believed
not.

25 Therefore when they agreed not among
themselves, they departed, after that Paul had
spoken one word, *to wit*, Well spake the Holy
Ghost by Esaias the prophet unto our fathers,

26 ¹⁰ Saying, ⁸ Go unto this people, and say,
By hearing ye shall hear, and shall not under-
stand: and seeing, ye shall see, and not perceive:

¹² The law and the gospel agree well together.

² By good reasons; and proved, that the kingdom of God,
foretold them by the prophets, was come.

¹¹ The gospel is a favour of life to them that believe, and
a favour of death to them that be disobedient.

¹⁰ The unbelievers do willingly resist the truth, and yet
not by chance.

⁸ They made as though they saw not: that which they

27 For the heart of this people is waxed fat,
and their ears are dull of hearing, and with their
eyes have they ¹¹ winked, lest they should see
with *their* eyes, and hear with *their* ears, and un-
derstand with *their* hearts, and should return
that I might heal them.

28 ¹⁵ Be it known therefore unto you, that
this salvation of God is sent to the Gentiles, and
they shall hear it.

29 ¹⁶ And when he had said these things, the
Jews departed, and had great reasoning among
themselves.

30 ¹⁷ And Paul remained two years full in
an house hired for himself, and received all that
came in unto him,

31 Preaching the kingdom of God, and
teaching those things which concern the Lord
Jesus Christ, with all boldness of speech, with-
out let.

saw against their wills: yea they did see, but they would not
see.

¹⁵ The unbelief of the reprobate and cast-aways, cannot
cause the truth of God to be of none effect.

¹⁶ Not the gospel, but the contempt of the gospel, is the
cause of strife and debate.

¹⁷ The word of God cannot be bound.

The Epistle of the Apostle PAUL to the ROMANS.

CHAP. I.

A. D. 60.

1 *He first sheweth on what authority his apostleship
standeth. 15 Then he commendeth the gospel, 16
by which God setteth out his power to those that
are saved, 17 by faith, 21 but were guilty of
wicked unthankfulness to God: 26 for which his
wrath was worthily poured on them, 29 so that
they ran headlong to all kind of sins.*

PAUL ¹ a ² servant of JESUS CHRIST,
called to be an ³ apostle, ⁴ put apart to
preach the gospel of God,

2 Which he had promised afore by his pro-
phets in the holy scriptures)

3 Concerning his ⁵ Son Jesus Christ our

¹ The first part of the epistle, containing a most profita-
ble promise, unto ver. 16.

² He moving the Romans to give diligent ear unto him,
in that he sheweth that he cometh not in his own name, but
as God's messenger unto the Gentiles, entreateth with them
of the weighty matter that is promised long since of God,
by many his witnesses, and now at the length performed in-
deed.

³ Minister, for this word Servant is not taken in this place
as for against this word Freeman, but declareth his ministry
and office.

⁴ Whereas he said before in a general term, that he was
a minister, now he cometh to a more special name, and saith
he is an apostle, and that he took not upon him this office
of his own head, but being called of God, and therefore in
this his writing to the Romans, doth nothing but his duty.

⁵ Appointed of God to preach the gospel.

⁶ By declaring the sum of the doctrine of the gospel, he
firreth up the Romans in good consideration of the matter
whereof he entreateth: So then he sheweth that Christ (who
is the very substance and sum of the gospel) is the only Son
of God the Father, who as touching his humanity, is made

Lord (which was ⁷ made of the seed of David
⁸ according to the flesh,

4 And ⁹ declared ¹⁰ mightily to be the Son of
God, touching the Spirit of sanctification by the
resurrection from the dead)

5 ¹ By whom we have received ² grace and
apostleship (that ³ obedience might be given un-
to the faith) for his name ⁴ among all the Gen-
tiles,

6 Among whom ye be also the ⁷ called of
Jesus Christ:

7 To all you that be at Rome beloved of God,
called to be saints: ⁸ Grace be with you, and
peace from God our Father, and from the Lord
Jesus Christ.

8 First

of the seed of David, but touching his divine and spiritual
nature, whereby he sanctified himself, is begotten of the Fa-
ther from everlasting, as by his mighty resurrection mani-
festly appeareth.

⁴ This is a plain testimony of the person of Christ, that
he is but one, and of his two natures, and their properties.

² Which took flesh of the virgin, David's daughter.

³ As he is man: for this word, Flesh, by the figure Synec-
doche, is taken for man.

⁷ Shewed and made manifest.

⁸ The divine and mighty power is set against the weak-
ness of the flesh, for that overcame death.

¹ Of whom.

² This marvellous, liberal and gracious gift, which is
given me, the least of all the saints, to preach, &c. Eph.
3. 8.

¹ That men through faith might obey God.

³ For his name's sake.

⁴ Which through God's goodness are Christ's.

⁸ God's free good will. By peace, the Hebrews mean a
prosperous success in all things.

^{A. D.} ^{60.} 8 + First I thank my God through Jesus Christ for you all, because your faith is ^p published throughout the ^q whole world.

9 For God is my witness (whom I serve in my ^r spirit in the ^s gospel of his Son) that without ceasing I make mention of you

10 Always in my prayers, beseeching that by some means, one time or other, I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened:

12 That is, that ^t I might be comforted together with you, through *our* mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have been let hitherto) that I might have some fruit also among you, as I *have* among the other Gentiles.

14 I am debtor both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore, as much as in me is, I am ready to preach the gospel to you also that are at ^u Rome.

16 For I am not ashamed of the gospel of Christ: ^v for it is the ^w power of God unto salvation, to every one that believeth; to the Jew first, and *also* to the ^x Grecian.

^{113.2.4.} 17 ^y For by it the righteousness of God is revealed from ^z faith to faith: ^{aa} as it is written, * The just shall live by faith.

18 ^{ab} For the wrath of God is revealed from heaven against ^{ac} all ungodliness and unrighteousness of men, which withhold the ^{ad} truth in unrighteousness.

19 ^{ae} Forasmuch as that, which may be known of God, is manifest in ^{af} them: for God hath shewed it unto them.

20 For the invisible things of him, that is,

his eternal power and Godhead, are seen by the creation of the world, being ^{ag} considered in *his* works, to the intent that they should be without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became ^{ah} vain in their thoughts, and their foolish heart was full of darkness.

22 When they ^{ai} professed themselves to be wise, they became fools.

23 For they turned the glory of the ^{aj} incorruptible God to the similitude of the image of a corruptible man, and of birds, and four-footed beasts, and of creeping things.

24 ^{ak} Wherefore ^{al} also God ^{am} gave them up to their hearts lusts, unto uncleanness, to defile their own bodies between themselves:

25 Which turned the truth of God unto a lye, and worshipped and served the creature, forsaking the Creator, which is blessed for ever, Amen.

26 For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against nature.

27 And likewise also the men left the natural use of the woman, and burned in their lust one toward another, and man with man wrought filthiness, and received in themselves such ^{an} recompence of their error, as was meet.

28 ^{ao} For as they regarded not to acknowledge God, *even so* God delivered them up unto a ^{ap} reprobate mind, to do those things which are not convenient:

29 Being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, ^{aq} covenant-

S s

venant-

^q He procureth their favourable patience, in that he reckoneth up their true commendation, and his true apostolic good will toward them, confirmed by taking God himself to witness.

^p Because your faith is such, that it is commended in all churches.

^q In all churches.

^r Very willingly, and with all my heart.

^s In preaching his Son.

^t Though Paul were never so excellent, yet by teaching the church, he might be instructed by it.

^u He meaneth all them that dwell ^u Rome, though some of them were ^u Romans. Look the end of the epistle.

^v The second part of the epistle unto the beginning of the ninth chapter. Now the whole end and purpose of the disputation is this: that is ^v say, ^v shew that there is but one way to attain unto salvation (which is set forth unto us of God in the gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.

^w God's mighty and effectual instrument to save men ^wly.

^x When this word Grecian is set against this word Jew, then doth it signify ^x Gentile.

^y The confirmation of the former proposition. We are taught in the gospel, that ^y ^y justified before God by faith, which increaseth daily; and therefore also saved.

^z From faith which increaseth daily.

^{aa} The proof ^{aa} well of the first ^{aa} of the second proposition, out of Habakkuk, who attributeth and giveth unto faith, both justice and life before God.

^{ab} Another confirmation of that principal question. All men being considered within themselves, or without Christ, are guilty both of ungodliness and also unrighteousness, and therefore are subject to condemnation. Therefore must they needs seek righteousness in some other.

^{ac} Against all kinds of ungodliness.

^{ag} By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby ^{ag} able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man.

^{ah} Their ungodliness he proveth hereby, that although all men have ^{ah} most clear and evident glass wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God.

^{ai} In their hearts.

^{aj} Thou seest not God, and yet thou acknowledgest him as God by his works, Cic.

^{ak} They did ^{ak} honour him with that honour and service which was meet for his everlasting power and Godhead.

^{al} As if he said, became so mad of themselves.

^{am} Or, thought themselves.

^{an} For the true God they took another.

^{ao} The unrighteousness of men he setteth forth, first in this, that ^{ao} against nature following their lusts, they defiled themselves ^{ao} with another, by the just judgment of God.

^{ap} The contempt of religion is the fountain of all mischief.

^{aq} As a just judge.

^{ar} A meet reward for their deserts.

^{as} He proveth the unrighteousness of man by a large rehearsal of many kinds of wickedness, from which (if not from all, yet ^{as} the least from many of them) no man is altogether free.

^{at} Into ^{at} mad and froward mind, whereby it cometh to pass, that the conscience being once put out, and having almost ^{at} more remorse of sin, men run headlong into all kind of mischief.

^{au} Unmindful of their covenants and bargains.

A. D. 60. venant-breakers, without natural affection, such as can never be appeased, mercileis.

31 Which men, though they knew the law of God, how that they which commit such things are worthy of death, yet not only do the same, but also favour them that do them.

C H A P. II.

1 He bringeth all before the judgment-seat of God. 12 The excuse that the Gentiles might pretend, 14 of ignorance, he taketh quite away. 17 He argueth the Jews with the written law, 23 in which they boasted: 27 and so maketh both Jew and Gentile alike.

Therefore thou art inexcusable, O man, whosoever thou art that condemnest: for in that that thou condemnest another, thou condemnest thyself: for thou that condemnest, doest the same things.

2 But we know that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his bountifulness, and patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?

5 But thou, after thine hardness, and heart that cannot repent, heapest up as a treasure unto thyself wrath against the day of wrath, and of the declaration of the just judgment of God.

6 Who will reward every man according to his works:

7 That is, to them, which through patience in well doing, seek glory, and honour, and immortality, everlasting life:

8 But unto them that are contentious and

disobey the truth, and obey unrighteousness, shall be indignation and wrath.

9 Tribulation and anguish shall be upon the soul of every man that doeth evil: of the Jew first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace: to the Jew first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as many as have sinned without the law, shall perish also without the law: and as many as have sinned in the law, shall be judged by the law,

13 (For the hearers of the law are not righteous before God: but the doers of the law shall be justified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, they having not the law, are a law unto themselves:

15 Which shew the effect of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)

16 At that day, when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold thou art called a Jew, and restest in the law, and gloriest in God,

18 And knowest his will, and triest the things that dissent from it, in that thou art instructed by the law,

19 And persuadest thyself that thou art a guide of the blind, a light of them which are in darkness,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the form of knowledge, and of the truth in the law.

21 Thou therefore, which teachest another, teachest thou not thyself? thou that teachest, a man should not steal, dost thou steal?

22 Thou

By the law of God he meaneth that which the philosophers called the law of nature, and the lawyers themselves termed the law of nations.

Are fellows and partakers with them in their wickedness, and beside that, commend them which do amiss.

He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other men's faults, and saith, that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselves would be found guilty in those things which they reprehend and punish in others. So that in condemning others, they pronounce sentence against themselves.

Paul allegeth no places of scripture, for he reasoneth generally against all men. But he bringeth such reasons as every man is persuaded of in his mind, so that the devil himself is not able to pluck them clean out.

Considering and judging things aright, and not by any outward show.

A vehement and grievous crying out against them that please themselves, because they see more than others do, and yet are no whit better than others are.

Which thou givest thyself to pleasures, thinking to increase thy goods, thou shalt find God's wrath.

The ground of the former disputation. That both the Jews and Gentiles have altogether need of righteousness.

Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but, by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justifieth the believers, as he himself concludeth, chap. 2. 21, 22. following.

By truth, he meaneth that knowledge which we have of nature.

God's indignation against sinners, which shall quickly be kindled.

God doth not measure men either by their blood or by their country, either to receive them, or to cast them away.

He applieth that general accusation of mankind, particularly both to the Gentiles and to the Jews.

He preventeth an objection which might be made by the Jews, whom the law doth not excuse, but condemn, because that not the hearing of the law, but the keeping of the law, doth justify.

Shall be pronounced just before God's judgment-seat; which is true indeed if any such could be found that had fulfilled the law. But seeing Abraham was not justified by the law, but by faith, it followeth that no man can be justified by works.

He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moses, yet they have reason whereby they may excuse their wickedness, in that they have somewhat written in their hearts instead of a law, as men, that forbid and punish some things as wicked, and command and commend other some as good.

Not simply, but in comparison of the Jews.

Commend honest things, and forbid dishonest.

This knowledge is natural knowledge.

God deferreth many judgments, which notwithstanding he will execute at their convenient time by Jesus Christ, with most strict examination, not only of words and deeds, but of thoughts also, be they never so hidden or secret.

As this my doctrine witnesseth, which I am appointed to preach.

He proveth by the testimony of David, and the other prophets, that God bestowed greatest benefits upon the Jews in giving them also the law, but that they are the most unthankful and unkindest of all men.

Canst try and discern what things swerve from God's will.

The way to teach and frame others in the knowledge of the truth.

As though he said, that the Jews under a colour of outward serving of God, challenged all to themselves, as if indeed they did nothing less than observe the law.

A. D. 60.

1 On all the things that are excellent.

22 Thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, committest thou sacrilege?

23 Thou that gloriest in the law, through breaking the law, dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, * as it is written.

25 ⁹ For circumcision verily is profitable, if thou do the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 Therefore, if the ¹ uncircumcision keep the ordinances of the law, shall not his ¹ uncircumcision be counted for circumcision?

27 And shall not ² uncircumcision which is by nature, (if it keep the law) condemn thee which by the ¹ letter and circumcision art a transgressor of the law?

28 For he is not a Jew which is one ³ outward: neither is that circumcision which is outward in the flesh:

29 But he is a Jew which is one within, and the circumcision is of the heart, in the ⁴ Spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 He giveth the Jews some ² preferment, for the covenant's sake, 4 but yet such as wholly dependeth on God's mercy. 9 That both Jews and Gentiles are sinners, 11 he proveth by scripture: 19 and shewing the use of the law, 28 he concludeth that we are justified by faith.

WHAT ¹ is then the preferment of the Jew? or what is the profit of circumcision?

2 Much every manner of way: for ² chiefly, because unto them were of credit committed the ³ oracles of God.

3 For what, though some did not ⁴ believe: shall their unbelief make the ⁵ faith of God without effect?

⁹ He precisely preventeth their objection, which set an holiness in circumcision, and the outward observation of the law. So that he sheweth that the outward circumcision, if it be separated from the inward, doth not only not justify, but also condemn them that are indeed circumcised, of whom it requireth that which it signifieth, that is to say, cleanness of the heart, and the whole life, according to the commandment of the law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be accounted of, than any Jew that is circumcised according to the flesh only.

² This is the figure Metonymy, for, If the uncircumcised.

³ The state and condition of the uncircumcised.

⁴ He which is uncircumcised by nature and blood.

⁵ Paul useth oftentimes to set the letter against the spirit. But in this place, the circumcision which is according to the letter, is the cutting off of the foreskin; but the circumcision of the Spirit is the circumcision of the heart, that is to say, the spiritual end of the ceremony is true holiness and righteousness, whereby the people of God are known from prophane and heathenish men.

² By the outward ceremony only.

³ Whose force is inward, and in the heart.

⁴ The first meeting with, or preventing an objection of the Jews. What then have the Jews no more preferment than the Gentiles? yes, that have they, saith the apostle on God's behalf, for he committed the tables of the covenant to them, so that the unbelief of a few cannot cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthiness to commend and set forth his goodness.

¹ The Jews state and condition was chiefest.

² Words.

³ Brake the covenant.

⁴ The faith that God gave.

⁵ That thy justice might be plainly seen.

⁶ Forasmuch as thou inweddeth forth an evident token of

4 God forbid: yea, let God be true, and every man ¹ liar, as it is written, That thou mightest be ² justified in thy words, and overcome ³ when thou art judged.

5 ⁴ Now if our ⁵ unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak as ⁶ a man.)

6 God forbid: else how shall God judge the world?

7 ⁷ For if the ⁸ verity of God hath more abounded through my lye unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirm, that we say) why do we not evil, that good may come ⁹ thereof? whose damnation is just.

9 ¹⁰ What then? are we more excellent? No, in no wise: for we have already proved, that all, both Jews and Gentiles, are ¹¹ under sin,

10 As it is written, ¹² There is none righteous, no not one.

11 There is none that understandeth: there is none that seeketh God.

12 They have all gone out of the way: they have been made altogether unprofitable: there is none that doeth good, no not one.

13 ¹³ Their throat is an open sepulchre: they have used their tongues to deceit: ¹⁴ the poison of asps is under their lips.

14 ¹⁵ Whose mouth is full of cursing and bitterness.

15 ¹⁶ Their feet are swift to shed blood.

16 Destruction and calamity are in their ways:

17 And the ¹⁷ way of peace they have not known.

18 ¹⁸ The fear of God is not before their eyes.

19 ¹⁹ Now we know that whatsoever the ¹⁹ law saith, it saith it ²⁰ to them which are under the law, that every mouth may be stopped, and all the world be ²⁰ subject to the judgment of God.

20 Therefore

thy righteousness, constancy and faith, by preserving him who had broken his covenant.

² Another prevention issuing out of the former answer: that the justice of God is in such sort commended and set forth by our unrighteousness, that therefore God forgetteth not that he is the judge of the world, and therefore a most severe revenger of unrighteousness.

⁶ Treachery, and all the fruits thereof.

⁷ Therefore I speak not these words in mine own person, as though I thought so, but this is the talk of man's wisdom, which is not subject to the will of God.

⁹ A third objection, which addeth somewhat to the former, If sins do turn to the glory of God, they are not only not to be punished, but we ought rather to give ourselves to them: which blasphemy Paul contenting himself to curse and detest, pronounceth just punishment against such blasphemers.

⁸ The truth and constancy.

¹⁰ Another answer to the first objection, that the Jews, if they be considered in themselves, are no better than other men are; as it hath been long since pronounced by the mouth of the prophets.

¹¹ Are guilty of sin.

¹² An innocent and peaceable life.

¹³ He proveth that this grievous accusation which is uttered by David and Isaiah, doth properly concern the Jews.

¹⁴ The law of Moses.

¹⁵ A conclusion of all the former disputation, from the eighteenth verse of the first chapter. Therefore saith the apostle, No man can hope to be justified by any law, whether it be that general law, or the particular law of Moses, and therefore to be saved, seeing it appeareth (as we have already proved) by comparing the law and man's life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

¹⁶ Be found guilty before God.

A. D. 60.

Pf. 14. 1, 3. and 5. 1, 3.

Pf. 5. 10. Pf. 143. 3.

Pf. 10. 7.

Is. 55. 7.

Pf. 36. 1.

A. D. 60. 20 Therefore by the works of the law shall no flesh be justified in his sight: for by the law cometh the knowledge of sin.

21 But now is the righteousness of God made manifest without the law, having witness of the law and of the prophets,

22 To wit, the righteousness of God by the faith of Jesus Christ unto all, and upon all that believe.

23 For there is no difference: for all have sinned, and are deprived of the glory of God.

24 And are justified freely by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sins that are passed,

26 Through the patience of God, to shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus.

27 Where is then the rejoicing? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith, without the works of the law.

29 God, is he the God of the Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.

30 For it is one God, who shall justify circumcision of faith, and uncircumcision through faith.

^a By that, that the law can by us be performed.

^b Flesh here taken for man, as in many other places, and furthermore hath here greater force: for it is put to shew the contrariety betwixt God and man. As if you would say, Man who is nothing else but a piece of flesh, doted with sin, and God who is most pure and most perfect in himself.

^c Absolved before the judgment-seat of God.

^d A secret setting of the righteousness which is before men, be they never so just, against the justice which can stand before God. Now there is no righteousness can stand before God, but the righteousness of Christ only.

^e Therefore saith the apostle, Lest that men should perish, God doth now exhibit that which he promised of old, that is to say, a way whereby we may be justified and saved before him without the law.

^f The matter, as it were, of this righteousness is Christ Jesus, apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

^g Which we give to Jesus Christ, or which resteth upon him.

^h By the glory of God, is meant that mark which we all shoot at, that is, everlasting life, which standeth in that we are made partakers of the glory of God.

ⁱ Therefore this righteousness touching us, is altogether freely given, for it standeth upon those things which we have not done ourselves, but such as Christ hath suffered for our sakes, to deliver us from sin.

^j Of his free gift, and mere liberality.

^k God then is the author of that free justification, because it pleased him: and Christ is he, which suffered punishment for our sins, and in whom we have remission of them: and the mean whereby we apprehend Christ, is faith. To be sure, the end is the setting forth of the goodness of God, that by this means it may appear, that he is merciful indeed, and constant in his promises, as he that freely, and of mere grace, justifieth the believers.

^l This name of blood, calleth us back to the figure of the old sacrifices, the truth and substance of which sacrifice is in Christ.

^m Of those sins which we committed, when we were his enemies.

ⁿ Through his patience and suffering nature.

^o To wit, when Paul wrote this.

^p That he might be found exceeding true and faithful.

^q Making him just and without blame, by imputing Christ's righteousness unto him.

^r Of the number of them which by faith lay hold upon Christ: contrary to whom are they, which look to be saved

31 Do we then make the law of none effect through faith? God forbid: yea, we establish the law. A. D. 60.

C H A P. IV.

¹ He proveth that which he said before of faith, by the example of Abraham, 3, 6 and the testimony of the scripture: and ten times in this chapter he beateth upon this word imputation.

WHAT shall we say then, that Abraham our father had found concerning the flesh?

2 For if Abraham were justified by works, he hath wherein to rejoice, but not with God.

3 For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by favour, but by debt.

5 But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessedness of the man unto whom God imputeth righteousness without works, saying,

7 Blessed are they, whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man, to whom the Lord imputeth not sin.

9 *Cant.*

by circumcision, that is, by the law.

¹¹ An argument to prove this conclusion, that we are justified by faith, without works, taken from the end of justification. The end of justification is the glory of God alone: therefore we are justified by faith without works: for if we were alone justified, either by our own works only, or partly by faith, and partly by works, the glory of this justification should not be wholly given to God.

¹² By what doctrine? now the doctrine of works hath this condition joined with it, If thou doest: and the doctrine of faith, hath this condition, If thou believest.

¹³ Another argument of an absurdity; if justification depended upon the law of Moses, then should God be Saviour to the Jews only. Again, if he should save the Jews after one sort, and the Gentiles after another, he should not be one, and like himself. Therefore he will justify both of them, after one self-same manner, that is to say, by faith. Moreover, this argument must be joined to that which followeth next, that this conclusion may be firm and evident.

¹⁴ God is said to be their God, after the manner of the scripture, whom he loveth and tendereth.

¹⁵ The circumcised.

¹⁶ The taking away of an objection: yet is not the law taken away therefore, but is rather established, as it shall be declared in his proper place.

¹⁷ Vain, void, to no purpose, and of no force.

¹⁸ We make it effectual and strong.

¹⁹ A new argument of great weight, taken from the example of Abraham, the father of all believers. And this is the proposition, If Abraham be considered in himself by his works, he hath deserved nothing wherein to rejoice with God.

²⁰ By works, as appeareth in the next verse.

²¹ A preventing of an objection. Abraham may well rejoice, and extol himself amongst men, but not with God.

²² A confirmation of the proposition. Abraham was justified by imputation of faith; therefore freely without any respect of his works.

²³ The first proof of the confirmation, taken of contraries. To him that deserveth any thing by his labour, the wages is not counted by favour, but by debt. But to him that hath done nothing, but believeth in him which promiseth freely, faith is imputed.

²⁴ To him that hath deserved any thing by his work.

²⁵ Is not reckoned nor given him.

²⁶ That maketh him, which is wicked in himself, just in Christ.

²⁷ Another proof of the same confirmation. David putteth blessedness in free pardon of sins; therefore justification also.

A. D.
60.

9 ⁶ Came this ⁶ blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 ⁷ How was it then imputed? when he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised:

11 ⁸ After he received the ⁸ sign of circumcision, as the ⁸ seal of the righteousness of the faith which he had when he was uncircumcised, ⁹ that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also:

12 ¹⁰ And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the steps of the faith of our father Abraham, *which he had* when he was uncircumcised.

13 ¹¹ For the promise that he should be the ¹¹ heir of the world, was not *given* to Abraham, or to his seed, through the ¹¹ law, but through the righteousness of faith.

14 ¹² For if they which are of the ¹² law, be heirs, faith is made void, and the promise is made of none effect.

15 ¹³ For the law causeth wrath: for where no law is, there is no transgression.

16 ¹⁴ Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the ¹⁴ seed, ¹⁵ not to that only which is of the law: but also to that which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a ¹⁶ father of many nations) *even* before ¹⁷ God, whom he believed, who ¹⁷ quickeneth the dead, and

¹⁸ calleth those things which be not, as though they ¹⁸ were: A. D. 60.

18 ¹⁷ Which *Abraham*, above hope, believed under hope, that he should be the father of many nations: according to that which was spoken *to him*; So shall thy seed be.

19 And he, ¹⁹ not weak in the faith, considered not his own body, which was now ¹⁹ dead, being almost an hundred years old, neither the deadness of Sarah's womb:

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave ²⁰ glory to God:

21 Being ²¹ fully assured, that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 ¹⁸ Now it is not written for him only, that it was imputed to him for righteousness,

24 But also for us, to whom it shall be imputed *for righteousness*, which believe in him that raised up Jesus our Lord from the dead,

25 Who was delivered *to death* for our ²⁵ sins, and is risen again for our justification.

C H A P. V.

1 *He amplifieth* 2 *Christ's righteousness, which is laid hold on by faith,* 5 *who was given for the weak,* ■ *and sinful.* 14 *He compareth Christ with Adam,* 17 *death with life,* 20 *and the law with grace.*

THEN being ¹ justified by faith, we have peace toward God through our Lord Jesus Christ.

T t

■ By

¹ A new proposition. That this manner of justification belongeth both to the uncircumcised, and also to the circumcised; as is declared in the person of Abraham.

⁶ This saying of David, wherein he pronounceth them blessed.

⁷ He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was justified in circumcision, therefore this justification belongeth also to the uncircumcised. Nay it doth not appertain to the circumcised in respect of their circumcision, much less are the uncircumcised shut out for their uncircumcision.

⁸ A preventing of an objection. Why then was Abraham circumcised, if he were already justified? That the gift of righteousness (saith he) might be confirmed in him.

⁸ Circumcision, which is ■ sign; ■ we say, the sacrament of baptism, for baptism which is ■ sacrament.

■ Circumcision was called before, ■ sign, in respect of the outward ceremony: now Paul sheweth the force and substance of that sign, that is, to what end it is used, ■ wit, not only to signify, but also to seal up the righteousness of faith, whereby we come to possess Christ himself; for the Holy Ghost worketh that inwardly indeed, which the sacraments, being joined with the word, do represent.

⁹ An applying of the example of Abraham ■ the uncircumcised believers, whose father also he maketh Abraham.

¹⁰ An applying of the same example ■ the circumcised believers, whose father Abraham is, but yet by faith.

¹¹ A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations.

¹¹ That all the nations of the world should be his children; or by the world, may be understood the land of Canaan.

¹² For works that he had done, or upon this condition that he should fulfil the law.

¹² A double confirmation of that reason: the one is, that the promise cannot be apprehended by the law, and therefore it should be frustrate: the other, that the condition of faith should be joined in vain to that promise which should be apprehended by works.

¹² If they be heirs which have fulfilled the law.

¹³ A reason of the first confirmation, why the promise cannot be apprehended by the law: because that the law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.

¹⁴ The conclusion of this argument: The salvation and justification of the posterity of Abraham (that is, of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.

¹ To all the believers.

¹⁵ That is to say, not only of them which believe and ■ also circumcised according to the law, but, of them also which without circumcision, and in respect of faith only, ■ counted amongst the children of Abraham.

¹⁶ This fatherhood is spiritual, depending only upon the virtue of God, who made the promise.

¹⁷ Before God, that is, by a spiritual kindred which hath place before God, and maketh us acceptable ■ God.

¹⁸ Who restoreth ■ life.

¹⁹ With whom those things ■ already, which as yet are not indeed, ■ he that can with a word make what he will of nothing.

¹⁷ A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham.

■ Very strong and constant.

¹⁹ Void of strength, and unmeet to get children.

²⁰ Acknowledged and praised God, ■ most gracious and true.

²⁵ A description of true faith.

■ The rule of justification is always one, both in Abraham, and in all the faithful: that is ■ say, faith in God, who as ■ that there was made a full satisfaction for our sins in Christ ■ mediator, raised him from the dead, that we also being justified, might be saved in him.

²¹ To pay the ransom for ■ sins.

■ Another argument taken of the effects: ■ justified with that which truly appeaseth our conscience before God: but faith in Christ doth appease our conscience and not the law, ■ it was before said, therefore by faith we ■ justified, and not by the law.

A. D. 2 ^a By whom also through faith, we have had this access into this grace, ^b wherein we stand, ^c and ^d rejoice under the hope of the glory of God.

3 ^e Neither *that* only, but also we ^f rejoice in tribulations, ^g knowing that tribulation bringeth forth patience:

4 And patience experience, and experience hope:

5 ^h And hope maketh not ashamed, because the ⁱ love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 ^j For Christ, when we were yet of no strength, at *his* time died for the ^k ungodly.

7 ^l Doubtless one will scarce die ^m for a righteous man: but yet for ⁿ good man it may be that one dare die.

8 But God ^o setteth out his love toward us, seeing that while we were yet ^p sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from ^q wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.

11 ^r And not only *so*, but we also rejoice in

^a Whereas quietness of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith itself, and in whom faith itself is effectual.

^b We must here know, that we have yet still the same effect of faith.

^c By which grace, that is, by which gracious love and good will, or that state whereinto we are graciously taken.

^d We stand steadfast.

^e A preventing of an objection against them, which beholding the daily miseries and calamities of the church, think that the christians dream, when they brag of their felicity: to whom the apostle answereth, that their felicity is laid up under hope in another place: which hope is so certain and sure, that they do no less rejoice for that happiness than if they did presently enjoy it.

^f Our minds are not only quiet and settled, but also we are marvellously glad, and conceive great joy for that heavenly inheritance which waiteth for us.

^g Tribulation itself giveth us, divers and sundry ways, occasion to rejoice, much less doth it make us miserable.

^h Afflictions accusom us to patience, and patience assureth us of the goodness of God, and this experience confirmeth and fostereth our hope, which never deceiveth us.

ⁱ The ground of hope is an assured testimony of the conscience, by the gift of the Holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith, whereof it followeth, that through faith our consciences are quieted.

^j Wherewith he loveth us.

^k A sure comfort in adversity, that our peace and quietness of conscience be not troubled: for he that so loved them that were of no strength, and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him?

^l In time fit and convenient which the Father had appointed.

^m An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ ⁿ death for the unjust, and for them of whom he could receive no commodity, and (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justifieth and reconcileth?

^o In the stead of some just man.

^p He setteth out his love unto us, that in the midst of our afflictions we may know assuredly he will be present with us.

^q While sin reigned in us.

^r From affliction and destruction.

^s He now passeth over to the other part of justification, which consisteth in the free imputation of the obedience of Christ, so that to the remission of sins, there is added more over and besides, the gift of Christ's righteousness imputed, or put upon ^t by faith, which swalloweth up that unrighteousness which flowed from Adam into us, and all the fruits

God through our Lord Jesus Christ, by whom we have now received the atonement.

12 ^u Wherefore as by ^v one man ^w sin entered into the world, and death by sin, and so death went over all men, ^x in whom all men have sinned.

13 ^y For unto the time ^z of the law was sin in the world, but sin is not ^{aa} imputed, while there is no law.

14 ^{ab} But death reigned from Adam to Moses, even ^{ac} over them also that sinned not after the like ^{ad} manner of the transgression of Adam, ^{ae} which was that figure of him that was to come.

15 ^{af} But yet the gift is not so as is the offence: for if through the offence of ^{ag} that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

16 ^{ah} Neither is the gift *so*, as *that which entered in* by one that sinned: for the fault *came* of one offence unto condemnation: but the gift is of many offences to ^{ai} justification.

17 ^{aj} For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace, and of that gift of that righteousness, ^{ak} reign in life through one, *that is*, Jesus Christ.

18 Like-

thereof: so that in Christ we do not only cease to be unjust, but we begin also to be just.

^u From Adam in whom all have sinned, both guiltiness and death (which is the punishment of the guiltiness) came upon all.

^v By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth sin into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.

^w By sin, is ^{ax} that disease which is ours by inheritance, and men commonly call it original sin: for so he useth to call that sin in the singular number, whereas if he spake of the fruits of it, he useth the plural number, calling them sins.

^x That is, in Adam.

^y That this is so, that both guiltiness and death began not after the giving and transgressing of Moses's law, it appeareth manifestly by that, that men died before that law was given: for in that they died, sin which is the cause of death, was then; and in such sort, that it was ^{ay} also imputed: whereupon it followeth that there was then some law, the breach whereof was the cause of death.

^z Even from Adam ^{ba} Moses.

^{aa} Where there is no law made, ^{bb} man is punished as faulty and guilty.

^{ab} But that this law was not that universal law, and that that death did not proceed from any actual sin of every one particularly, it appeareth hereby, that the very infants, which neither could ever know or transgress that natural law, are notwithstanding dead as well as Adam.

^{ac} Our infants.

^{ad} Nor after that sort ^{ae} they sin that are of more years, following their lusts: but yet the whole posterity was corrupted in Adam, whereas he wittingly and willingly sinned.

^{ae} Now that first Adam answereth the latter, who is Christ, as it is afterward declared.

^{af} Adam and Christ ^{ag} compared together ^{ah} this respect, that both of them do give and yield to theirs, that which is their own: but herein first they differ, that Adam by nature hath spread his fault ^{ai} the destruction of many, but Christ's obedience hath by grace overflowed many.

^{aj} That is, Adam.

^{ak} Another inequality consisteth ^{al} this, that by Adam's one offence men are made guilty; but the righteousness of Christ imputed to us freely, doth not only absolve ^{am} from that one fault, but from all other.

^{an} To the sentence of absolution, whereby we are quit and pronounced righteous.

^{ao} The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, than the offence of Adam is to addict his posterity to death.

^{ap} Be partakers of true and everlasting life.

18 ¹⁷ Likewise then, ■ by the offence of one ^{a. D.} the fault came on all men to condemnation, so ^{c.} by the justifying of one, *the benefit abounded* toward all men to the ^x justification of life.

19 ¹⁸ For ■ by one man's ² disobedience many were made sinners, so by that obedience of that one shall many also be made righteous.

20 ¹⁹ Moreover, the law ^a entered thereupon, that the offence should abound: nevertheless, where sin abounded, *there grace* ^b abounded much more:

21 That as sin had reigned unto death, so might grace also reign by righteousness unto eternal life through Jesus Christ our Lord.

C H A P. VI.

1 *He cometh to sanctification, without which, that no man putteth on Christ's righteousness, he proveth, 4 by argument taken of baptism, 12 and thereupon exhorteth to holiness of life, 16 briefly making mention of the law transgressed.*

WHAT ¹ shall we say then? shall we continue still in ^a sin, that grace may abound? God forbid.

2 ² How shall we that are ^b dead to sin, live yet therein?

^{Gal. 3. 27.} 3 ³ Know ye not, that ^{*} all we which have been baptized into ^c Jesus Christ, have been baptized into his death?

^{Gal. 2. 12.} 4 ^{*} We are buried then with him by baptism into his death, that like as Christ was raised

up from the dead ^a to the glory of the Father, so ^c we also should ^{*} walk in newness of life.

5 ⁴ ^{*} For if we be planted with him to the ^f similitude of his death, even so shall we ^s be *to the similitude* of his resurrection.

6 Knowing this, that our ^b old man is crucified with ¹ him, that the ² body of sin might be destroyed, that henceforth we should not ¹ serve sin.

7 ¹ For he that is dead, is freed from sin.

■ Wherefore, if we be dead with Christ, we believe that we shall live also with him.

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died ^m once to sin: but in that he liveth, he liveth to ⁿ God.

11 Likewise think ye also, that ye are dead to sin, but are alive to God in Jesus Christ our Lord.

12 ⁶ Let not ^o sin reign therefore in your mortal body, that you should obey it in the lusts thereof:

13 Neither ^p give ye your ^q members *as* ^r weapons of unrighteousness unto sin: but give yourselves unto God, as they that are alive from the dead, and *give* your members *as* weapons of righteousness unto God.

14 ⁷ For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What

¹⁷ Therefore to be short, as by one man's offence, the guiltiness came on all men, to make them subject to death: so on the contrary side, the righteousness of Christ, which by God's mercy is imputed to all believers, justified them, that they may become partakers of everlasting life.

² Not only because our sins ■ forgiven us, but also because the righteousness of Christ is imputed unto us.

¹⁸ The ground of this whole comparison is this, that these two men ■ set as two stocks, or roots, so that out of the one, sin by nature; out of the other, righteousness by grace; doth spring forth upon others.

⁷ So then, sin entered not into ■ only by following the steps of our forefather, but we take corruption of him by inheritance.

⁴ This word, Many, is set against this word, a Few.

¹⁹ A preventing of ■ objection: why then did the law of Moses enter thereupon? that men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious.

⁴ Besides that disease which all men were infected withal, by being defiled with ■ man's sin, the law entered.

^b Grace was poured so plentiful from heaven, that it did not only countervail sin, but above measure passed it.

¹ He passeth now to another benefit of Christ, which is called sanctification or regeneration.

⁴ In that corruption, for though the guiltiness of sin be not imputed to us, yet the corruption remaineth still in us: the which sanctification, that followeth justification, killeth by little and little.

² The benefit of justification, and sanctification, are always joined together inseparably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sin, that is, of our natural corruption, into whose place succeedeth the cleanness and pureness of nature reformed.

^b They are said of Paul ■ be dead ■ sin, which ■ in such sort made partakers of the virtue of Christ, that that natural corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other side they ■ said to live ■ sin which are in the flesh, that is, whom the Spirit of God hath ■ delivered from the slavery of the corruption of nature.

³ There are three parts of this sanctification: ■ wit, the death of the old man, or sin, his burial, and the resurrection of the new man, descending into us from the virtue of the death, burial, and resurrection of Christ, of which benefit our baptism is the sign and pledge.

^c To the end that growing up in one with him, we should

receive his strength, to quench sin in us, and to make us ■ men.

■ That Christ himself being discharged of his infirmity and weakness, might live in glory with God for ever.

^c And we which ■ his members rise for this end, that being made partakers of the self-same virtue, we should begin to lead ■ new life, as though we were already in heaven.

⁴ The death of sin, and the life of righteousness, or our ingrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life: whereby it followeth, that ■ man is sanctified which liveth still ■ sin, and therefore is no ■ made partaker of Christ by faith, which repenteth not, and turneth not from his wickedness: for, as he said before, the law is not subverted, but established by faith.

^f Inasmuch, as by means of the strength which cometh from him to us, ■ so die ■ sin, as he is dead.

■ For we become every day more perfect than other: for we shall never be perfectly sanctified, as long ■ we live here.

■ All our whole nature, as we ■ conceived and born into this world with sin, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with ■ new.

■ Our corrupt nature is attributed to Christ, not indeed, but by imputation.

^k That naughtiness which sticketh fast in us.

¹ The end of sanctification which ■ shoot at, and shall at length come to, to wit, when God shall be all in all.

■ He proveth it by the effects of death, using a comparison of Christ the head with his members.

^m Once for all.

ⁿ With God.

⁶ An exhortation to contend and strive with corruption, and all the effects thereof.

^o By reigning, St. Paul meaneth that chiefly and high rule which ■ ■ ■ striveth against, and if any do, yet it is in vain.

^p To sin, as to a lord or tyrant.

■ Your mind and all the powers of it.

■ As instruments to commit wickedness withal.

⁷ He granteth that sin is not yet so dead in us that it is utterly extinct: but he promiseth victory to them that contend manfully, because we have the grace of God given us, which worketh so that the law is not now in us, the power and instrument of sin.

A. D. 15^o What then? shall we sin, because we are not under the law, but under grace? God forbid.

16^o Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness?

17^o But God be thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the form of the doctrine, whereunto ye were delivered.

18 Being then made free from sin, ye are made the servants of righteousness.

19 I speak after the manner of man, because of the infirmity of your flesh: for as ye have given your members servants to uncleanness and to iniquity, to commit iniquity, so now give your members servants unto righteousness in holiness:

20 For when ye were the servants of sin, ye were freed from righteousness.

21^o What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

22 But now being freed from sin, and made servants unto God, ye have your fruit in holiness, and the end everlasting life.

23^o For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

C H A P. VII.

1 He declareth what it is to be no more under the law, 2 by an example taken of the law of marriage. 7, 12 And sheweth the law should seem faulty, 14 be prov-

eth, that our sin is the cause 13 that the same is an occasion of death, 17 which was given us unto life. 21 He setteth out the battle between the flesh and the spirit.

KNOW ye not, brethren, (for I speak to them that know the law) that the law hath dominion over a man as long as he liveth?

2^{*} For the woman which is in subjection to a man, is bound by the law to the man, while he liveth: but if the man be dead, she is delivered from the law of the man.

3 So then, if while the man liveth, she taketh another man, she shall be called an adulteress: but if the man be dead, she is free from the law, so that she is not an adulteress, though she take another man.

4^{*} So ye, my brethren, are dead also to the law by the body of Christ, that ye should be united to another, even unto him that is raised up from the dead, that we should bring forth fruit unto God.

5^{*} For when we were in the flesh, the affections of sins, which were by the law, had force in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, he being dead in whom we were holden, that we should serve in newness of Spirit, and not in the oldness of the letter.

7⁺ What shall we say then? Is the law sin? God forbid. Nay, I knew not sin, but by the law: for I had not known lust, except the law had said, Thou shalt not lust.

8 But sin took an occasion by the commandment,

^{*} To be under the law and under sin, signify all one, in respect of them which are not sanctified; as on the contrary side, to be under grace and righteousness, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: therefore let righteousness expel sin.

^o By nature we are slaves to sin, and free from righteousness; but by the grace of God we are made servants to righteousness, and therefore free from sin.

^o This kind of speech hath force in it: for he meaneth thereby that the doctrine of the gospel is like unto a certain mould which we are cast into, to be framed and fashioned like unto it.

^o Righteousness had no rule over you.

^o An exhortation to the study of righteousness and hatred of sin, the contrary ends of both being set down before us.

^o The reward or payment.

^o Death is the punishment due to sin, but we are sanctified freely, unto life everlasting.

^o By proposing the similitude of marriage, he compareth the state of man, both before and after regeneration, together. The law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.

^o That is, she shall be an adulteress, by the consent and judgment of all men.

^o An amplification of the similitude thus. So, saith he, doth it fare with us: for now we are joined to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.

^o That is, in the body of Christ, to give us to understand, how straight and near that fellowship is betwixt Christ and his members.

^o He calleth the children, which the wife hath by her husband, fruit.

^o Which are acceptable to God.

^o A declaration of the former saying: for the concupiscences (saith he) which the law stirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and carned children; but now since that husband is dead, and so consequently being delivered from the force

of that killing law, we have passed into the governance of the spirit, so that we bring forth now not those rotten and dead, but lively children.

^o When we were in the state of the first marriage, which he calleth in the next verse following the oldness of the letter.

^o The motions that egged us to sin, which shew their force even in our minds.

^o He saith not, of the law, but by the law, because they spring of sin, which dwelleth within us, and take occasion to work thus in us, by reason of the restraint that the law maketh: not that the fault is in the law, but in ourselves.

^o Wrought their strength.

^o As if he said, The bond which bound us is dead, and vanished away, insomuch that sin which held us, hath not now wherewith to hold us.

^o For this husband is within us.

^o Satan is an unjust possessor, for he brought us in bondage of sin and himself deceitfully: and yet notwithstanding so long as we are sinners, we sin willingly.

^o As becometh them, which after the death of their old husband, are joined to the Spirit: and whom the Spirit of God hath made new men.

^o By the letter he meaneth the law, in respect of that old condition: for before that our will be framed by the Holy Ghost, the law speaketh but to deaf men, and therefore it is dumb and dead to us, touching the fulfilling of it.

^o An objection, What then? is the law and sin all one, and do they agree together? Nay, saith he, sin is reprov'd and condemn'd by the law. But because sin cannot abide to be reprov'd, and was not in that manner felt, until it was provok'd and stirr'd up by the law, it taketh occasion thereby to be more outrageous, and yet by no fault of the law.

^o By the word lust in this place he meaneth not evil lusts themselves, but the fountain from whence they spring, for the very heathen philosophers themselves condemn'd wicked lusts, though somewhat darkly. But as for the fountain of them, they could not so much as suspect it, and yet it is the very seat of that natural and unclean spirit and filth.

Exod. 21. 37. Deut. 5. 11.

A. D. 60. ment, and wrought in me all manner of concupiscence: for without the law sin is dead.

9 For I once was alive, without the law: but when the commandment came, sin revived, and I died: and the same commandment which was ordained unto life, was found to be unto me unto death.

11 For sin took occasion by the commandment, and deceived me, and thereby slew me.

12 Wherefore the law is holy, and that commandment is holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid: but sin, that it might appear sin, wrought death in me by that which is good, that sin might be out of measure sinful by the commandment.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For I allow not that which I do: for what I would, that I do not: but what I hate, that do I.

16 If I do then that which I would not, I consent to the law that it is good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I find no means to perform that which is good.

Though sin be in us, yet it is not known for sin, neither doth it so rage, as it rageth after that the law is known.

He setteth himself before us for an example, in whom all men may behold, first, what they are by nature before they earnestly think upon the law of God: to wit, blockish, and heady to sin and wickedness, without all true sense and feeling of sin; then what manner of persons they become, when their conscience is reproved by the testimony of the law, to wit, stubborn and more inflamed with the desire of sin, than ever they were before.

When I knew not the law, then methought I lived indeed: for my conscience never troubled me, because I knew not my disease.

When I began to understand the commandment.

In sin, or by sin.

The conclusion: That the law of itself is holy, but all the fault is in us which abuse the law.

Touching not coveting.

The proposition: that the law is not the cause of death, but our corrupt nature being therewith not only discovered, but also stirred up: and took occasion thereby to rebel, as which the more that things are forbidden it, the more it desireth them, and from hence cometh the guiltiness, and occasion of death.

Beareth it the blame of my death?

That sin might shew itself to be sin, and bewray itself to be that which it is indeed.

As evil as it could, shewing all the venom it could.

The cause of this matter, is this, because that the law requireth a heavenly pureness, but such they be born, are bondslaves of corruption, which they willingly serve.

He setteth himself being regenerate, before us, for an example, in whom may easily appear the strife of the Spirit and the flesh, and therefore of the law of God, and our wickedness. For since that the law in such regenerate bringeth forth death only, therefore in him it may easily be accused; but seeing that in such man which is regenerate it bringeth forth good fruit, it doth better appear that evil actions proceed not from the law but from sin, that is, from our corrupt nature: And therefore the apostle teacheth also what the true use of the law is in reproving sin in the regenerate, unto the end of the chapter: a little before (to wit, from the seventh verse unto this fifteenth) he declareth the use of it in them which are not regenerate.

The deeds of my life, saith he, answer not, nay, they are contrary to my will: Therefore by the consent of my will with the law, and repugnancy with the deeds of my life, it appeareth evidently, that the law and a right ruled will, do persuade one thing; but corruption which hath her seat also in the regenerate, another thing.

It is to be noted, that one self-same man is said to will and not to will, in divers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was born. But because the part which is regenerate, at length becometh conqueror, therefore Pau

19 For I do not the good thing which I would, but the evil which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me.

21 I find then that when I would do good; I am thus yoked, that evil is present with me.

22 For I delight in the law of God, concerning the inner man.

23 But I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

25 I thank God, through Jesus Christ our Lord. Then I myself in my mind serve the law of God, but in my flesh the law of sin.

CHAP. VIII.

He concludeth that there is no condemnation to them who are grafted in Christ through his Spirit, howsoever they be as yet burdened with sins: For they live through that Spirit, whose testimony driveth away all fear, and relieveth our present miseries.

NOW then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

U u 2 For

Ustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man: although afterward he granteth that this evil is in his flesh, or in his members.

That natural corruption, which cleaveth fast even to them that regenerate, and is not clean conquered.

This vice, or sin, or law of sin, doth wholly possess those which are not regenerate, and hindereth them or holdeth them back that are regenerate.

This doth indeed agree that man, whom the grace of God hath made a new man: for where the Spirit is not, how can there be any strife there?

The conclusion: As the law of God exhorteth to goodness, so doth the law of sin (that is, the corruption wherein we are born) force us to wickedness: but the Spirit, that is, our mind, in that that it is regenerate, consenteth with the law of God: but the flesh, that is, the whole natural man, is bondslave to the law of sin. Therefore to be short, wickedness and death are not of the law, but of sin, which reigneth in them that not regenerate: for they neither will, nor do good; but will, and do evil: but in them that are regenerate, it striveth against the Spirit or law of the mind, so that they cannot neither live so well as they would, nor be so void of sin as they would.

The inner man, and the new man are all one, and are answerable and set as contrary to the old man, neither doth this word, Inner man, signify man's mind and reason, and the old man, the powers that are under them, the philosophers imagine; but by the outward man is meant whatsoever is either without or within a man from top to toe, so long as that man is not born anew by the grace of God.

The law of the mind in this place, is not to be understood of the mind it is naturally, and our mind is from our birth, but of the mind which is renewed by the Spirit of God.

It is a miserable thing to be yet in part subject to sin, which of its own nature maketh us guilty of death; but we must cry to the Lord, who will by death itself at length make us conquerors, as we are already conquerors in Christ.

Wearied with miserable and continual conflicts.

He recovereth himself, and sheweth us that he resteth only in Christ.

This is the true perfection of them that are born anew, confess that they are imperfect.

A conclusion of all the former disputation, from ver. 16. chap. 1. even to this place; seeing that we, being justified by faith in Christ, do obtain remission of sins, and imputation of righteousness, and also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all fear of condemnation.

The fruits of the Spirit, or effects of sanctification which is begun in us, do not ingraft us into Christ, but do declare that we are grafted into him.

Follow not the flesh for their guide: for he is not said to live after the flesh, that hath the Holy Ghost for his guide, though sometimes he keep awry.

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60.

2 For the law of the Spirit of life, which is in Christ Jesus, hath freed me from the law of sin and of death.

3 For, (that that was impossible to the law, in as much as it was weak, because of the flesh) God sending his own Son, in the similitude of sinful flesh, and for sin, condemned sin in the flesh,

4 That that righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 Now ye are not in the flesh, but in the

Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead because of sin: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortify the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the Spirit of bondage to fear again: but ye have received the Spirit of adoption, whereby we cry Abba, Father.

16 The

A preventing of an objection. Seeing that the virtue of the Spirit which is in us so weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Because, saith he, that virtue of the quickening Spirit which is so weak in us, is most perfect and most mighty in Christ, and being imputed unto us which believe, causeth us to be so accounted of, as though there were no relics of corruption and death in us. Therefore hath Paul disputed of remission of sins, and imputation of fulfilling the law, and also of sanctification which is begun in us: but now he speaketh of the perfect imputation of Christ's manhood, which part was necessarily required to the full appeasing of our consciences. For our sins are defaced by the blood of Christ, and the guiltiness of our corruption is covered with the imputation of Christ's obedience, and the corruption itself (which the apostle calleth sinful sin) is healed in us by little and little by the gift of sanctification; but yet lacketh beside that, another remedy, to wit, the perfect sanctification of Christ's own flesh, which also is to us imputed.

The power and authority of the Spirit, against which is set the tyranny of sin.

Which mortifieth the old man, and quickeneth the new man.

To wit, absolutely and perfectly.

For Christ's sanctification being imputed to us, perfecteth our sanctification which is begun in us.

He useth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us. For because, saith he, that the virtue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect, and for that it rather kindled the disease of sin, than did put it out or extinguish it, therefore God clothed his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith, we might be found to have fully that singular perfection which the law requireth, and therefore that there might be no condemnation in us.

Which is not proper to the law, but cometh by our fault.

In us not born anew, whose disease the law could point out, but it could not heal it.

Of man's nature which is corrupt through sin, until he sanctified it.

To abolish sin in our flesh.

Shewed that sin hath no right in us.

The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God. For if with our justification there be joined that sanctification which is imputed to us, we are just, according to that perfect form which the law requireth.

He returneth to that which he said: that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ, which is a most plentiful fruit of a godly and honest life.

A reason why we walk after the flesh, agreeth not to them which are grafted in Christ; but to walk after the Spirit, agreeth and is meet for them: Because, saith he, they which are after the flesh favour the things of the flesh, but they that are after the Spirit the things of the Spirit

They that live in the flesh leadeth them.

He proveth the consequent, because that whatsoever the flesh favoureth, that engendereth death; and whatsoever the Spirit favoureth, that tendeth to joy and life everlasting.

A reason and proof why the wisdom of the flesh is death, because, saith he, it is the enemy of God.

A reason why the flesh is enemy to God, because it neither will, neither can, be subject to him; and by flesh he meaneth man not regenerate.

The conclusion. Therefore they that walk after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ.

He cometh to the others, to wit, to them which walk after the Spirit, of whom we have to understand contrary things to the former. And first of all, he defineth what it is to be in the Spirit, or to be sanctified; to wit, to have the Spirit of God dwelling in us. Then he declareth that sanctification is so joined and knit to our grafting in Christ, that it can by no means be separated.

He confirmeth the faithful against the relics of flesh and sin, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from this earthly filthiness, in death. But therewithal willing them to doubt nothing of the happy success of this combat, because that even this little spark of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life.

The flesh, or all that which as yet sticketh fast in the clefts of sin and death.

A confirmation of the former sentence. You have the self-same Spirit which Christ hath: Therefore at length it shall do the same in you, that it did in Christ, to wit, when all infirmities being utterly laid aside, and death overcome, it shall cloath you with heavenly glory.

By the virtue and power of it, which shewed the same might, first in our head, and daily worketh in his members.

An exhortation to oppress the flesh daily more and more by the virtue of the Spirit of regeneration, because (saith he) you are debtors unto God, for so much as you have received so many benefits of him.

Another reason of the profit that ensueth: for such as strive and fight valiantly, shall have everlasting life.

A confirmation of this reason: for they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting.

He declareth and expoundeth by the way in these two verses, by what right this name, to be called the children of God, is given to the believers, because, saith he, they have received the grace of the gospel, wherein God sheweth himself, not (as before in the publishing of the law) terrible and fearful, but most benign and loving Father in Christ, so that with great boldness we call him Father, the Holy Ghost sealing this adoption in our hearts by faith.

By the Spirit, is meant the Holy Ghost, whom we are said to receive, when he worketh in our minds.

Which fear is stirred up in our minds by the preaching of the law.

Which sealeth our adoption in our minds, and therefore openeth our mouths.

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A. D. 60.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If we be children, we are also heirs, even the heirs of God, and heirs annexed with Christ: if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time are not worthy of the glory which shall be shewed unto us.

19 For the fervent desire of the creature waiteth when the sons of God shall be revealed:

20 Because the creature is subject to vanity, not of its own will, but by reason of him which hath subdued it under hope.

21 Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

22 For we know that every creature groaneth with us also, and travaileth in pain together unto this present.

23 And not only the creature, but we also which have the first fruits of the Spirit, even we do sigh in our selves, waiting for the adoption, even the redemption of our body.

24 For we are saved by hope: but hope that is seen, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit itself maketh request for us with sighs which cannot be expressed.

18 A proof of the consequent of the confirmation: because that he which is the Son of God, doth enjoy God with Christ.

19 Partakers of our Father's goods, and that freely, because we are children by adoption.

19 Now Paul teacheth by what way the sons of God do come to that felicity, to wit, by the cross, as Christ himself did: and therewithal openeth unto them fountains of comfort: as first that we have Christ as companion and fellow of our afflictions: secondly, that we shall be also his fellows in that everlasting glory.

Thirdly, that this glory which we look for, doth thousand parts surmount the misery of our afflictions.

All being well considered, I gather.

Fourthly, he plainly teacheth us, that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning. But as it had a beginning by the sin of man for whom it was made by the ordinance of God, so shall it at length be restored with the elect.

All this world.

Is subject to a vanishing and sitting state.

Not by their natural inclination.

That they should obey the Creator's commandment, whom it pleased to shew by their sickle state, how greatly he was displeased with man.

God would not make the world subject to everlasting curse, for the sin of man, but gave it in hope that it should be restored.

From the corruption which they now subject to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed, when the sons of God shall be advanced to glory.

By this word is meant, not only exceeding sorrow, but also the fruit that followeth of it.

Fifthly, if the rest of the world look for restoring, groaning as it were for it, and that not in vain, let it not grieve us also to sigh, yea, let us be certainly persuaded of our redemption to come, forasmuch as we have the first-fruits of the Spirit.

Even from the bottom of our hearts.

That last restoring, which shall be the accomplishment of our adoption.

Sixthly, hope is necessarily joined with faith: seeing then that we believe those things which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we believe shall pass.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the saints, according to the will of God.

28 Also we know that all things work together for the best unto them that love God, even to them that are called of his purpose.

29 For those which he knew before, he also predestinated to be made like to the image of his Son, that he might be the first born among many brethren.

30 Moreover, whom he predestinated, them also he called: and whom he called, them also he justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who can be against us?

32 Who spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also?

33 Who shall lay any thing to the charge of God's chosen? it is God that justifieth,

34 Who shall condemn? it is Christ which is dead: yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake are we killed all day long: we are counted as sheep for the slaughter.

37 Never-

1 This is spoken by the figure Metonymia: Hope, for that which is hoped for.

24 Seventhly, there is no cause why we should faint under the burden of afflictions, seeing that prayers minister unto a most sure help: which cannot be frustrate, seeing they proceed from the Spirit of God which dwelleth in us.

Beareth our burden, as it were, that we faint not under it.

Provoketh us to prayers, and telleth us, as it were, within, what we shall say, and how we shall groan.

1 What sobs and sighs proceed from the instinct of the Spirit.

2 Because he teacheth the godly to pray according to God's will.

25 Eighthly, we are not afflicted either by chance, or to our harm, but by God's providence, for our great profit: who as he chose from the beginning, so hath he predestinate us to be made like to the image of his Son: and therefore will bring in his time, being called and justified, to glory, by the cross.

1 Not only afflictions, but whatsoever else.

2 He calleth that, Purpose, which God hath from everlasting appointed with himself according to his good will and pleasure.

3 He useth the time past for the time present, as the Hebrews use, who sometime set down the thing that is to come, by the time that is past, to signify the certainty of it; and he hath also regard to God's continual working.

26 Ninthly, we have no cause to fear that the Lord will not give whatsoever is profitable for us, seeing that he hath not spared his own Son save us.

Give freely.

27 A most glorious and comfortable conclusion of the whole second part of this epistle, that is of the treatise of justification: There are accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just: and therefore much less need we fear damnation, seeing that we rest upon the death and resurrection of the almighty power and defence of Jesus Christ. Therefore what can there be so weighty in this life, or of so great force and power, that might fear us, though we might fall from the love of God, wherewith he loveth us in Christ? Surely nothing, seeing that it is in itself most constant and sure, and also in us being confirmed by steadfast faith.

1 Who pronounceth not only guiltless, but also perfectly just in his Son.

2 Wherewith Christ loveth us.

Pf. 44. 22.

A. D. 37 Nevertheless, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 His answer to objection that might be brought on the Jews behalf, 7 and telleth of two sorts of Abraham's children, 15 and that God worketh all things in this matter according to his will, 20 even as the poster Job. 24, 30 He proveth as well the calling of the Gentiles, 31 as also the casting off of the Jews, 25, 27 by the testimony of the prophets.

I Say the truth in Christ, I lye not, my conscience bearing me witness in the Holy Ghost,

2 That I have great heaviness, and continual sorrow in mine heart.

3 For I would with myself to be separate from Christ, for my brethren that are my kinsmen according to the flesh:

4 Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

We are not only not overcome with so great and manifold sorrows and calamities, but also more than conquerors in all of them.

The third part of this epistle, even to the twelfth chapter, wherein Paul ascendeth to the highest degrees of faith: and first of all, because he purposed to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their salvation, his singular love towards them, and therewithal granting unto them all their prerogatives.

The apostle loved his brethren so entirely, that if it had been possible, he would have been ready to have redeemed the casting away of the Israelites with the loss of his own soul for ever: for this word, Separate, betokeneth as much in this place.

Being brethren by flesh, as of one nation and country.

The ark of the covenant, which was token of God's presence.

The tables of the covenant, and this is spoken by the figure Metonymia.

Of the judicial law.

The ceremonial law.

Which were made to Abraham and to his posterity.

A most manifest testimony of the Godhead and divinity of Christ.

He entereth into the handling of predestination, by kind of preventing an objection: How may it be, that Israel is cast off, but that therewithal we must also make the covenant which God made with Abraham and his seed, frustrate and void? He answereth therefore, that God's word is true, although that Israel be cast off; for the election of the people of Israel is so general and common, that notwithstanding the same God chuseth by his secret counsel, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of salvation is offered generally in such sort, that notwithstanding it, the efficacy thereof pertaineth only to the elect.

Israel in the first place, is taken for Jacob, and in the second, for the Israelites.

The first proof is taken from the example of Abraham's own house, wherein Isaac only was accounted the son, and that by God's ordinance: although that Ishmael also was born of Abraham, and circumcised before Isaac.

Isaac shall be thy true and natural son, and therefore heir of the blessing.

A general application of the former proof or example.

Which are born of Abraham by the course of nature.

Which are born by virtue of the promise.

A reason of that application: because that Isaac was born by the virtue of the promise, and therefore he was not chosen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promise is the fountain of

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever. Amen.

6 Notwithstanding, it cannot be that the word of God should take none effect: for all they are not Israel which are of Israel.

7 Neither are they all children, because they are the seed of Abraham: but, In Isaac shall thy seed be called:

8 That is, they which are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed.

9 For this is word of promise, In this same time will I come, and Sara shall have a son.

10 Neither be only felt this, but also Rebecca, when she had conceived by one, even by our father Isaac.

11 For ere the children were born, and when they had neither done good nor evil, (that the purpose of God might remain according to election, not by works, but by him that calleth.)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, I have loved Jacob, and have hated Esau.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on him, on whom I will shew mercy: and will

predestination, and not the flesh, from which promise the particular election proceedeth, that is, that the elect be born elect, and not that they be first born, and then after elected in respect of God, who doth predestinate.

Another forcible proof taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers, as Ishmael and Isaac were: and yet notwithstanding, Esau being cast off only, Jacob was chosen: and that before their birth, that neither any goodness of Jacob's might be thought to be the cause of his election, neither any wickedness of Esau's, of his casting away.

God's decree which proceedeth of his meer good will, whereby it pleaseth him to chuse one, and refuse the other.

Paul saith not, might be made, but, being made might remain. Therefore they are deceived which make foreseen faith the cause of election, and foreknown infidelity the cause of reprobation.

He proveth the casting away of Esau by that, that he was made servant to his brother: and proveth the chusing of Jacob, by that, that he was made lord of his brother, although his brother was the first begotten. And lest any man might take this saying of God, and refer it to external things, the apostle sheweth out of Malachi, who is good interpreter of Moses, that the servitude of Esau was joined with the hatred of God, and the lordship of Jacob with the love of God.

The first objection, If God doth love or hate upon no consideration of worthiness, or unworthiness, then is he unjust, because he may love them which are unworthy, and hate them that are worthy. The apostle detesteth this blasphemy, and afterward answereth it severally point by point.

Man's wit knoweth no other causes of love or hate, but those that are in the persons, and thereupon this objection riseth.

He answereth first, touching them which are chosen to salvation: in the chusing of whom he denieth that God may seem unjust, although he chuse and predestinate to salvation them that are not yet born, without any respect of worthiness. Because he bringeth not the chosen to the appointed end, but by the means of his mercy, which is a cause next under predestination. Now mercy presupposeth misery; and again, misery presupposeth sin, or voluntary corruption of mankind; and corruption presupposeth a pure and perfect creation. Moreover, mercy is shewed by her degrees; to wit, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the apostle will shew afterward. Now all these things orderly following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.

I will be merciful and favourable to whom I list to be favourable.

A. D. 60. will have^p compassion on him, on whom I will have compassion.

16¹² So then *it is* not in him that^d willeth, nor in him that runneth, but in God that sheweth mercy.

17¹¹ For the^r scripture saith unto Pharaoh, For this same purpose have I^r stirred thee up, that I might¹⁴ shew my power in thee, and that my name might be^r declared throughout all the earth.

18¹⁵ Therefore he hath mercy on whom he will, and whom he will he hardeneth.

19¹⁶ Thou wilt say then unto me, Why doeth he yet complain? for who hath resisted his will?

20¹⁷ But O man, who art thou which pleadest against God? shall the^r thing^u formed say to him that formed it, Why hast thou made me thus?

21¹⁹ Hath not the potter power of the clay,

will have compassion whomsoever I will have compassion.

12 The conclusion of the answer. Therefore God is not unjust in chusing and saving, of his free goodness, such as it pleaseth him; he also answered Moses when he prayed for all the people.

4 By will, he meaneth the thought and endeavour of heart, and by running, good works, neither of which he giveth the praise, but only to the mercy of God.

13 Now he answereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed destruction, without any respect of unworthiness. And first of all he proveth this true, by alledging the testimony of God himself touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardening and just punishing.

7 God so speaketh unto Pharaoh in the scripture, or, the scripture bringeth in God, so speaking Pharaoh.

8 Brought thee into this world.

14 Secondly, he bringeth the end of God's counsel, to shew that there is no unrighteousness in him. Now this chiefest end is, properly and simply the destruction of the wicked, but God's glory which appeareth in their rightful punishment.

15 A conclusion of the full answer to the first objection. Therefore seeing God doth not save them whom he freely chose according his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again, there is injustice in the everlasting counsel of God, touching the destruction of them whom he listeth destroy, for that he hardeneth before he destroyeth: therefore the third answer for the maintenance of God's justice in the everlasting counsel of reprobation, consisteth in this word Hardening: which notwithstanding he concealed in the former verse, because the history of Pharaoh was well known. But the force of the word is great, for hardening, which is set against mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption; wherein the reprobates hardened: and again, corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntary, for God so hardeneth being offended with corruption, that he useth their own will whom he hardeneth, the executing of that judgment. Then follow the fruits of hardening, to wit, unbelief and sin, which are the true and proper causes of the condemnation of the reprobate. Why doth he then appoint to destruction? Because he will: Why doth he harden? Because they are corrupt: Why doth he condemn? Because they are sinners. Where is then unrighteousness? Nay, if he should destroy all after this sort, to whom should he do injury?

9 Whom it pleased him appoint to shew his favour upon.

10 Another objection, but only from the reprobate, rising upon the former answer. If God do appoint everlasting destruction, such as he listeth, and if that cannot be hindered nor withstood, that he hath once decreed, how doth he justly condemn them, which perish by his will?

17 The apostle doth not answer that it is God's will, for that God doth not either reject elect according his pleasure, which thing the wicked call blasphemy, but he rather granteth his adversary both the antecedents, wit, that it is God's will, and that must of necessity fall out, yet he denieth that God is therefore be thought unjust revenger of the wicked: for seeing it appeareth by manifest proof, that this is the will of God, and his doing, what impudency is it for man, which is but dust and ashes, dispute with

to make of the same lump one vessel to honour, and another unto dishonour?

18 What, and if God would, to shew his wrath; and to make his power known, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glory upon the vessels of mercy which he hath prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Hosea, I will call them my people, which were not my people: and her beloved, which was not beloved.

26 And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God.

27 Also Esaias crieth concerning Israel,

X x Though

God, and as it were call him into judgment? Now if any man say that the doubt is so dissolved and answered, I answer, that there is no surer demonstration in any matter, because it is grounded upon this principle, That the will of God is the rule of righteousness.

18 An amplification of the former answer, taken from comparison, whereby also it appeareth that God's determinate counsel is of Paul the highest of all causes: so that it dependeth not upon any respect of the second causes, but doth rather frame and direct them.

19 This similitude agreeth very fitly the first creation of mankind.

19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the Creator's mind) lump of clay: whereof afterward God made, and doth daily make according as he purposed from everlasting, both such as should be elect, and such as should be reprobate, also this word, Making, declareth.

20 Whereas in the objection propounded, mention only made of vessels to dishonour, yet he speaketh of the other also in this answer, for that he proveth the Creator to be just in either of them, as the rule of contraries requireth.

21 To honest uses.

21 Seeing then that in the name of dishonour, the ignominy of everlasting death is signified, they speak with Paul which say, that some are made of God to most just destruction, and they that are offended with this kind of speech bewray their folly.

22 The second answer is this, that God, moreover and besides that he doth justly decree whatsoever he doth decree, useth that moderation in executing of his decrees, as declareth his singular lenity in the reprobate, in that that he suffereth them a long time, and permitteth them to enjoy many and singular benefits, until length he justly condemn them: and that to good end and purpose, to wit, to shew himself to be an enemy and revenger of wickedness, that it may appear what power he is of by these severe judgments, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect.

23 By vessels, the Hebrews understand all kinds of instruments.

23 Therefore again, may say with Paul, that some are made of God the Creator to destruction.

24 The unmeasurable and marvellous greatness.

25 Having established the doctrine of the eternal predestination of God on both parts, that is, well of the reprobate as of the elect, he cometh now to shew the use of it, teaching us that ought not to seek the testimony of it in the secret counsel of God, but by the vocation which is made manifest, and set forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine may be better perceived.

26 That all and every of the Jews are called, but some of the Jews, and some of the Gentiles.

25 Our vocation or calling is free, and of grace, even as our predestination is; and therefore there is no cause why either our own unworthiness, or the unworthiness of our ancestors, should cause us to think that we are not the elect and chosen of God, if we be called of him, and so embrace through the salvation that is offered us.

26 Contrariwise, Neither any outward general calling, neither any worthiness of our ancestors, is a sufficient witness of election, unless by faith and belief answer God's calling: which things came to pass in the Jews, the Lord had forewarned.

A. D. 60.

A. D. 60. Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saved.

28 For he will make his account, and gather it into a short sum with righteousness: for the Lord will make a short account in the earth.

29 And as Esaias said before, Except the Lord of hosts had left us a seed, we had been made as Sodom, and had been like to Gomorrah.

30 What shall we say then? That the Gentiles, which followed not righteousness, have attained unto righteousness, even the righteousness which is of faith:

31 But Israel, which followed the law of righteousness, could not attain unto the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they have stumbled at the stumbling-stone.

33 As it is written, Behold, I lay in Sion a stumbling-stone, and a rock to make men fall: and every one that believeth in him, shall not be ashamed.

CHAP. X.

11 He denieth the effects of election, 3 that some receive it, and some embrace, 4 Christ, who is the end of the law. 15 He saith that Moses foretold the calling of the Gentiles, 20 and Esaias the baring of the Jews.

BRETHREN, mine heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have the zeal of God, but not according to knowledge.

3 For they, being ignorant of the righteousness of God, and going about to establish their

own righteousness, have not submitted themselves to the righteousness of God.

4 For Christ is the end of the law for every one that believeth.

5 For Moses thus describeth the righteousness which is of the law, That the man which doeth these things, shall live thereby.

6 But the righteousness which is of faith speaketh thus, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ from above:)

7 Or who shall descend into the deep? (that is, to bring Christ again from the dead)

8 But what saith it? The word is near thee, even in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him up from the dead, thou shalt be saved:

10 For with the heart man believeth unto righteousness, and with the mouth man confesseth to salvation.

11 For the scripture saith, Whosoever believeth in him, shall not be ashamed.

12 For there is no difference between the Jew and the Grecian: for he that is Lord over all, is rich unto all that call on him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 But how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? it is written, How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But

God purposeth to bring the unkind and unthankful people to an extreme sewness.

Armies, by which word the chiefest power that is, is given to God.

Even a very few.

The declaration and manifestation of our election, is our calling, apprehended by faith, as it came to pass in the Gentiles.

So then the Gentiles had no works to prepare and procure God's mercy beforehand. And as for that that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it; and in that the Jews attained not to that which they sought after, they can thank none for it but themselves, because they sought it not aright.

The pride of men is the cause that they contemn vocation, so that the cause of their damnation need be sought for any other where but in themselves.

Seeking to come by righteousness, they followed the law of righteousness.

Purposing to set forth in the Jews an example of marvellous obstinacy, he useth an insinuation.

The first entrance into the vocation unto salvation, is to renounce our own righteousness: the which is, to embrace that righteousness by faith, which God freely offereth us in the gospel.

The ignorance of the law which we ought know, excuseth none before God, especially it excuseth not them that are of his household.

Ignorance hath always pride joined with it.

The proof: The law itself hath respect unto Christ, that such as believe in him should be saved. Therefore the calling to salvation by the works of the law, is vain and forlorn: but Christ is offered for salvation to every believer.

The end of the law is, to justify them that keep the law: but seeing we do not observe the law, through the fault of our flesh, we attain not unto this end: but Christ salvech this disease, for he fulfilled the law for us.

Not only to the Jews, but also to the Gentiles.

That the law regardeth and tendeth to Christ, this is a manifest proof, for that it propoundeth such a condition as can be and is fulfilled of none but of Christ only: which

being imputed unto us by faith, our conscience is quieted, so that now no man can ask, Who can ascend up into heaven, or bring us from hell, seeing the gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them.

Think not with thyself, as men that stagger use to do.

Vocation cometh by the word preached.

By the word, Moses understood the law which the Lord published with his own voice: and Paul applieth it to the preaching of the gospel, which is the perfection of the law.

That is indeed true faith, which is settled not only in the head, but also in the heart of man, whereof also we give testimony by our outward life, and which tendeth to Christ as to our alone and only Saviour, even as he setteth forth himself in his word.

If thou profess plainly, sincerely, and openly, that thou takest Jesus only to be thy Lord and Saviour.

The Father, who is said have raised the Son from the dead: and this is not spoken shut out the divinity, of the Son, but to set forth the Father's counsel touching our redemption in the resurrection of the Son.

Faith is said to justify, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to salvation, it followeth that faith is also said to save.

Now he proveth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoever he listeth, without any difference, and this he confirmeth by double testimony.

To believe in God, is to yield and consent to God's promise of our salvation by Christ, and that not only in general, but when we know that the promises pertain to us, whereupon riseth a sure trust.

True calling upon the name of God is the testimony of true faith; and true faith, of true vocation or calling; and true calling, of true election.

That is, true faith, which seeketh God in his word, and that preached, according as God hath appointed in the church.

A. D. 60. ¹⁰ But they have not ¹ all obeyed the gospel: for Esaias saith, * Lord, who hath believed our report?
¹⁷ ¹¹ Then faith is by hearing, and hearing by the ^m word of God.
¹⁸ ¹² But I demand, Have they not heard?
¹⁹ ¹³ But I demand, Did not Israel know God? First Moses saith, * I will provoke you to envy by a ⁿ nation that is not *my* nation, and by a foolish *nation* I will anger you.
²⁰ * And Esaias is ^o bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.
²¹ And unto Israel he saith, [■] All the day long have I stretched forth mine hand unto [■] disobedient and gainsaying people.

CHAP XI.

[■] *Left the casting-off the Jews should be limited according to the outward appearance, 4 he sheweth that Elias was in times past deceived: 16 and that, seeing they have an holy root, 23 many of them likewise shall be holy. 18, 24 He exhorteth the Gentiles to be humble, 33 and crieth out, that God's judgments are unsearchable.*

I Demand then, ¹ Hath God cast away his people? God forbid: for ² I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

¹⁰ Wheresoever faith is, there is also the word; but not contrariwise, wheresoever the word is, there is faith also: for many refuse and reject the word.
¹ He speaketh this, because of the Jews.
¹¹ A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we [■] to the testimony of our election.
^m By God's commandment.
¹² An objection: If calling be a testimony of election, were not the Jews called? why should I not grant that, saith the apostle, seeing that there is no nation which hath not been called? much less can I say, that the Jews were not called.
¹³ The defender and maintainer of the Jews cause, goeth on still to ask, whether the Jews also knew not God which called them? Isaias (saith the apostle) denieth it: and witnesseth that the gospel was translated from them [■] the Gentiles, because the Jews neglected it. And therewithal the apostle teacheth, that that outward and universal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of itself of small [■] efficacy, unless it be apprehended or laid hold on by faith, by the gift of God: otherwise by unbelief it is made unprofitable, and that by the only fault of man, who [■] pretend no ignorance.
ⁿ He calleth all prophane people, a nation that is no nation, [■] they are not said to live but to die, which [■] appointed for everlasting condemnation.
^o Speaketh without fear.
¹ Now the apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore he teacheth us, that all the Jews in particular are not cast away, and therefore we ought not [■] pronounce rashly of private persons, whether they be of the number of the elect, or not.
² The first proof: I am [■] Jew, and yet elected, therefore we may, and ought, fully to resolve upon our election, [■] hath been before said: but of another [■] we cannot be so certainly resolved, and yet ours may cause [■] hope well of others.
³ The second proof: Because that God is faithful in his league or covenant, although [■] be unfaithful: so then, seeing that God hath said, that he will be the God of his unto a thousand generations, we must take heed, that we think not that the whole race and offspring is cast off, by reason of the unbelief of [■] few, but rather that [■] hope well of every member of the church, because of God's league and covenant.

³ God hath not cast away his people which he ^a knew before. ⁴ Know ye not what the scripture saith of Elias, how he communeth with God against Israel, saying,
³ * Lord, they have killed thy prophets, and digged down thine altars: and I am left alone, and they seek my life.
⁴ But what saith the answer of God to him? * I have [■] reserved unto myself seven thousand men, which have not bowed the knee to [■] Baal.
⁵ Even so then at this present time is there [■] remnant according to the ^d election of grace.
⁶ And if *it be* of grace, it is ^e no more of works: or else were grace no more grace: but if it be of works, it is no more grace, or else were work no more work.
⁷ What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have been ^f hardened:
⁸ ⁶ According [■] it is written, * God hath given them the spirit of [■] slumber: eyes that they ^b should not see, and ears that they should not hear, unto this day.
⁹ And David saith, * ¹ Let their table be made [■] snare, and a net, and [■] stumbling-block, even for a recompence unto them.
¹⁰ Let their eyes be darkened that they see not, and bow down their back always.
¹¹ ⁷ I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation *cometh* unto the Gentiles, to provoke them to follow them.
¹² Where-

^a Which he loved and chose from everlasting.
⁴ The third proof taken from the answer that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also great store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of [■] reprobate, seeing that the church is oftentimes brought to that state, that even the most watchful and sharp-sighted pastors think it [■] be clean extinct and put out.
^b He speaketh of remnants and reserved people which were chosen from everlasting, and not of remnants that should be chosen afterward, for they are not chosen, because they [■] not idolaters: but therefore they were not idolaters, because they were chosen and elect.
^c Baal signifieth as much, as master, or patron, or one in whose power another is, which [■] the idolaters at this day give their idols, naming them Patrons and Patronesses, [■] Ladies.
^d The election of grace is, not whereby [■] chose grace, but whereby God chose [■] of his grace and goodness.
^e Although that all be not elect and chosen, yet let them that are elected, remember that they [■] freely chosen: and let them that stubbornly refuse the grace and free mercy of God, impute it unto themselves.
^f This saying, beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our justifiers of themselves do teach, that works are either wholly, [■] partly, the cause of our justification.
¹ Look Mark 3. 5.
⁶ And yet this hardness of heart cometh not but by God's just decree and judgment, and yet without fault, when as he so punisheth the unthankful by taking from them all sense and perseverance, and by doubling their darkness, that the benefits of God which [■] offered [■] them, do redound [■] their just destruction.
[■] A very dead sleep, which taketh away all sense.
[■] That is, eyes unfit [■] see.
¹ As unhappy birds [■] enticed [■] death by that which is their sustenance, so did that only thing turn to the Jews destruction, out of which they sought life, [■] wit, the law of God, for the preposterous zeal whereof, they refused the gospel.
⁷ God appointed this casting-off of the Jews, that it might be [■] occasion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occasion [■] restore the Jews, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace

A. D. 60. 12 Wherefore if the fall of them be the^r riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their^r abundance be?

13 For in that I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles: I magnify mine office,

14 To try if by any means I might provoke them of my flesh to follow them, and might save some of them.

15 For if the casting-away of them be the reconciling of the world, what shall the receiving be, but life from the dead?

16 For if the^r first fruits be holy, so is the whole lump: and if the root be holy, so are the branches.

17 And though some of the branches be broken off, and thou being a wild olive-tree, wast grafted in for them, and made^r partaker of the root and fatness of the olive-tree:

18 Boast not thyself against the branches: and if thou boast thyself, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well: through unbelief they are broken off, and thou standest by faith: be not high-minded, but fear.

21 For if God spared not the^r natural branches, will he also spare not thee.

A. D. 60. 22 Behold therefore the^r bountifulness and severity of God: toward them which have fallen, severity: but toward thee, bountifulness, if thou continue in his^r bountifulness: or else thou shalt also be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wast cut out of the olive-tree, which was wild by^r nature, and wast grafted contrary to nature in a^r right olive tree, how much more shall they that are by nature, be grafted in their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in^r yourselves) that partly obstinacy is come to Israel, until the fulness of the Gentiles be^r come in.

26 And so all Israel shall be saved, as it is written, The deliverer shall come out of Sion, and shall turn away the ungodliness from Jacob.

27 And this is my covenant with them, When I shall take away their sins.

28 As concerning the^r gospel, they are enemies for your sakes: but touching the^r election, they are beloved for the Father's sake.

29 For the gifts and calling of God are without repentance.

30 For even as ye in times past have not believed

brace the gospel. And hereby we may learn, that the severity of God serveth as well to the setting-forth of his glory, as his mercy doth, and also that God prepareth himself a way to mercy, by his severity: so that we ought not rashly to despair of any man, nor proudly triumph over other men, but rather to provoke them to holy emulation, that God may be glorified in them also.

By riches, he meaneth the knowledge of the gospel to everlasting life: and by the world, all nations dispersed throughout the whole world.

Of the Jews, when the whole nation, without exception, shall come to Christ.

He witnesseth by his own example, that he goeth before all other in this behalf.

I make noble and famous.

It shall come to pass that when the Jews come to the gospel, the world shall, as it were, quicken again, and rise up from death to life.

The nation of the Jews being considered in their stock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthiness, think that they are at once all cut off, but we ought to consider the root of the covenant, and rather go back to their ancestors which were faithful, that we may know that the blessing of the covenant resteth in some of their posterity, as we also find proof hercof in ourselves.

He alludeth the first-fruits of those loaves, by the offering whereof all the whole crop of corn was sanctified. And they might use the rest of the year following with good conscience.

Abraham.

There is no cause why the Gentiles which have obtained mercy, should triumph over the Jews which contemn the grace of God, seeing they are grafted into the Jews ancestors. But let them rather take heed, that that also be not found in them which is worthily condemned in the Jews. And hercof also this general doctrine may be gathered and taken, that we ought to be studious of God's glory, in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we preferred before other by a singular grace.

In place of these boughs which are broken off.

It is against the common course of husbandry, that the barren juice of the imp is changed with the juice of the good tree.

We may rejoice in the Lord, but so that we despise not the Jews, whom we ought rather to provoke that good striving with us.

See that thou stand in awe of God modestly and carefully.

He calleth them natural, not because they had any holiness of nature, but because they were born of the

the Lord set apart for himself from other nations, by his league and covenant, which he freely made with them.

Seeing the matter itself declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heed that that be not found in ourselves, which we think blame-worthy in others; for the election is sure, but they that truly elect and ingrafted, are not proud in themselves with contempt of other, but with due reverence to God, and love towards their neighbour, run to the mark which is set before them

The tender and living heart.

In that state which God's bountifulness hath advanced thee unto; and we must mark here, that he speaketh not of the election of every private man, which remaineth steadfast for ever, but of the election of the whole nation.

Many are now for a season cut off, that is, are without the root, which in their time shall be grafted in: and again there are a great sort, which after a sort, and touching the outward shew, seem to be ingrafted, which notwithstanding through their own fault, afterward are cut off, and clean cast away: which thing is especially to be considered in nations and people, in the Gentiles and Jews.

Understand nature, as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.

Into the people of the Jews, which God had sanctified of his grace: and he speaketh of the whole nation, not of every one apart.

The blindness of the Jews neither so universal that the Lord hath no elect in that nation, neither shall it be continual: for there shall be a time wherein they also (as the prophets have forewarned) shall effectually embrace that which they do now so stubbornly, for the most part, reject and refuse.

That ye be not proud within yourselves.

Into the church.

Again, that he may join the Jews and Gentiles together as it were in one body, and especially may teach what duty the Gentiles owe to the Jews, he beateh this into their heads, that the nation of the Jews not utterly cut off without hope of recovery.

Forasmuch as they receive it not.

In that God respecteth not what they deserve, but what he promised to Abraham.

The reason or proof: because the covenant made with that nation, of life everlasting, cannot be frustrate and vain.

Another reason; because that although they which are hardened, are worthily punished, yet hath not this stubbornness of the Jews so come to pass properly for an hatred to that nation, but that an entry might be, as it were, opened

A. D. 60. believed God, yet have now obtained mercy through their unbelief.

31 Even so now have they not believed by the mercy shewed unto you, that they also may obtain mercy.

32 For God hath shut up all in unbelief, that he might have mercy on all.

33 O the deepness of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who was his counsellor?

35 Or who hath given unto him first, and he shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glory for ever. Amen.

C H A P. XII.

1 He exhorteth 2 to that worship which is acceptable to God: 9 to love unfeigned, 14, 20 even towards our enemies.

I beseech you therefore, brethren, by the mercies of God, that ye give up your bodies living sacrifice, holy, acceptable unto God, which is your reasonable serving of God.

And fashion not yourselves like unto this

opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles saved only by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had brought altogether into the church, or if he had saved the nation of the Jews without this interruption.

Both Jews and Gentiles.

The apostle crieth out as astonished with this wonderful wisdom of God, which he teacheth us, ought to be religiously revered, and not curiously and profanely to be searched beyond the compass of that that God hath revealed unto us.

The course that he holdeth in governing all things both generally and particularly.

The order of his counsels and doings.

He bridleth three manner of ways, the wicked boldness of man: first, because that God is above all most wise, and therefore it is very absurd, and plainly godless to measure him by folly. Moreover, because he is debtor no man, and therefore no man can complain of injury done unto him. Thirdly, because all things made for his glory, and therefore we must refer all things his glory, much less may contend and debate the matter with him.

This saying overthroweth the doctrine of foreseen works and merits.

To wit, for God, to whose glory all things referred, not only things that were made, but especially his works which he worketh in his elect.

The fourth part of this epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all, he giveth general precepts and grounds: the chiefest whereof is this, that every man consecrate himself wholly the spiritual service of God, and do it were sacrifice himself, trusting to the grace of God.

By this preface he sheweth that God's glory is the utmost end of all our doings.

In times past the sacrifices were presented before the altar: but now the altar is every where.

Yourself: in times past, other bodies than our own, now our own must be offered.

In times past, dead sacrifices were offered, but now must offer such have the Spirit of life in them.

Spiritual.

The second precept is this, That we take not other men's opinions or manners for a rule of life, but that we wholly renouncing this world, set before us as mark the will of God, as it is manifested and opened unto us in his word.

Why then there is no place left for reason, which the heathen philosophers place a queen in cattle, nor for

world, but be ye changed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect will of God is.

A. D. 60. Eph. 5. 17. 1 Thess. 4. 3.

3 For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which he meet to understand, but that he understand according to sobriety, as God hath dealt to every man the measure of faith.

1 Cor. 12.

4 For as we have many members in one body, and all members have not one office,

Eph. 4. 7.

5 So we being many, have one body in Christ, and every one, another's members.

6 Seeing then that we have gifts that are divers, according to the grace that is given unto us, whether we have prophecy, let us prophesy according to the portion of faith:

1 Pet. 4.

7 Or an office, let us wait on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that distributeth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.

Matt. 6. 2.

2 Cor. 9. 7.

9 Let love be without dissimulation. Abhor that which is evil, and cleave unto that which is good.

Amos 5.

15.

10 Be affectioned to love one another with brotherly

Eph. 4. 2.

1 Pet. 2. 17.

Y y

man's free will, which the popish schoolmen dream on, if the mind must be renewed. Look Ephes. 1. 18. and 2. 3. and 4. 17. and Coloss. 1. 21.

Thirdly, he admonisheth us very earnestly, that every man keep himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him.

I charge.

That he please not himself too much, as they do which persuade themselves they know more than indeed they do.

We shall be sober, if we take not that upon us which we have not, and if we brag not of that we have.

By faith he meaneth the knowledge of God in Christ, and the gifts which the Holy Ghost poureth upon the faithful.

There is double reason of the precept going afore: the one is, because God hath not committed every thing to be done of every man: and therefore he doth backwardly, and only unprofitably, but also to the great disprofit of others, wearie himself and others, which passeth the bounds of his vocation: the other is, for that this diversity and inequality of vocations and gifts redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common.

That which he spake before in general, he applieth particularly the holy functions, wherein men offend with great danger. And he divideth them into two sorts: to wit, into prophets and deacons: and again, he divideth the prophets into doctors and pastors. And of deacons he maketh three sorts: to wit, such as be such (as it were) treasurers of the church-coffers, whom he calleth properly deacons: the other to be the governors of the discipline, who are called Seniors, or Elders: the third, to be such as properly served in the help of the poor, of which sort the company of widows were.

That every observe the measure of that which is revealed unto him.

Whose office is only expound the scriptures.

Who in other places is called the pastor.

To wit, the alms, that he distribute them without respect of person.

The elders of the church.

They that are busied about tending on the poor, must do it with cheerfulness, lest they add sorrow to sorrow.

Now he cometh to the duties of the second table, which he deriveth from charity, which is, as it were, the fountain of them all. And he defineth Christian charity, by sincerity, hatred of evil, earnest study of good things, good affection to help our neighbour, and whose final end is the glory of God.

A. D. 60. brotherly love. In giving honour, go one before another,

11 Not slothful to do service, fervent in spirit, serving the Lord.

12 Rejoicing in hope, patient in tribulation, continuing in prayer.

13 Distributing unto the necessities of the saints: giving yourselves to hospitality.

14 Bless them which persecute you: bless, if you can, and curse not.

15 Rejoice with them that rejoice: and weep with them that weep.

16 Be of like affection one towards another: be not high-minded: but make yourselves equal to them of the lower sort: be not wise in yourselves.

17 Recompense to no man evil for evil: procure things honest in the sight of all men.

18 If it be possible, as much as in you is, have peace with all men.

19 Dearly beloved, avenge not yourselves, but give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with goodness.

C H A P. XIII.

¶ He willeth that we submit ourselves to magistrates: 8 To love our neighbours: 13 To live uprightly, 14 and to put on Christ.

LET every soul be subject unto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.

¶ This piece is well put in, for it maketh difference between christian duties and philosophical duties.

¶ He reckoneth up divers other virtues together with their effects, to wit, hope, patience in tribulation, equanimity, continuance in prayer, liberality toward the saints, hospitality, moderation of mind even in helping our enemies, self-same feeling with others, as well in adversity as prosperity, modesty, endeavour to maintain honest concord, so high as we may, with all men, which cannot be extinguished by any man's injuries.

¶ A true rule of charity, when we are less touched with other men's wants, than with our own, and having that feeling, help them as much as we can.

¶ Not upon pleasures and needless duties, but upon necessary uses.

¶ There is nothing that doth so much break concord as ambition, when as every man loatheth a base estate, and seeketh ambitiously to be aloft.

¶ Be not puffed up with opinion of your own wisdom.

¶ After this sort doth Solomon point out the wrath of God that hangeth over a man.

¶ Now he sheweth severally, what subjects owe to their magistrates, to wit, obedience: From which he sheweth that no man is free: and in such sort that it is not only due to the highest magistrate himself, but also even to the basest, which hath any office under him.

¶ Yea, though an apostle, though an evangelist, though a prophet: Chrysostom. Therefore the tyranny of the pope over all kingdoms must down to the ground.

¶ A reason taken of the nature of the thing itself: for what purpose they placed in higher degree, but that the inferior should be subject to them?

¶ Another argument of great force: because God is author of this order; so that such as rebels ought to know, that they make war with God himself: wherefore they cannot but purchase themselves great misery and calamity.

¶ Be distributed: for some are greater, some smaller.

¶ The third argument, taken from the end wherefore they were made, which is most profitable: for that God by this means preserveth the good, and bridleth the wicked: by which words, the magistrates themselves are put in mind of,

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation.

3 For magistrates are not to be feared for good works, but for evil. Wilt thou then be without fear of the power? Do well: so shalt thou have praise of the same.

4 For he is the minister of God for thy wealth: but if thou do evil, fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evil.

5 Wherefore ye must be subject, not because of wrath only, but also for conscience sake.

6 For, for this cause ye pay also tribute: for they are God's ministers, applying themselves for the same thing.

7 Give to all men therefore their duty, tribute, to whom ye owe tribute: custom, to whom custom: fear, to whom fear: honour, to whom ye owe honour.

8 Owe nothing to any man, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, even in this, Thou shalt love thy neighbour as thyself.

10 Love doeth not evil to his neighbour: therefore is love the fulfilling of the law.

11 And that, considering the season, that it is now time that we should arise from sleep: for now is our salvation nearer, than when we believed it.

12 The night is past, and the day is at hand, let

that duty which they owe their subjects.

¶ An excellent way to bear this yoke, not only without grief, but also with great profit.

¶ God hath armed the magistrate even with revenging sword.

¶ By whom God avengeth the wicked.

¶ The conclusion: we must obey the magistrate, not only for fear of punishment, but much more because that (although the magistrate hath no power over the conscience of man, yet seeing he is God's minister) he cannot be resisted by any good conscience.

¶ So far lawfully we may: for if unlawful things be commanded us, we must answer as Peter teacheth us, It is better obey God than men.

¶ He reckoneth up the chiefest things wherein consisteth the obedience of subjects.

¶ Obedience, and that from the heart.

¶ Reverence, which (as reason is) we must give to the magistrate.

¶ He sheweth how very few judgments need to be executed, wit, if so order our life no man may justly require any thing of us, besides that only that we owe one to another by the perpetual law of charity.

¶ He commendeth charity an abridgment of the whole law.

¶ He hath not only done commandment, but performed generally that which the law commandeth.

¶ For the whole law commandeth nothing else, but that we love God, and our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must restrain this word, Law, to the second table.

¶ An amplification taken of the circumstance of the time: which also itself putteth in mind of our duty, (seeing that this remaineth, after that the darkness of ignorance and wicked affections by the knowledge of God's truth be driven out of us, that we order our life according to that certain and sure rule of all righteousness and honesty, being fully grounded upon the virtue of the Spirit of Christ.

¶ In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight.

A. D.

60.

Matt. 22.

11.

Exod. 20.

14.

Deut. 5. 18.

Lev. 19.

18.

Matt. 22. 39.

Mark 12. 31.

Gal. 5. 14.

James 2. 8.

1 Tim. 1.

A. D. 60. let us therefore cast away the works of darkness, and let us put on the armour of light,
 13 So that we walk honestly, in the day:
 not in gluttony, and drunkenness, neither in chambering and wantonness, nor in strife and envying:
 14 But put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts of it.

CHAP. XIV.

3 He willeth that we so deal with the weak in faith, 10 that through our fault they be not offended, 15 and on the other side he commandeth them not rashly to judge of the stranger: 19 That within the bounds of edification, 20 and charity, 22 Christian liberty may consist.

¶ **H**IM that is weak in the faith, receive unto you, but not for controversies of disputations.

2 One believeth that he may eat of all things: and another, which is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemn him that eateth: for God hath received him.

4 Who art thou that condemnest another man's servant? he standeth or falleth to his own

master: yea, he shall be established: for God is able to make him stand. A. D. 60.

5 This esteemeth one day above another day, and another man counteth every day alike: let every be fully persuaded in his mind.

6 He that observeth the day, observeth it to the Lord: and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, eateth not to the Lord, and giveth God thanks.

7 For none of us liveth to himself, neither doth any die to himself:

¶ For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For Christ therefore died, and rose again, and revived, that he might be Lord both of the dead and the quick.

10 But why dost thou condemn thy brother? or why dost thou despise thy brother? for we shall all appear before the judgment-seat of Christ. 2 Cor. 7. 10.

11 For it is written, I live, saith the Lord: and every knee shall bow to me, and all tongues shall confess unto God. Isa. 45. 23. Phil. 2. 10. 12 So

¶ That kind of life which they lead, that flee the light. 1 To put Christ, is possess Christ, to have him in us, and us in him.

¶ Now he sheweth how we ought to behave ourselves toward our brethren in matters and things indifferent, offending in the use of them, not of malice, or damnable superstition, but for lack of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently, and patiently, and so that apply ourselves in their ignorance in such matters, according to the rule of charity.

¶ Do not for matter or thing that is indifferent, and such as you may do or not do, shun his company, but take him to you.

¶ To make him by your doubtful and uncertain disputations: go away more in doubt than he came, or start back with a troubled conscience.

¶ He propoundeth for example the difference of meats, which some thought was necessary be observed, a thing prescribed by the law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the gospel, knew well that this schoolmaster-ship of the law was abolished.

¶ Knoweth by faith.

¶ In such a matter, saith the apostle, let neither them which know their liberty, proudly despise their weak brother, neither let the unlearned crabbedly or frowardly condemn that that they understand not.

¶ The first reason: because that seeing both he that eateth and he that eateth not, is notwithstanding the member of Christ: neither he which eateth not, can justly be condemned; neither he which eateth, be justly condemned: now the first proposition is declared in the sixth verse following.

¶ Another reason which hangeth upon the former: why the ruder and unlearned ought not to be condemned of the more skilful, men without hope of salvation: because, saith the apostle, he that is ignorant to-day, may be indued to-morrow with further knowledge, so that he may also stand sure: therefore it belongeth God and not unto man, to pronounce that sentence of condemnation.

¶ Another example of the difference of days according to the law.

7 He setteth against this contempt, and hasty or rash judgments, a continual desire profit, that the strong may be certainly persuaded of their liberty, of what manner and sort it is, and how they ought to use it: and again the weak may daily profit, lest either they abuse the gift of God, or these please themselves in their infirmity.

¶ That he may say in his conscience, that he knoweth and is persuaded by Jesus Christ, that nothing is unclean of itself, and this persuasion must be grounded upon the word of God.

¶ A reason taken from the nature of indifferent things, which may with good conscience do, and omit: for seeing that the difference of days and meats was ap-

pointed by God, how could they which yet understood not the abrogating of the law, and yet otherwise acknowledged Christ their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalf, did with good conscience neither observe days nor meats: Therefore saith the apostle, verse 10. Let the strong condemn the weak for these things, seeing that the weak brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the apostle speaketh of such things indifferent, they which thought them not to be indifferent, had a ground in the law, and were deceived by simple ignorance, and not of malice, (for such the apostle yielded not, no not for a moment) nor superstition, but of a religious fear of God.

¶ Observeth precisely.

¶ God shall judge whether he do well or no: and therefore you should rather strive about this, how every one of you may be allowed of God, than to think upon other doings.

¶ He that maketh difference of meats.

¶ So the apostle sheweth that he speaketh of the faithful, both strong and weak: but what if we have to do with infidels? Then must we here take heed of two things, also is declared in the epistle the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which sat down to meat in idols temples: the other is, that then also when the matter is indifferent (as buy a thing offered to idols, in the butchers shambles, and to eat it at home, or in a private banquet) we wound not the conscience of weak brother.

¶ He that toucheth not which he taketh to be unclean by the law.

10 We must not stick, saith he, in the meat itself, but in the use of the meat, so that he is justly be reprehended that liveth so, that he casteth his eyes upon God, for both life, and our death is dedicated to him: and for this cause Christ hath properly died, and not simply, that we might this or that.

¶ Hath respect to himself only, which the Hebrews utter after this sort, Doth well his own soul.

¶ The conclusion: we must leave God his right, and therefore in matters, which, according the conscience is affected, either good or evil, the strong must not despise their weak brethren, much less condemn them. But this consequent cannot be taken of equal force in the contrary, wit, that the weak should not judge the strong, because the weak do not know, that they which do not observe a day and eat, observe it not to the Lord, and eat to the Lord, the strong men know that the weak which observe a day and eat not, observe the day to the Lord, and eat not to the Lord.

¶ This is a form of an oath, proper to God only, for he and but he liveth, and hath his being of himself.

¶ Shall acknowledge for God.

A. D. 12 So then every one of us shall give accounts
60. of himself to God.

13 Let us not therefore judge one another any more: but use *your* judgment rather in this, that no man put an occasion to fall, or a stumbling-block before *his* brother.

14 I know, and am persuaded through the Lord Jesus, that there is nothing unclean of itself: but unto him that judgeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: Destroy not him with thy meat, for whom Christ died.

16 Cause not your commodity to be evil spoken of.

17 For the kingdom of God is not meat nor drink, but righteousness and peace, and joy in the Holy Ghost.

18 For whosoever in these things serveth Christ, is acceptable unto God, and is approved of men.

19 Let then follow those things which concern peace, and wherewith one may edify another.

20 Destroy not the work of God for meat's sake: all things indeed are pure: but it is evil for the man which eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak:

22 Hast thou faith? have it with thyself before God? blessed is he that condemneth not himself in that thing which he alloweth.

23 For he that doubteth, is condemned if

he eat, because *he eateth* not of faith: and whatsoever is not of faith, is sin.

C H A P. XV.

1 The stronger must employ their strength to strengthen the weak, 3 by Christ's example, 7 who receiveth not only the Jews, 10 but also the Gentiles. 15 The cause why he wrote this epistle.

WE which are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Therefore let every man please his neighbour in that that is good to edification.

3 For Christ also would not please himself: but as it is written, The rebukes of them which rebuke thee, fell on me.

4 For whatsoever things are written aforetime, are written for our learning, that we, through patience and comfort of the scriptures, might have hope,

5 Now the God of patience and consolation give you that ye be like minded one towards another, according to Christ Jesus.

6 That ye with one mind, and with one mouth, may praise God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers.

9 And let the Gentiles praise God for his mercy, as it is written, For this cause I will confess

12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take heed that we do not utterly cast down, with abusing our liberty, our brother which is not yet strong.

He rebuketh by the way these malicious judgers of others, which occupy their heads about nothing, but to find fault with their brethren's life, whereas they should rather bestow their wits upon this, that they do not with their disdainfulness either cast their brethren clean down, or give them some offence.

13 The preventing of objection: it is true that the schoolmastery of the law is taken away by the benefit of Christ, to such know it; but yet notwithstanding we have consider, in the use of this liberty, what is expedient, that we may have regard of our weak brother, seeing that liberty is not lost thereby.

By the Spirit of the Lord Jesus, or by the Lord Jesus, who I am sure will brake down the wall at his coming.

By nature.

14 It is the part of a cruel mind to make more account of meat, than of our brother's salvation. Which thing they do, that presume to eat with the offence of any brother, and so give him occasion to go back from the gospel.

15 Another argument: we must follow Christ's example: who was so far from destroying the weak with meat, that he gave his life for them.

16 Another argument: for that by this means the liberty of the gospel is evil spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth us all things.

17 A general reason, and the ground of all the other arguments: the kingdom of heaven consisteth not in these outward things, but in the study of righteousness and peace, and comfort of the Holy Ghost.

18 He that liveth peaceably, and dieth righteously, through the Holy Ghost.

19 A general conclusion: the use of this liberty, yea, and our whole life, ought to be referred to the edifying one of another, insomuch that we esteem that thing unlawful by reason of the offence of our brother, which is of itself pure and lawful.

20 He giveth a double warning in these matters: one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure, in the end he may use it wisely and profitably, as hath been said: the other which respecteth the weak, that they do nothing rashly by other example with wavering conscience,

for that cannot be done without sin, whereof we are not persuaded by the word of God, that he liketh and approveth it.

He shewed before, verse 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

Embraceth.

Reasoneth with himself.

Now the apostle reas'neth generally of tolerating or bearing with the weak, by all means, so far forth as may be for their profit.

And despise others.

For his profit and edification.

A confirmation taken of the example of Christ, who suffered all things, to bring not only the weak, but also his most cruel enemies, overcoming them with patience, to his father.

The preventing of an objection: such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another.

By Moses and the prophets.

The scriptures are said to teach and comfort, because God useth them to teach and comfort his people withal.

We must take an example of patience of God: that both the weak and the strong, serving God with a mutual consent, may bring another God, as Christ also received us unto himself, although we were never so unworthy.

He did not disdain us, but received us of his own accord, to make us partakers of God's glory.

An applying of the example of Christ to the Jews, whom he vouchsafed this honour, for the promises which he made unto their fathers, although they were never so unworthy, that he executed the office of a minister among them with marvellous patience: therefore much less ought the Gentiles despise them for certain faults, whom the Son of God so much esteemed.

Of the circumcised Jews, for as long as he lived, he never went out of their quarters.

That God might be seen to be true.

An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodness had regard of, so that they are not to be contemned of the Jews, as strangers.

A. D. 60. ¹ confess thee among the Gentiles, and sing unto thy name.

² And again he saith, * Rejoice, ye Gentiles, with his people.

³ And again, * Praise the Lord, all ye Gentiles, and laud ye him, all people together.

⁴ And again Esaias saith, * There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

⁵ Now the God of ¹ hope fill you with ² all joy, and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

⁶ And I myself also am persuaded of you, my brethren, that ¹ ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

⁷ Nevertheless, brethren, I have somewhat boldly after ¹ sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

⁸ That I should be the minister of Jesus Christ toward the Gentiles, ministering the gospel of God, that the ² offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

⁹ I have therefore whereof I may rejoice in Christ Jesus in those things which *pertain* to God:

¹⁰ For I dare not speak of any thing which ¹ Christ hath not wrought by me, *to make* the Gentiles obedient in word and deed,

¹¹ With the ² power of signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have caused to abound the gospel of Christ.

¹² Yea, so I enforced myself to preach the gospel, not where Christ was named, lest I should have built on another man's foundation,

¹³ But as it is written, ¹ To whom he was not spoken of, they shall see *him*, and they that heard not, shall understand *him*.

¹⁴ * Therefore also I have been oft let to come unto you:

¹⁵ But now seeing I have no more place in these quarters, and also have * been desirous many years ago to come unto you,

¹⁶ When I shall take my journey into Spain I will ~~come~~ to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have been somewhat filled with your *company*.

¹⁷ But now go I to Jerusalem, to ¹ minister unto the faints.

¹⁸ For it hath pleased them of Macedonia and Achaia, to make ¹ certain distribution unto the poor faints which are at Jerusalem.

¹⁹ For it hath pleased them, and their debtors are they: * for if the Gentiles be made partakers of their spiritual things, their duty is also ² to minister unto them in carnal things. ³ *1 Cor. 6.*

²⁰ When I have therefore performed this, and have ¹ sealed them this ² fruit, I will pass by you into Spain.

²¹ And I know when I come, that I shall come to you with abundance of the blessing of the gospel of Christ.

²² Also, brethren, I beseech you for our Lord Jesus Christ's sake, and for the ¹ love of the Spirit, that ye would strive with me, by prayers ² God for me,

²³ That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem may be accepted of the faints,

²⁴ That I may come unto you with joy by the will of God, and may with you be refreshed.

²⁵ Thus the God of peace *be* with you all, Amen.

C H A P. XVI.

¹ He commendeth Phebe. ² He sendeth greeting to many, ³ and warneth to beware of them which are the causes of division.

¹ Commend unto you Phebe our sister, which is ¹ servant of the church of Cenchrea:

² That ye receive her in the ² Lord, as it becometh faints, and that ye assist her in whatsoever business she needeth of your aid: for she hath given hospitality unto many, and to ³ also.

³ Greet * Priscilla and Aquila, my fellow-helpers in Christ Jesus, ⁴ *Acts 18.*

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4 (Which

¹ I will openly profess, and set forth thy name.

² He sealeth up, ¹ it were, all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.

³ In whom we hope.

⁴ Abundantly and plentifully.

⁵ The conclusion of the epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warn them, than ¹ teach them, ² and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

⁶ Of your own accord, and of yourselves.

⁷ By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God a sacrifice.

⁸ He commendeth his apostleship highly by the effects, but yet so, that moreover and besides that he speaketh all things truly, he giveth all the glory ¹ God ² the only author ³ and doth not properly respect himself, but this rather, that men might less doubt of the truth of the doctrine which he propounded unto them.

⁹ Christ was so with me in all things, and by all means, that if ¹ would never so fain, yet I cannot say what he hath done by me, to bring the Gentiles to obey the gospel.

¹⁰ In the first place, this word, Power, signifieth the force and working of the wonders in piercing men's minds; and in the latter, it signifieth God's mighty power which was the worker of these wonders.

¹¹ He writeth at large ¹ the Romans, and that familiarly, his singular good will towards them, and the state of his affairs, but so, that he swerveth ² a jot from the end of

apostolical doctrine: for he declareth nothing but that which appertaineth ¹ his office, and is godly; and commending by a little digression, ² it were, the liberality of the churches of Macedonia, he provoketh them modestly ³ follow their godly deed.

⁴ Doing this duty for the faints, to carry them that money which was gathered for their uses.

⁵ Alms are voluntary, but yet such ¹ we owe by the law of charity.

⁶ To serve their turns.

⁷ Performed it faithfully, and sealed it as it were with my ring.

⁸ This money which ¹ gathered for the use of the poor; which alms is very fitly called fruit.

⁹ He promiseth them through the blessing of God, not to come empty unto them; and requiring of them the duty of prayers, he sheweth what thing we ought chiefly ¹ rest upon in all difficulties and adversities.

¹⁰ For that mutual conjunction, wherewith the Holy Ghost hath tied our hearts and minds together.

¹¹ Having made an end of the whole disputation, he cometh ¹ to familiar commendations and salutations, and that ² good consideration and purpose, to wit, that the Romans might know who are most to be honoured and made account of amongst them: and also whom they ought to set before them to follow; and therefore he attributeth unto every of them peculiar and singular testimonies.

¹² For Christ's sake, which is proper to the Christian, for the heathen philosophers have resemblances of the same virtues.

A. D. 52. 4 Which have for my life laid down their own necks: Unto whom not I only give thanks, but also all the churches of the Gentiles)

5 Likewise greet the church that is in their home. Salute my beloved Epenetus, which is the first-fruits of Achaia in Christ.

6 Greet Mary, which belloved much labour upon us.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the apostles, and were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our fellow-helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodian my kinsman. Greet them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which labour in the Lord. Salute the beloved Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and avoid them.

• 10-16.
• 17-18.
• 19-20.
• 21-22.
• 23-24.
• 25-26.
• 27-28.

2 The company of the faithful, for in so great a city as that was, there were divers companies.

3 For he was the first of Achaia that believed in Christ: and this kind of speech is an allusion to the ceremonies of the law.

4 Ingrafted by faith.

5 He calleth that an holy kiss, which proceedeth from an heart that is full of that holy love: now this to is he referred to the manner used in those days.

6 As by namely describing them which were worthy of commendation, he sufficiently declared whom they ought to hear and follow, so doth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needful.

7 Warily and diligently, as though you should scout out for your enemies in a watch-tower.

8 The word which he useth, signifieth a promising, which performeth nothing, and if thou hearest any such, thou mayest assure thyself that he that promiseth thee, is more careful of thy matters, than of his own.

9 Simplicity must be joined with wisdom.

10 Furnished with the knowledge of the truth and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly: and this place doth plainly destroy the Papists faith

18 For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would have you wise unto that which is good, and simple concerning evil.

20 The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

21 Timotheus my helper, and Lucius, and Jason, and Sosipater my kinsman, salute you.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the steward of the city saluteth you, and Quartus brother.

24 The grace of our Lord Jesus Christ be with you all, Amen.

25 To him now that is of power to establish you according to my gospel, and preaching of Jesus Christ, by the revelation of the mystery which was kept secret since the world began:

26 (But now is opened, and published among all nations by the scriptures of the prophets, at the commandment of the everlasting God, for the obedience of faith)

27 To God, I say, only wise, be praise through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, and sent by Phebe, servant of the church which is at Cenchrea.

of credit, whereas they maintain it may be sufficient for one man to believe as another man believeth, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, We believe as our fathers believed, and we believe as the church believeth.

1 As men that know no way to deceive, much less do deceive indeed.

2 We must fight, with a certain hope of victory.

3 He annexeth salutations, partly to renew mutual friendship, and partly to the end that this epistle might be of some weight with the Romans, having the confirmation of so many that subscribed unto it.

4 Wrote it as Paul uttered it.

5 Now taking his leave of them this third time, he wisheth that unto them, whereupon dependeth all the force of the former doctrine.

6 He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the gospel, and maketh mention also of the calling of the Gentiles, to confirm the Romans in the hope of this salvation.

7 That secret and hidden thing, that is to say, the calling of the Gentiles.

8 Offered and exhibited to all nations may be known.

A. D. 60.
• Act. 16. 1.
Phil. 2. 19.

• Eph. 3. 20.
• Eph. 3. 9.
Col. 1. 26.
2 Tim. 1. 10.
Tit. 1. 2.

The First Epistle of the Apostle PAUL to the C O R I N T H I A N S.

CHAP. I.

After the salutation, 10 which in effect is an exhortation, 12 he reprehendeth the Corinthians sects and divisions, 17 and calleth them from pride to humility: 20 For, overthrowing all worldly wisdom, 23, 25 he advanceth only the preaching of the cross.

PAUL called to be an apostle of Jesus Christ, through the will of God, and our brother Sosthenes,

Unto the church of God, which is at Corinthus, to them that are sanctified in Christ Jesus, saints by calling, with all that call on the name of our Lord Jesus Christ in every place, both their Lord, and ours:

Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you in Jesus Christ,

That in all things ye are made rich in him, in all kind of speech, and in all knowledge:

The inscription of the epistle, wherein he chiefly goeth about to procure the good-will of the Corinthians towards him, yet notwithstanding, so that always he letteth them, to wit, that he is the servant of God, and not of men.

If he be an apostle, then he must be heard, although he sometimes reprehend them sharply, seeing he hath not his own cause in hand, but is messenger that bringeth the commandments of Christ.

He joineth Sosthenes with himself, that this doctrine might be confirmed by two witnesses.

It is a church of God, although it hath great faults in it, so that it obey them which admonish it.

A true definition of the catholic church which is one.

The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

Whom God of his gracious goodness and mere love hath separated for himself: or whom God hath called holiness: the first of these two expositions, sheweth from whence our sanctification cometh: and the second sheweth to what end it tendeth.

He is said properly call on God, who crieth unto the Lord when he is in danger, and craveth help at his hands, and by the figure Synecdoche, it is taken for all the service of God: and therefore to call upon Christ's name, is to acknowledge and take him for very God.

The foundation and the life of the church, is Christ Jesus, given of the Father.

Going about condemn many vices, he beginneth with a true commendation of their virtues, lest he might seem after to descend to chiding, being moved with malice or envy: yet so, that he referreth all God, the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God.

He toucheth that by name which they most abused.

Seeing, that whilst live here, we know but in part, and prophesy in part, this word (All) must be restrained to the present state of the faithful: but by (Speech) he meaneth not a vain kind of babbling, but the gift of holy eloquence, which the Corinthians abused.

He sheweth that the true use of these gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that hereafter it might evidently appear how wickedly they abused them to glory and ambition.

By those excellent gifts of the Holy Ghost.

He saith by the way, that there is no cause why they should please themselves so much in those gifts which they

6 As the testimony of Jesus Christ hath been confirmed in you:

7 So that ye are not destitute of any gift: waiting for the appearing of our Lord Jesus Christ,

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak one thing, and that there be no dissensions among you: but be ye knit together in one mind, and in one judgment.

11 For it hath been declared unto me, my brethren, of you, by them that are of the house of Cloe, that there are contentions made among you.

12 Now this I say, that every one of you saith, I am Paul's, and I am Apollos, and I am Cephas, and I am Christ's.

13 Is Christ divided? was Paul crucified

had received, seeing that those were nothing in comparison of them which are to be looked for.

He speaketh of the last coming of Christ.

He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithal sheweth that well the beginning the accomplishing of our salvation, is only the work of God.

He calleth them blameless, not whom man never found fault with, but with whom no man can justly find fault, that is to say, them which are in Christ Jesus, in whom there is condemnation. See Luke 1. 6.

True and constant, who doth not only call us, but giveth us the gift of perseverance also.

Having made an end of the preface, he cometh to the matter itself, beginning with a most grave obtestation, though they should hear Christ himself speaking, and not Paul.

The first part of this epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and take away all occasion of discord. So then this first part concerneth the taking away of schisms. Now a schism is, when men, which otherwise agree and consent together in doctrine, do yet separate themselves from another.

Knit together, body that consisteth of all his parts fitly knit together.

He beginneth his reprehension and chiding by taking away of an objection: for that he understood by good witnesses, that there many factions among them. And therewithal he openeth the cause of dissensions, because that some did hang doctor, some on another, and some so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ only, shutting forth their teachers.

The matter I would say to you, is this.

The first reason why schisms ought to be eschewed: because Christ seemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and disagreeing bodies, being himself one.

Another reason: because they cannot without great injury God, so hang of men as of Christ: which thing doubt they do, which allow whatsoever some man speaketh, for his person's sake: as these men allowed self-same gospel being uttered of man, and did loath it being uttered of another man. So that these factions were called by the name of their teachers. Now Paul setteth down his own name, not only to grieve no man, but also shew that he pleadeth his own cause.

A. D. 59. fied for you? either were ye ¹⁷ baptized into the name of Paul?

14 ¹⁸ I thank God, that I baptized none of you, but Crispus and Gaius,

15 Lest any should say, that I had baptized into mine own name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 ¹⁹ For Christ sent me not to baptize, but to preach the gospel, ²⁰ not with ¹ wisdom of words, lest the ²¹ cross of Christ should be made of none effect.

18 For that ²² preaching of the cross is to them that perish, foolishness: but unto us, which are saved, it is the ²³ power of God.

19 ²⁴ For it written, ²⁵ I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the ²⁶ scribe? where is the ²⁷ disputer of this world? hath

not God made the wisdom of this world foolishness? A. D. 59.

21 ²⁸ For seeing the ²⁹ world by wisdom knew not God in the ³⁰ wisdom of God, ³¹ it pleased God by the ³² foolishness of preaching to save them that believe.

22 ³³ Seeing also that the Jews require ³⁴ a sign, and the Grecians seek after wisdom. ³⁵

23 But we preach Christ crucified: unto the Jews, even ³⁶ a stumbling-block, and unto the Grecians, foolishness:

24 But unto them which are called, both of the Jews and Grecians, ³⁷ we preach Christ, the power of God, and the wisdom of God.

25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 ³⁸ For, brethren, you see your ³⁹ calling, how that not many wise men ⁴⁰ after the flesh, not many mighty, not many noble are called. ⁴¹

27 But

¹⁷ The third reason taken of the form and end of baptism, wherein we make a promise to Christ, calling also on the name of the Father, and the Holy Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ: for if he hold Christ his only Master, he would hear him, teaching by whomsoever.

¹⁸ He protesteth that he speaketh so much the more boldly of these things, because that through God's providence, he is void of all suspicion of challenging disciples unto himself, and taking them from others. Whereby we may understand, that not the scholars only, but the teachers also are here reprehended, which gather themselves flocks apart.

¹⁹ The taking away of an objection: that he gave not himself to baptize any amongst them: not for the contempt of baptism, but because he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition: whereas on the other side, they whom he reprehendeth, though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of numbers, which they had baptized.

²⁰ Now he turneth himself to the doctors themselves, which pleased themselves in brave and ambitious eloquence, the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely, it became an apostle, his example against their perverse judgments: so that this is another place of this epistle, touching the observing of ²¹ godly simplicity both in words and sentences, in teaching of the gospel.

²¹ With eloquence, which Paul casteth off from him, not only as not necessary, but also as flat contrary to the office of his apostleship: and yet had Paul his kind of eloquence, but it was heavenly; not of man, and void of painted words.

²² The reason why he useth not the pomp of words and painted speech: because it was God's will to bring the world to his obedience by that way, whereby the most idiots amongst men might understand that this work was done of God himself, without the art of man. Therefore as salvation is set forth unto us in the gospel by the cross of Christ, than which nothing is more contemptible, and more far from life; so God would have the manner of the preaching of the cross most different from those means which ²³ do use to draw and entice others, either to hear or believe: therefore it pleased him by ²⁴ certain kind of most wise folly, to triumph over the most foolish wisdom of the world, as he had said before by Isaiah, that he would. And hereby we may gather, that both these doctors which were puffed up with ambitious eloquence, and also their hearers, strayed far away from the end and mark of their vocation.

²⁵ The preaching of Christ crucified, or the kind of speech which we use.

²⁶ It is that wherein he declareth his marvellous power in saving his elect, which would not so evidently appear, if it hanged upon any help of man, for so man might attribute that to himself, which is proper only ²⁷ in the cross of Christ.

²⁸ The apostle proveth, this ought not only not to seem strange, seeing that it was foretold so long before, but de-

clareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth itself in its own wisdom; and therefore that that is vain, yea a thing of nothing, and such ²⁹ God rejecteth ³⁰ unprofitable, which they so carefully laboured for, and made so great account of.

³¹ Whereart thou, O thou learned fellow, and thou that spendest thy days in turning thy books?

³² Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dream upon this secret and hidden mystery.

³³ He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most clear glass of the wisdom of the world, which is the workmanship of the world.

³⁴ By the world, he meaneth all men which are not born anew, but remain ³⁵ they were, when they were first born.

³⁶ In the workmanship of this world, which hath the marvellous wisdom of God engraved in it, so that every man may behold it.

³⁷ The goodness of God is wonderful, for while he goeth about to punish the pride of this world, he is very provident and careful for the salvation of it, and teacheth men ³⁸ become fools, that they may be wise ³⁹ God.

⁴⁰ So he calleth the preaching of the gospel, as the enemies supposed it: but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it.

⁴¹ A declaration of that which he said, that the preaching of the gospel, is foolish. It is foolish, saith he, to them whom God hath not endued with new light, that is to say, to all men being considered in themselves: for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wisdom: and therefore they do not only not believe the gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great virtue and wisdom of God, but such as those only which ⁴² called do perceive: God shewing most plainly, that even then when madmen think him most foolish, he is far wiser than they are: and that he firmounteth all their might and power, when he useth most vile and abject things, ⁴³ it hath appeared in the fruit of the preaching of the gospel.

⁴⁴ A confirmation taken of those things which came to pass at Corinth, where the church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driven to shame when they saw that they could do nothing with their wisdom and eloquence, in comparison of the apostles, whom notwithstanding they called idiots and unlearned. And herewithal doth he beat down their pride: for God did not prefer them before those noble and wise men because they should be proud, but that they might be constrained, even whether they would or not, to rejoice in the Lord, by whose mercy, although they were the most abject of all, they obtained in Christ, both this wisdom, and all things necessary to salvation.

⁴⁵ What way the Lord hath taken in calling you.

⁴⁶ After that kind of wisdom which men make account of, as though there were none else: who because they are carnal, know not spiritual wisdom.

A. D. 59. 27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty things:

28 And vile things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are,

29 That no flesh should rejoice in his presence.

30 But ye are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,

31 That, according as it is written, He that rejoiceth, let him rejoice in the Lord.

C H A P. II.

He setteth down a plat-form of his preaching, which was base in respect of man's wisdom, but noble in respect of the spiritual power and efficacy: and so concludeth, that flesh and blood cannot rightly judge thereof.

A. D. 59. 1. 17. AND I, brethren, when I came to you, came not with excellency of words, or of wisdom, shewing unto you the testimony of God.

2 For I esteemed not to know any thing among you, save Jesus Christ, and him crucified.

* Which in man's judgment are almost nothing.

† To shew that they are vain and unprofitable, and nothing worth. See Rom. 3. 31.

‡ Flesh is oft, as we see, taken for the whole man: and he useth this word, Flesh, very fitly, to set the weak and miserable condition of man, and the majesty of God, against the other.

§ Whom he cast down before, now he listeth up, yea, higher than all men: yet so, that he sheweth them, that all their worthiness is without themselves, that is, standeth in Christ, and that of God.

¶ He teacheth that especially and above all things the gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtain righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities.

‡ I let him yield all to God, and give him thanks: and so by this place is man's free will beaten down, which the Papists so dream of.

§ He returneth to the seventeenth verse of the former chapter, that is to say, to his own example: confessing that he used not among them either excellency of words or enticing speech of man's wisdom, but with great simplicity of speech both knew and preached Jesus Christ crucified, humble and abject touching the flesh.

¶ The gospel.

‡ I purposed not to profess any knowledge but the knowledge of Christ and him crucified.

§ He setteth weakness against excellency of words, and therefore joineth with it and trembling, which terrify the conscience, but such contrary to vanity and pride.

¶ He turneth that now to the commendation of his ministry, which he had granted to his adversaries: for his virtue and power, which they knew well enough, was so much the more excellent, because it had no worldly help joined with it.

‡ By plain evidence he meaneth such proof, is made by certain and necessary reasons.

§ And he telleth the Corinthians that he did it for their great profit, because they might thereby know manifestly that the gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation, they willingly deprived themselves of the greatest help of their faith.

¶ Another argument taken of the nature of the thing, that is, of the gospel, which is true wisdom, but known them only which are desirous of perfection: and is unfavoury to them which otherwise excel in the world, but yet

3 And I among you in weakness, and in fear, and in much trembling.

4 Neither stood my word, and my preaching, in the enticing speech of man's wisdom, but in plain evidence of the Spirit and of power:

5 That your faith should not be in the wisdom of men, but in the power of God.

6 And we speak wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to nought.

7 But we speak the wisdom of God in a mystery, even the hid wisdom, which God had determined before the world, unto our glory.

8 Which none of the princes of this world have known: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, The things which eye hath not seen, neither ear hath heard, neither came into man's heart, are, which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the spirit of the

3 A

the

vainly and frailly.

* Those are called perfect here, not which had gotten perfection already, but such as tend to it, Phil. 3. 15. so that perfect is set against weak.

† They that are wiser, richer, or mightier than other are.

‡ He sheweth the cause why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deep, that they cannot attain unto it.

§ Which men could not so much dream of.

¶ He taketh away an objection: If it be so hard, when, and how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth this time of his secrets, for the salvation of

‡ He taketh away another objection: why then, how cometh it to pass, that this wisdom was so rejected of men of highest authority, that they crucified Christ himself? Paul answereth: because they knew not Christ such he was.

§ That mighty God, full of true majesty and glory: Now this place hath in it most evident proof of the divinity of Christ, and of his joining of the two natures in one, which hath this in it, that that which is proper the manhood alone, is vouched of the Godhead joined with the manhood: which kind of speech is called of the old fathers, A making common of things belonging some one, with others to whom they do not belong.

¶ Another objection. But how could it be that those witty could not perceive this wisdom? Paul answereth: Because we preach those things which pass all men's understanding.

† Man cannot so much think them, much less conceive of them with his senses.

‡ A question. If it surmount the capacity of men, how can it be understood of any man, or how can you declare and preach it? by a peculiar lightening by God's Spirit, wherewith whosoever is inspired, he can enter into the very secrets of God.

§ There is nothing so secret and hidden in God, but the Spirit of God pierceth into it.

¶ He setteth that forth by similitude, which he spake of the inspiration of the Spirit. As the force of man's wit searcheth out things pertaining man, so doth our mind by that power of the Holy Ghost understand heavenly things.

† The mind of man which is endued with the ableness understand and judge.

‡ The Spirit which we have received, doth not teach us things of this world, but listeth up to God; and this place teacheth us against the Papists, what faith is, from whence it cometh, and what force it is of.

A. D.

59.

* Acts 18. 1.

* Ch. 1. 17.

2 Pet. 1. 16.

* Isa. 64. 4.

A. D. 59. the world, but the Spirit which is of God, that we might know the things that are given of God:

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual things.

14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

15 But he that is spiritual, discerneth all things: yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ.

CHAPTER III.

He yieldeth a reason why he preached small matters unto them: 4 He sheweth how they ought to esteem of ministers. 6 The minister's office. 10 A true form of edifying. 16 He warneth the Corinthians, that they be not drawn away to profane things, 18 through the proud wisdom of the flesh.

That which he spake generally he reargineth now to those things which God hath opened unto us of our salvation in Christ: lest that any man should separate the Spirit from the preaching of the word and Christ: or should think that these fantastical men are governed by the Spirit of God, which wandering besides the word, thrust upon us their vain imaginations for the secrets of God.

This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in us.

Now he returneth to his purpose, and concludeth the argument which he began ver. 6. and it is thus: The words must be applied to the matter, and the matter must be set forth with words which meet and convenient for it. Now this wisdom is spiritual and not of man, and therefore it must be delivered by a spiritual kind of teaching, and not by enticing words of man's eloquence, that the simplicity, and yet wonderful majesty of the Holy Ghost may therein appear.

Applying the words unto the matter, to wit, that as we teach spiritual things, so must our kind of teaching be spiritual.

Again he preventeth an offence or stumbling-block: How cometh it to pass, that so few allow these things? This is not to be marvelled at, saith the apostle, seeing that men in their natural powers (as they term them) are not endued with that faculty whereby spiritual things are discerned (which faculty cometh another way) and therefore they account spiritual wisdom as folly: and it is as if he should say, It is no marvel that blind men cannot judge of colours, seeing that they lack the sight of their eyes, and therefore light is to them darkness.

The man that hath no further light of understanding, than that which he brought with him, even from his mother's womb, as Jude dennoteth it, Jude 19.

By the virtue of the Holy Ghost.

He amplifieth the matters by contraries.

Understandeth and discerneth.

The wisdom of the flesh, saith Paul, determineth nothing certainly, no not in its own affairs, much less can it discern things, that is, spiritual things. But the Spirit of God, when with spiritual men are endued, can be deceived by no means, and therefore be reprov'd of no man.

Of no man: for when the prophets are judged of the prophets, it is the Spirit that judgeth, and not the man.

A reason of the former saying: for he is called spiritual, which hath learned that by the virtue of the Spirit, which Christ hath taught us. Now if that which we have learned of that master could be reprov'd of any man, he must needs be wiser than God: whereupon it followeth, that they are not only foolish, but also wicked, which think that they can devise something that is either more perfect, or that they can teach the wisdom of God a better way than they knew or taught, which undoubtedly were endued with God's Spirit.

Lay his head to his, and teach him what he should do.

We are endued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and also all truth whatsoever.

AND I could not speak unto you, brethren, unto spiritual men, but as unto carnal, even as unto babes in Christ.

2 I gave you milk to drink, and not meat: for ye were not yet able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For when one saith, I am Paul's, and another, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos? but the ministers by whom ye believed, and as the Lord gave to every man?

6 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth, are one: and every man shall receive his wages according to his labour.

9 For we together are God's labourers: ye are God's husbandry, and God's building.

10 Ac-

Having declared the worthiness of heavenly wisdom, and of the gospel, and having generally condemned the blindness of man's mind, now at length he applyeth it particularly to the Corinthians, calling them carnal, that is, such in whom as yet the flesh prevaileth against the Spirit. And he bringeth a double testimony of it: first, that he had proved them to be such, insomuch that he dealt with them no otherwise than with ignorant men, and such as are almost babes in the doctrine of godliness; and secondly, because they shewed indeed by these dissensions, which sprang up by reason of the ignorance of the virtue of the Spirit, and heavenly wisdom, that they had profited very little or nothing.

He calleth them carnal, which as yet ignorant, and therefore to express it the better, he termeth them babes.

Substantial meat, or strong meat.

To be fed by me with substantial meat: therefore the Corinthians grew up in age, so the apostle nourished them by teaching, first with milk, then with strong meat, which difference was only but in the manner of teaching.

By the square and compass of man's wit and judgment.

After that he hath sufficiently reprehended ambitious teachers and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we attribute not unto them more or less than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet the ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to mark or consider what minister it is that speaketh, but what is spoken: and we must depend only upon him which speaketh by his servants.

He beautifieth the former sentence with two similitudes: first comparing the company of the faithful to a field which God maketh fruitful, when it is sowed and watered through the labour of his servants: next, by comparing it to an house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom he useth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by God's only authority and might, so that we must only have an eye to him. Moreover, although that God useth some in the better part of the work, we must therefore concern others in respect of them, and much less may we divide or set them apart, (as these factious men did) seeing that all of them labour in God's business, and in such sort, that they serve to finish one self-same work, although by a diverse manner of working, insomuch that they need one another's help.

Serving under him: Now they which serve under another, do nothing of their own strength, but as it is given them by grace, which grace maketh them fit to that service. Look chap. 15. 10. and 2 Cor. 3. 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under servant.

A. D.
59.

10 According to the grace of God given me, as a skilful master-builder, I have laid the foundation, and another buildeth thereon: ⁴ but let every man take heed how he buildeth upon it.

11 ⁵ For other foundation can no man lay, than that which is laid, which is Jesus Christ.

12 ⁶ And if any man build on this foundation, gold, silver, precious stones, timber, hay, or stubble,

13 ⁷ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall try every man's work of what sort it is.

14 If any man's work, that he hath built upon, abide, he shall receive wages.

15 If any man's work burn, he shall lose, but ⁸ he shall be saved himself: nevertheless yet as it were by the fire.

16 ⁹ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man ¹ destroy the temple of God, him shall God destroy: for the temple of God is holy, which ye are.

18 ¹⁰ Let no man deceive himself: If any man amongst you seem to be wise in this world, let him be ¹¹ fool, that he may be wise.

⁴ Now he speaketh to the teachers themselves, which succeeded him in the church of Corinth, and in their person to all that were after, or shall be pastors of congregations, seeing that they succeed into the labour of the apostles, which were planters and chief builders. Therefore he warneth them first, that they persuade not themselves that they may build after their own fancy, that is, that they may propound and set forth any thing in the church, either in matter or in kind of teaching, different from the apostles which were the chief builders.

⁵ Moreover, he sheweth what this foundation is, to wit, Christ Jesus, from whence they may not turn away one jot in the building up of this building.

⁶ Thirdly, he sheweth, that they must take heed that the upper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in matter as in form: which doctrine is compared to gold, silver, and precious stones: of which matter, Isaiah also, and John in the Revelations, build the heavenly city. And ¹¹ these are opposite, wood, hay, stubble, that is ¹² say, curious and vain questions or decrees: and besides, ¹³ he short, all that kind of teaching which serveth ¹⁴ ostentation. For false doctrines, whereof he speaketh not here, ¹⁵ not said properly to be built upon this foundation, unless peradventure in shew only.

⁷ He testifieth, ⁸ indeed the truth is, that all ⁹ not good builders, no not some of them which stand upon this one and only foundation: but howsoever this work of evil builders, saith he, stand for ¹⁰ season, yet shall it ¹¹ always deceive, because that the light of the truth ¹² appearing ¹³ length as day, shall dissolve this darkness, and shew what it is. And ¹⁴ that stuff is tried by the fire, whether it be good or not, so will God in his time, by the touch of his Spirit and word, try all buildings, and so shall it come to pass, that such as be found pure and sound, shall still continue so, to the praise of the workman: but they that are otherwise, shall be consumed and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himself in ¹⁵ thing of nought.

⁵ He taketh not away hope of salvation from the unskilful and foolish builders, which hold fast the foundation, of which sort were those rhetoricians, rather than pastors, of Corinth: but he addeth ⁶ exception, that they must notwithstanding suffer this trial of their work, and also abide the loss of their vain labours.

⁹ Continuing still in the metaphor of ¹⁰ building, he teacheth us that this ambition is not only vain, but also sacrilegious: for he saith that the church is, ¹¹ it were, the temple of God, which God hath, ¹² it were, consecrated unto himself by his Spirit. Then turning himself

19 For the wisdom of this world is foolishness with God: for it is written, ¹ He ² catcheth the wife in their own craftiness. A. D. 59. Job. 5. 13.

20 ³ And again, The Lord knoweth that the thoughts of the wise be vain. *Ps. 44. 18.

21 ⁴ Therefore let no man ⁵ rejoice in men: for all things are ⁶ yours.

22 Whether it be Paul, or Apollos, or Cephas, or the ⁷ world, or life, or death, whether they be things present, or things to come, *even* all are yours.

23 And ye Christ's, and Christ God's.

C H A P. IV.

¹ Bringing in the definition of a true apostle, ² he sheweth that humility ought rather to be ³ honour than a shame unto him. ⁴ He bringeth in a proof, whereby it may evidently appear, ⁵ that he neither had care of glory, ⁶ nor of his belly. ⁷ He commendeth Timothy.

LET ¹ a man so think of us, as of the ministers of Christ, and disposers of the secrets of God.

² And as for the rest, it is required of the disposers, that every man be found faithful.

³ As touching me, I pass very little to be judged

to these ambitious men, he sheweth that they profane the temple of God, because those vain arts wherein they please themselves so much, are ¹ he teacheth, so many pollution, of the holy doctrine of God, and the purity of the church. Which wickedness shall not be suffered unpunished.

² Defileth it and maketh it unclean, being holy: and surely they do defile it, by Paul's judgment, which by fleshly eloquence defile the purity of the gospel.

³ He concludeth by the contrary, that they profess pure wisdom in the church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according ⁴ the wisdom of God, and ⁵ he will have them to be wise.

⁶ Be they never so crafty, yet the Lord will take them when he shall discover their treachery.

⁷ He returneth to the proposition of the second verse, first warning the hearers, that henceforward they esteem not as lords, those whom God hath appointed to be ministers, and not lords of their salvation: which thing they do, that depend upon men, and not upon God that speaketh by them.

⁸ Please himself.

⁹ Helps appointed for your benefit.

¹⁰ He passeth from the persons to the things themselves, that his arguments be more forcible: yea, he ascendeth from Christ to the Father, to shew that ¹¹ rest ourselves ¹² not in Christ himself, in that that he is man, but because he carrieth us up ¹³ the Father, as Christ witnesseth of himself every where, that he was sent of his Father, that by this band we may be all knit with God himself.

¹⁴ He concludeth the duty of the hearers towards their ministers: that they esteem them not ¹⁵ lords: and yet notwithstanding, that they give ear unto them, as to them that ¹⁶ sent from Christ; sent, I say, to this end and purpose, that they may receive ¹⁷ it were at their hands, the treasure of salvation which is drawn out of the secrets of God.

¹⁸ Every man.

¹⁹ Last of all, he warneth the ministers, that they also behave themselves not as lords, but ²⁰ faithful servants, because they must render ²¹ account of their stewardship unto God.

²² Because in reprehending others, he set himself for an example, he useth a pre-occupation ²³ preventing of an objection, and using the gravity of an apostle, he sheweth that he careth ²⁴ for the contrary judgments that they have of him, ²⁵ that they esteemed him as a vile person, because he did not set forth himself ²⁶ they did. And he bringeth good reasons why he was nothing moved with the judgments which they had of him.

A. D. 59. judged of you, ^a or of man's ^b judgment: no, ^c I judge not mine own self.

^d For I know nothing by myself, yet am I not thereby justified: but he that judgeth me, is the ^e Lord.

^f Therefore ^g judge nothing before the time, until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest: and then shall every man have ^h praise of God.

ⁱ Now these things, brethren, I have figuratively applied unto mine own self, and Apollos, for your sakes, that ye might learn ^j by us, that no man presume above that which is written, that one swell not against another for any man's cause.

^k For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why rejoicest thou, as though ^l thou hadst not received it?

^m Now ye are full: now ye are made rich: ye reign as kings without us: and would to God ye did reign, that we also might reign with you.

ⁿ For I think that God hath set forth us the last apostles, as men appointed to death: for we are made a ^o gazing-stock unto the world, and to the angels, and to men.

^p We are fools for Christ's sake, and ye are wise in Christ: we are weak, and ye are strong: ye are honourable, and we are despised.

^q To this hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place,

^r And labour, working with our own hands: we are reviled, and yet we bless: we are persecuted, and suffer it:

^s We are evil spoken of, and we pray: we are made as the ^t filth of the world, the obscuring of all things unto this time.

^u I write not these things to shame you,

but as my beloved children I admonish you. ^v For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

^w Wherefore, I pray you, be ye followers of me.

^x For this cause have I sent unto you Timothy, which is my beloved son, and faithful in the Lord, which shall put you in remembrance of my ^y ways in Christ, as I teach every where in every church.

^z Some are puffed up, ^{aa} though I would not come unto you.

^{ab} But I will come to you shortly, ^{ac} if the Lord will, and will know, not the ^{ad} words of them which are puffed up, but the power. ^{ae} For the kingdom of God is not in word, but in power.

^{af} What will ye? shall I come unto you with a rod, or in love, and in the ^{ag} spirit of meekness?

CHAP. V.

^{ah} That they have winked at him who committed incest with his mother-in-law, ^{ai} he sheweth, should cause them rather to be ashamed, than to rejoice. ^{aj} Such kind of wickedness is to be punished with excommunication, ^{ak} lest others be infected with it.

IT is ^{al} heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should have his father's wife.

^{am} And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.

^{an} For I verily ^{ao} absent in body, but present in ^{ap} spirit, have determined already as though I were

^a First, because that that which men judge in these cases of their own brains, is no more to be accounted of, than when the unlearned do judge of wisdom.

^b Word for word, Day, after the manner of the speech of the Citizens.

^c Secondly, saith he, how can ye judge how much or how little I am to be accounted of, seeing that I myself, which know myself better than you do, and which dare profess that I have walked in my vocation with ^d good conscience, dare not yet notwithstanding challenge any thing to myself: for I know that I am not unblameable, all this notwithstanding: much less therefore should ^e I please myself as you do.

^f I commit myself to the Lord's judgments.

^g A third reason proceeding of ^h conclusion, as it were, out of the former reasons. It is God's office to esteem every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgment pertaineth not to you.

ⁱ One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather than dispraise, for that the beginning of this fore was this, that they gave more to some men than meet was.

^j Having rejected their judgment, he setteth forth himself again as a singular example of modesty, as ^k which concealing in this epistle those factious teachers names, doubted not to put down his own name and Apollos's in their place, and took upon him as it were their shame: so far was he from preferring himself to any.

^l By our example, which chose rather to take other mens faults upon us, than to carp any by name.

^m He sheweth a good means ⁿ to bridle pride: first, if thou consider how rightly thou exemptest thyself out of the number of others, seeing thou art ^o man thyself: again, if thou consider that although thou have something ^p more than other men have, yet thou hast it not but by God's bountifulness. And what wise man is he that ^q brag of another's goodness, and that against God?

^r There is nothing then in us of nature, that is worthy of commendation: but all that we have we have, it of grace, which the Pelagians and half Pelagians will not confess.

^s He descendeth to a most grave mock, to cause those ambitious men to blush, even against their wills.

^t He that will take a right view how like Paul and the pope are, who lyingly boasteth that he is his successor, let him compare the delicacies of the popish court, with St. Paul's state, ^u we see it here.

^v Such ^w by sweeping is gathered together.

^x Moderating the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile, according to the outward shew in respect of others, yet mighty by the efficacy of God's Spirit, as they had trial thereof ^y themselves.

^z What way and rule I follow every where in teaching the churches.

^{aa} Last of all he descendeth also to apostolic threatenings, but yet chiding them ^{ab} a father, lest by their disorder he be constrained to come to punish some amongst them.

^{ac} By words, he meaneth their painted and coloured kind of eloquence, against which he setteth the virtue of the Spirit.

^{ad} A passing over ^{ae} another part of this epistle, wherein he reprehendeth most sharply ^{af} very heinous offence, shewing the use of ecclesiastical correction.

^{ag} Meekly affected towards you.

^{ah} They ^{ai} greatly to be reprehended which by suffering of wickedness, set forth the church of God to be mocked and scorned of infidels.

^{aj} There ^{ak} none ^{al} more proud than they that least know themselves.

^{am} Excommunication ought not ^{an} be committed to one man's power, but must be done by the authority of the whole congregation, after that the matter is diligently examined.

^{ao} In mind, thought and will.

A. D. 59.

Adi. 10. 21. James 4. 11.

A. D. I were present, that he that hath thus done this thing,

59.

4 When ye are gathered together, and my Spirit, in the name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,

5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your rejoicing is not good: know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither in the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle, that ye should not company together with fornicators.

10 And not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I have written unto you, that ye company not together: if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to do, to judge them

■ Calling upon Christ's name.

■ There is no doubt but that judgment is ratified in heaven, wherein Christ himself sitteth judge.

■ The excommunicated is delivered to the power of Satan, in that, that he is cast out of the house of God.

■ What it is to be delivered to Satan, the Lord himself declareth, when he saith, Let him be unto thee as an Heathen and Publican, Matt. 18. 17. that is to say, to be disfranchised and put out of the right and liberty of the city of Christ, which is the church, without which Satan is lord and master.

■ The end of excommunication is, not to cast away the excommunicate, that he should utterly perish, but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learn to live to the Spirit.

■ Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the church, that the one be not infected by the other.

■ Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found amongst you.

■ By alluding to the ceremony of the passover, he exhorteth them to cast out that unclean person from among them. In times past, saith he, it was not lawful for them, which did celebrate the passover to eat leavened bread, inasmuch that he was holden unclean, and unworthy to eat the passover, whosoever had but tasted of leaven. Now all our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselves, and also out of their houses and congregation, all impurity.

■ By lump, he meaneth the whole body of the church, every member whereof must be unleavened bread, that is, he renewed in Spirit, by plucking away the old corruption.

■ The Lamb of our passover.

■ Let us lead our whole life, it were, a continual feast, honestly, and uprightly.

■ Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life slander the church, which ought also by lawful order to be cast out of the community of the church. And making mention of eating of meat, either he meaneth those feasts of love whereat the supper of the Lord was received, or else their common usage and manner of life: which is rightly to be taken, lest any man should think that either matrimony were broken by excommunication, or such duties hindered and cut off

also which are without? do ye not judge them which are within? A. D. 59.

13 But God judgeth them that are without. Put away therefore from among yourselves that wicked man.

C H A P. VI.

1 He envieth against their contentions in law matters, 6 wherewith they vexed one another under judges that were infidels, to the reproach of the gospel: 9 and then sharply threateneth fornicators.

DARE any of you, having business against another, be judged under the unjust, and not under the saints?

2 Do ye not know, that the saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge the angels? how much more things that pertain to this life?

4 If then ye have judgment of things pertaining to this life, set up them which are least esteemed in the church.

5 I speak it to your shame. Is it so that there is not a wise man among you? no not one, that can judge between his brethren?

6 But a brother goeth to law with a brother, and that under the infidels.

3 B

7 Now

thereby, as we owe one to another: children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to win one another unto God.

■ If you should utterly abstain from such company, you should go out of the world: therefore I speak of them which are in the very bosom of the church, which must be called home by discipline, and out of them which are without, with whom you must labour, by all means possible, to bring them to Christ.

■ Such are false brethren ought to be cast out of the congregation; as for them which are without, they must be left to the judgment of God.

■ The third question is of civil judgments. Whether it be lawful for one faithful to draw another before the judgment-seat of an infidel? He answereth, that it is not lawful, for offence sake, for it is not evil of itself.

■ As if he said, Are you become so impudent, that you are not ashamed to make the gospel laughing-stock profane men?

■ Before the unjust.

■ He addeth, that he doth not forbid that one neighbour may go to law with another, if need so require, but yet under holy judges.

■ He gathereth by comparison that the faithful cannot seek to infidels to be judged, without great injury done the saints, seeing that God himself will make the saints judges of the world, and of the devils, with his Son Christ: much more ought they to judge these light and small causes which may be by equity and good conscience determined.

■ The conclusion, wherein he prescribeth remedy for this mischief: wit, if they end their private affairs between themselves by chosen arbiters out of the church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not judgment-seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for he speaketh not of judgments which are practised betwixt the faithful and the infidels, neither of public judgments, but of controversies which may be ended by private arbiters.

■ Courts and places of judgments.

■ Even the most abject among you.

■ He applieth the general proposition particular, always calling them back to this, to take away from them that false opinion of their own excellency, from whence all these mischiefs sprang.

A. D. 59. Now therefore there is altogether ⁶ infirmity in you, in that ye go to law one with another: why rather suffer ye not wrong? why rather sustain ye not harm?

8 Nay, ye yourselves do wrong, and do harm, and that to your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? ⁵ Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers,

10 Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God.

11 And such were ⁶ some of you: but ye are washed, but ye are sanctified, but ye are justified, in the ⁷ name of the Lord Jesus, and by the Spirit of our God.

12 ⁸ All things are lawful unto me, but all things are not profitable: I may do all things, but I will not be brought under the ⁹ power of any thing.

13 ¹⁰ Meats are ordained for the belly, and the belly for the meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised up the Lord, and shall raise us up by his power.

15 ¹¹ Know ye not, that your bodies are the members of Christ? shall I then take the mem-

bers of Christ, and make them the members of an harlot? God forbid.

16 ¹² Do ye not know, that he which coupleth himself with an harlot, is one body? ¹³ for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord, is one spirit.

18 ¹⁴ Flee fornication: every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

19 ¹⁵ Know ye not, that ¹⁶ your body is the temple of the Holy Ghost, which is in you, whom ye have of God? and ¹⁷ ye are not your own,

20 ¹⁸ For ye are bought for a price: therefore glorify God in your body, and in your spirit: for they are God's.

CHAPTER VII.

Entreating here of marriage, which is a remedy against fornication, 10 and may not be broken, 18, 20 he willeth every man to live contented with his own lot. 25 He sheweth what the end of virginity should be, 35 and who ought to marry.

NOW ¹ concerning the things ² whereof ye wrote unto me, It ³ were ⁴ good for ⁵ man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man

⁶ Now he goeth further also; and although by granting them private arbiters, out of the congregation of the faithful, he do not simply condemn, but rather establish private judgments, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedy neither.

⁷ A weakness of mind which is said to be in them, that suffer them to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation: so that he nippeth them which could not put up an injury done unto them.

⁸ This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law even under infidels, whereas they should have rather suffered any loss, than to have given that offence. But yet this is generally true, that we ought rather ⁹ depart from our right, than try the uttermost of the law hastily, and upon an affection to revenge an injury. But yet the Corinthians cared for neither, and therefore he saith, that they must repent, unless they will be shut out from the inheritance of God.

¹⁰ Now he prepareth himself to pass over to the fourth treatise of this epistle, which concerneth matters indifferent, debating this matter first, how men may well use women or not: which question hath three branches, fornication, matrimony, and a single life. As for fornication, he utterly condemneth it. And marriage he commandeth to some, as a good and necessary remedy for them; to others he leaveth it free. And other some he dissuadeth from it, not as unlawful, but as discommodious, and that not without exception. As for the singleness of life (under which also I comprehend virginity) he enjoineth it to no man: yet he persuadeth men unto it, but not for itself, but for another respect, neither all men, nor without exception. And being about to speak against fornication, he beginneth with a general reprehension of those vices, wherewith that rich and riotous city most abounded: warning and teaching them earnestly, that repentance is inseparably joined with forgiveness of sins, and sanctification with justification.

¹¹ In Jesus.

Secondly, he sheweth that the Corinthians do simply offend in matters indifferent: First, because they abused them: next, because they used indifferent things, without any discretion, seeing the use of them ought to be brought to the rule of charity: and that he doth not use them aright, which immoderately abuseth them, and so becometh ¹² slave unto them.

¹³ Whatsoever: but this general word must be restrained to things that are indifferent.

¹⁴ He is in subjection to things that are indifferent, whatsoever he be that thinketh he may not be without them:

which is a flattering kind of slavery under ¹⁵ colour of liberty, which seizeth upon such men.

¹⁶ Secondly, because they counted many things for indifferent, which were of themselves unlawful, as fornication, which they numbered amongst mere natural and lawful desires, ¹⁷ well as meat and drink. Therefore the apostle sheweth, that they ¹⁸ utterly unlike: for meats, saith he, ¹⁹ were made for the necessary use of man's life, which is not perpetual: For both meats, and all this manner of nourishing, are quickly abolished. But we must not so think of the uncleanness of fornication, for which the body is not made, but on the contrary side is ordained to pureness, as appeareth by this, that it is consecrated to Christ, even as Christ also is given ²⁰ of his Father, to quicken our bodies with that virtue, wherewith he also rose again.

²¹ A declaration of the former argument by contraries, and the applying of it.

²² A proof of the same argument. A harlot and Christ are clean contrary; so are the flesh and the Spirit. Therefore he that is ²³ with an harlot (which is done by carnal copulation of their bodies) cannot be one with Christ, which unity is pure and spiritual.

²⁴ Moses doth not speak these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is ²⁵ carnal and fleshly copulation, ²⁶ cannot say that the apostle abuseth his testimony. Again, Moses hath not this word (two) but it is very well expressed both here and in Matt. 19. 5. because he speaketh only but of man and wife: whereupon the opinion of them that vouch it to be lawful to have many wives, is beaten down: for he that companieth with many, is sundered as it were into many parts.

²⁷ Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthiness.

²⁸ The third argument. Because ²⁹ fornicator is sacrilegious, for that our bodies ³⁰ consecrate ³¹ God.

³² The fourth argument. Because ³³ we ³⁴ are not our own men, to give ourselves ³⁵ any other, much less to Satan and the flesh, seeing that God himself hath bought us, and that with ³⁶ great price, ³⁷ the end that both in body and soul we should serve to his glory.

³⁸ He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for avoiding of fornication: but so that neither one man may have many wives, ³⁹ any wife many husbands.

⁴⁰ Touching those matters whereof you wrote unto me. ⁴¹ Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.

A. D. 59. man have his wife, and let every woman have her own husband.

3 * 2 Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.

4 3 The wife hath not the power of her own body, but the husband: and likewise also the husband hath not the power of his own body, but the wife,

5 Defraud not one another, 4 except it be with consent for a time, that ye may 4 give yourselves to fasting and prayer, and again come together, that Satan tempt you not for your incontinency.

6 5 But I speak this by permission, not by commandment.

7 For I 6 would that all men were even as I myself am: but every man hath his proper gift of God, one after this manner, and another after that.

8 6 Therefore I say unto the 6 unmarried, and unto the widows, It is good for them if they abide even as I do.

9 But if they cannot abstain, let them marry: for it is better to marry than to 6 burn.

10 * 7 And unto the married I command, not I, but the Lord, Let not the wife depart from her husband.

11 But and if she depart, let her remain unmarried, or be reconciled unto her husband, and let not the husband put away his wife.

12 8 But to the remnant I speak, and not the Lord, If any brother have a wife, that believeth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that believeth not, if he be content to dwell with her, let her not forsake him, A. D. 59.

14 9 For the unbelieving husband is 9 sanctified 9 the 9 wife, and the unbelieving wife is sanctified to the 9 husband, else were your children unclean: but now are they 9 holy.

15 10 But if the unbelieving depart, let him depart: 9 brother or a sister is not in subjection in 9 such things: 10 but God hath called us in peace.

16 For what knowest thou, O wife, whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 12 But 12 God hath distributed to every man, as the Lord hath 12 called every one, so let him walk: and so ordain I in all churches.

18 13 Is any man called being circumcised? let him not 13 gather his 13 uncircumcision: is any called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 * Let every man abide in the same vocation wherein he was called. * 1 Tim. 6. 2.

21 Art thou called being 21 servant? 21 care not for it: but yet if thou mayest be free, use it rather.

22 For he that is called in the 22 Lord, being a servant, is the Lord's free man: likewise also he that is called being free, is Christ's servant.

23 Ye

8 Secondly, he sheweth that the parties married must with singular affection, entirely love one the other.

9 This word (due) containeth all kind of benevolence, though he speak more of one sort than of the other, in that that followeth.

10 Thirdly, he warneth them, that they are each in other's power, as touching the body, so that they may not defraud one another.

11 He addeth an exception, unless the one abstain from the other by mutual consent, that they may the better give themselves to prayer, wherein notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off, as it were from marriage, they be stirred up to incontinency.

12 Do nothing else.

13 Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continency, and this gift is by 13 peculiar grace of God.

14 I wish.

15 Sixthly, he giveth the self-same admonition touching the second marriage, to wit, that a single life is to be allowed but for such 15 have the gift of continency; otherwise they ought to marry again, that their conscience may be at peace.

16 This whole place is flat against them which condemn second marriages.

17 So to burn with lust, that either the will yieldeth 17 the temptation, or else 17 cannot call upon God with a quiet conscience.

18 Seventhly, he forbiddeth contentions, and publishing of divorces, (for he speaketh not here of the fault of whoredom, which was then death even by the law of the Romans also) whereby he affirmeth that the band of marriage is 18 dissolved, and that from Christ's mouth.

19 Eighthly, he affirmeth that those marriages which 19 already contracted between a faithful, and an unfaithful, or infidel, are firm: so that the faithful may not forsake the unfaithful.

20 He answereth an objection: but the faithful is defiled by the society of the unfaithful. The apostle denieth that, and proveth, that the faithful man with good conscience may use the vessel of his unfaithful wife, by this, that their children which are born of them, are accounted holy (that is, contained within the promise) for it is said to all the faithful, I will be thy God, and the God of thy seed.

12 The godliness of the wife is of more force, to cause their coupling together to be accounted holy, than the infidelity of the husband is, to prophane the marriage.

13 The infidel is not sanctified or made holy in his 13 person, but in respect of his wife he is sanctified 13 her.

14 To the faithful husband.

15 This place destroyeth the opinion of them, that would not have children to be baptized, and their opinion also, that make baptism the very cause of salvation. For the children of the faithful 15 holy, by virtue of the covenant, even before baptism, and baptism is added 15 the seal of that holiness.

16 He answereth 16 a question: What if the unfaithful forsake the faithful? then is the faithful free, saith he, because he is forsaken of the unfaithful.

17 When any such thing falleth out.

18 Lest any 18 upon pretence of this liberty should give 18 occasion to the unfaithful 18 depart, he giveth to understand, that marriage contracted with 18 infidel, ought peaceably to be kept, that if it be possible, the infidel may be won to the faith.

19 Taking occasion by that which he said of the bondage and liberty of matrimony, he digresseth 19 a general doctrine concerning the outward state and condition of man's life, as circumcision and uncircumcision, servitude and liberty: warning every man to generally live with a contented mind in the Lord, what state or condition soever he be in, because that those outward things, 19 be circumcised or uncircumcised, to be bond 19 free, are not of the substance (as they term it) of the kingdom of heaven.

20 Hath bound him to a certain kind of life.

21 Notwithstanding he giveth 21 to understand, that in these examples all 21 not of like sort: because that circumcision not simply of itself is to be desired, but such as are bound may desire to be free. Therefore herein only they are equal, that the kingdom of God consisteth not in them; and therefore these 21 no hinderances 21 obey God.

22 He is said to gather his uncircumcision, who by the help of a chirurgion, recovereth 22 upper skin: which is done by drawing the skin with 22 instrument, to make it to cover the nut. Celsus in his 7th book and 25 chap.

23 As though this calling were too unworthy a calling for Christ.

24 He that is in state of 24 servant, and is called to be a Christian.

A. D. 23 ⁵⁹ Ye are bought with a price: be not the servants of men.

24 ⁵⁹ Brethren, let every man, wherein he was called, therein abide with ⁵⁹ God.

25 ⁵⁹ Now concerning virgins, I have no commandment of the Lord: but I give mine ⁵⁹ advice as ⁵⁹ one that hath obtained mercy of the Lord to be faithful.

26 I suppose then ⁵⁹ this to be good for the present necessity: *I mean* that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed: art thou loosed from a wife? seek not a wife.

28 But if thou takest ⁵⁹ a wife, thou sinnest not: and if a virgin marry, she sinneth not: nevertheless, such shall have trouble in the ⁵⁹ flesh: but I ⁵⁹ spare you.

29 And this I say, brethren, because the time is ⁵⁹ short, hereafter, that both they which have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoice, ⁵⁹ though they rejoiced not: and they that buy, as though they possessed not:

31 And they that use this ⁵⁹ world, as though they used it not: for the ⁵⁹ fashion of this world goeth away.

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord:

33 But he that is married, ⁵⁹ careth for the things of the world, how he may please his wife.

34 There is difference also between a virgin and a wife: the unmarried woman careth for the things of the Lord, that she may be holy,

both in body, and in ⁵⁹ spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own ⁵⁹ commodity, not to tangle you in a snare, but that ye *follow* that which is honest, and that ye may cleave fast unto the Lord without separation.

36 ⁵⁹ But if any man think that it is uncomely for his virgin, if she pass the flower of her age, and need so require, let him do what he will, he ⁵⁹ sinneth not: let them be married.

37 Nevertheless, he that standeth firm in his ⁵⁹ heart, that he hath no ⁵⁹ need, but hath power over his own will, and hath so decreed in his heart, that ⁵⁹ he will keep his virgin, he doeth well.

38 So then he that giveth her to marriage, doeth well: but he that giveth her not to marriage, doeth ⁵⁹ better.

39 ⁵⁹ The wife is bound by the ⁵⁹ law, as long as her husband ⁵⁹ liveth: but if her husband be dead, she is at liberty to marry with whom she will, only in the ⁵⁹ Lord.

40 But she is more blessed, if she so abide, in my judgment: ⁵⁹ and I think that I have also ⁵⁹ the Spirit of God.

C H A P. VIII.

¹ From this place unto the end of the tenth chapter, he willeth them not to be at the Gentiles prophane banquets. ¹⁰ He restraineth the abuse of christian liberty, ¹¹ and sheweth that knowledge must be tempered with charity.

AND ¹ as touching things sacrificed unto idols: we know that we ¹ all have knowledge:

²⁴ He sheweth the reason of the unlikeness, because that he that desireth to be circumcised, maketh himself subject to man's tradition, and not to God. And this may be much more understood of superstitions, which some do foolishly account for things indifferent.

²⁵ A repetition of the general doctrine.

²⁶ So purely and from the heart, that your doings may be approved before God.

²⁷ He enjoineth virginity to no man, yet he persuadeth and praieth it for another respect, to wit, both for the necessity of the present time, because the faithful could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with families, might be the readier, and also for the cares of this life, which marriage draweth with it of necessity, so that they cannot but have their minds distracted: and this hath place in women especially.

²⁸ The circumstances considered, this I counsel you.

²⁹ It is I that speak this which I am minded to speak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such ²⁹ one.

³⁰ To remain a virgin.

³¹ For the necessity which the saints ³¹ daily subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weakness of the flesh enforced them ³¹ it.

³² By the (Flesh) he understandeth what things soever belong to this present life, for marriage bringeth with it many discommodities: so that he bendeth more to ³² sole life, not because it is ³² service more agreeable to God than marriage is, but for those discommodities, which (if it were possible) he would wish all men ³² be void of, that they might give themselves to God only.

³³ I would your weakness were provided for.

³⁴ For we are now in the latter end of the world.

³⁵ By weeping, the Hebrews understand all adversity; and by joy, all prosperity.

³⁶ Those things which God giveth ³⁶ here.

³⁷ The guise, and shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.

³⁸ They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continency, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also. Clem. Strom. 3.

(Mind.

³⁹ He meaneth that he will enforce ³⁹ man, either to marry or not to marry, but to shew them barely what kind of life is most commodious.

⁴⁰ Now he turneth himself to the parents, in whose power and authority their children are, warning them, that according to the former doctrine, they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedy against incontinency, nor constrain them to marriage, whereas neither their will doth lead them, nor any necessity argueth them. And again he praiseth virginity, but of itself, and not in all.

⁴¹ He doth well: for so he expoundeth it, ver. 38.

⁴² Resolveth with himself.

⁴³ That the weakness of his daughter inforceth him not, or any other matter, but that he may safely keep her a virgin still.

⁴⁴ Provideth more commodiously for his children, and that not simply, but by reason of such conditions ⁴⁴ are before-mentioned.

⁴⁵ That which he spake of a widower, he speaketh ⁴⁵ of ⁴⁵ widow, to wit, that she may marry again, so that she do it in the fear of God: and yet he dissembleth not, but saith, that if she remain still a widow, she shall be void of many cares.

⁴⁶ By the law of marriage.

⁴⁷ Religiously, and in the fear of God.

⁴⁸ He entereth ⁴⁸ intreat of another kind of things indifferent, to wit, of things offered ⁴⁸ idols, or the use of flesh so offered and sacrificed. And first of all he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all, they affirmed, that this difference of meats was for the unskilful men, but as for them they knew well enough the benefit of Christ, which causeth all these things ⁴⁸ be clean to them that ⁴⁸ clean. Be it so, saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ; I say, notwithstanding that, we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doth not only not avail, but also doth much hurt, because it is the mistress of pride: nay, it doth not so much ⁴⁸ deserve the ⁴⁸ of godly knowledge, if it be separate from the love of God, and therefore from the love of our neighbour.

⁴⁹ This general word is to be abridged, as appeareth. ver. 7. for there is a kind of taunt in it, as we may perceive by the next verse.

A. D. ledge: knowledge puffeth up, but love edifieth.

2 Now if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 Concerning therefore the eating of things sacrificed unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords)

6 Yet unto us there is but one God, which is that Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him.

7 But every man hath not that knowledge: for many having conscience of the idol, until this hour, eat as thing sacrificed unto the idol, and so their conscience, being weak, is defiled.

8 But meat maketh us not acceptable to God: for neither if we eat, we have the more: neither if we eat not, have we the less.

9 But take heed, lest by any means this power of yours be an occasion of falling, to them that are weak.

John 13. 13. Ca. 12. 3.

Ministereth occasion of vanity and pride: because it is void of charity.

Instructeth our neighbour.

The application of that answer to things offered to idols: I grant, saith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that man may without respect use those meats as any other.

This Word (Idol) in this place is taken for an image which is made to represent some godhead, that worship might be given unto it: wherupon came the word (Idolatry) that is to say, Image service.

It is vain dream.

When the Father is distinguished from the Son, he is named the beginning of all things.

We have our being in him.

But as the Father is called Lord, so is the Son, God: therefore this word (One) doth not respect the persons, but the nature.

This word (By) doth not signify the instrumental cause, but the efficient: for the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons.

The reason why that followeth not is this: because there are many which do not know that which you know. Now the judgment of outward things depends not only upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not only your knowledge, but also to the ignorance of your brethren.

An applying of the reason: there are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be unclean: therefore if by thy example they enterprize to do that which inwardly they think displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief.

By conscience of the idol, he meaneth the secret judgment that they had within themselves, whereby they thought all things unclean that were offered to idols, and therefore they could not use them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good; and if it be evil, it maketh them evil.

A preventing of objection: Why then, shall therefore be deprived of our liberty? Nay, saith the apostle, you shall lose no part of christianity although you abstain for your brethren's sake; as also if ye receive the meat it maketh you no whit the holy for our commendation before God consisteth not in meats: but to use our liberty with offence of our brethren, is an abuse of liberty, the true use thereof is clean contrary, to wit, so use it, as in

10 For if any man see thee which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak, be boldened to eat those things which are sacrificed to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died.

12 Now when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

CHAP. IX.

1 He declareth, that from the liberty which the Lord gave him, 15 he willingly abstained, 18, 22 left in things indifferent he should offend any. 24 He sheweth that our life is like unto race.

AM I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?

2 If I be not an apostle unto other, yet doubtless I am unto you: for ye are the seal of mine apostleship in the Lord.

3 My defence to them that examine me, is this,

3 C

4 Have

using of it we have consideration of our weak brethren.

Another plain explication of the same reason, propounding the example of the sitting down at the table in the idol's temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place.

An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thyself with thy knowledge, which indeed is none, (for if thou hadst true knowledge, thou wouldst not sit down to meat in idol's temple) wilt thou destroy thy brother, hardening his weak conscience by thine example to do evil, for whose salvation Christ himself hath died?

Another amplification: Such offending of our weak brethren, redoundeth unto Christ, and therefore let not these men think that they have to do only with their brethren.

The conclusion, which Paul conceiveth in his own person, that he might not seem to exact that of others, which he will not be first subject to himself: I had rather, (saith he) abstain for ever from all kind of flesh, than give occasion of sin to any of my brethren, much less would I refuse in any certain place or time for my brother's sake not to flesh offered to idols.

Before he proceedeth any further in his proposed matter of things offered to idols, he would shew the cause of all this mischief, and also take it away: to wit, that the Corinthians thought themselves not bound to depart from a jot of their liberty for any man's pleasure. Therefore he propoundeth himself for an example, and that in a matter most necessary. And yet he speaketh severally of both, but first of his own person. If (saith he) you alledge for yourselves, that you are free, and therefore will use your liberty, am not I also free, seeing I am an apostle?

He proveth his apostleship by the effects, in that he was appointed of Christ himself, and the authority of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed, for that they would not, in the leastwise that might be, debase themselves for the weak's sake, whereas the apostle himself did all that he could to win them to God, when they were utterly reprobate and without God.

By the Lord.

As a seal, wherby it appeareth sufficiently that God is the author of mine apostleship.

He addeth this by the way, if he would say, So far it is off, that you may doubt of my apostleship, that I use them which call it into controversy, by opposing those things which the Lord hath done by me amongst you.

Which, like judges, examine and my doings.

A. D. 59.

Rom. 14. 15.

Rom. 14. 21.

A. D. 59. 4 Have we not power to eat and to drink?

5 Or have we not power to lead about a wife being a sister, as well as the rest of the apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power not to work?

7 Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things according to man? faith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?

10 Either faith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should ear in hope: and that he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?

12 If others with you be partakers of this power, are not we rather? nevertheless we have not used this power: but suffer all things, that we should not hinder the gospel of Christ.

13 Do ye not know that they which minister about the holy things, eat of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 So also hath the Lord ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things: neither wrote I these things, that it should be so done

unto me: for it were better for me to die, than that any man should make my rejoicing vain.

16 For though I preach the gospel, I have nothing to rejoice of: for necessity is laid upon me, and woe is unto me, if I preach not the gospel.

17 For if I do it willingly, I have a reward: but if I do it against my will, notwithstanding the dispensation is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I make the gospel of Christ free, that I abuse not my authority in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all men, that I might win the more.

20 And unto the Jews, I become as a Jew, that I may win the Jews: to them that are under the law, as though I were under the law, that I may win them that are under the law:

21 To them that are without law, as though I were without law (when I am not without law as pertaining to God, but in the law through Christ), that I may win them that are without law:

22 To the weak I become as weak, that I may win the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, run all, yet one receiveth the prize? so run that ye may obtain.

25 And every man that proveth masteries, abstaineth from all things: and they do it to obtain a corruptible crown, but we for an incorruptible.

26 I there-

Now touching the matter itself, he saith, Seeing that I am free, and truly an apostle, why may not I (I say not, eat of all things offered in idols, but) be maintained by my labours, yea, and keep my wife also, as the residue of the apostles lawfully do, as by name, John and James, the Lord's cousins, and Peter himself?

Upon the expence of the church.

One that is a Christian and true believer.

Not live by the works of our hands.

That he may not seem to burden the apostles, he sheweth that it is just that they do, by argument of comparison, seeing that soldiers live by their wages, and husbandmen by the fruits of their labours, and shepherds by that that cometh of their flocks.

Useth to go to warfare.

Secondly, he bringeth forth the authority of God's institution by an argument of comparison.

Have I no better ground than the common custom of men?

Was it God's proper drift to provide for oxen, when he made this law? for otherwise there is not the smallest thing in the world, but God hath a care of it.

An assumption of the arguments with an amplification, for neither in so doing do we require a reward meet for our deserts.

Another argument of great force: others are nourished amongst you, therefore it was lawful for me, yea, rather for me than any other: and yet I refused it, and had rather still suffer any discommodity, than the gospel of Christ should be hindered.

The word signifieth, a right and interest, whereby he giveth us to understand that the ministers of the word must of right and duty be sound of the church.

Last of all, he bringeth forth the express law concerning the nourishing of the Levites: which privilege notwithstanding he will not use.

This is spoken by the figure Metonymia, for, of those things that are offered in the temple.

Are partakers with the altar, in dividing the sacrifice.

Because they preach the gospel. It followeth by this place, that Paul gat no living, neither would have any

other man get, by any commodities of masses, or any other such superstitious trumperies.

He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this though he challenged his wages that was not paid him. Nay, saith he, I had rather die than not to continue in this purpose to preach the gospel freely. For I am bound to preach the gospel, seeing that the Lord hath enjoined me this office: but unless I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the gospel should be evil spoken of, than that I should not require my wages, then would it appear that I took these pains not so much for the gospel's sake, as for my gains and advantages. But I say this were not use, but abuse my right and liberty: Therefore not only in this thing, but also in all other (as much as I could) I made all things to all men, that I might win them to Christ, and might together with them be won to Christ.

By taking nothing of them whom I preach it.

The word (Law) in this place, must be restrained to the ceremonial law.

In matters that are indifferent, which may be done or not done with a good conscience: if he said, I changed myself into all fashions, that by all means I might save some.

That both I and they to whom I preach the gospel, may receive fruit by the gospel.

He bringeth in another cause of this mischief, to wit, that they were given to gluttony, for there were solemn banquets of sacrifices, and the riot of the priests was always much celebrated and kept. Therefore it was hard for them which accustomed to riotousness, especially when they pretended the liberty of the gospel, to be restrained from these banquets: but contrariwise the apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run a wrestle (as then the games of Isthmies were) which pamper up their bodies: and therefore affirming that they have no reward, unless they take another course and trade of life.

Useth a most exquisite diet.

A. D. 26 I therefore so run, not as uncertainly: for
 59 fight I, not as one that beateth the air.
 27 But I beat down my body, and bring it
 into subjection, lest by any means after that I
 have preached to other, I myself should be
 reprov'd.

C H A P. X.

■ If God spared not the Jews, neither will he spare
 those who are of like condition, 3, 4 touching the
 outward signs of his grace. 14 That it is absurd,
 that such should be partakers of the table of the de-
 vils, who are partakers of the Lord's supper. 24
 To have consideration of our neighbour in things in-
 different.

MOREOVER, brethren, I would not that
 ye should be ignorant, that all our fa-
 thers were under that cloud, and all passed
 through that sea:

2 And were all baptized unto Moses, in
 that cloud, and in that sea.

3 And did all eat the same spiritual
 meat:

4 And did all drink the same spiritual
 drink (for they drank of the spiritual rock
 that followed them: and the rock was
 Christ)

5 But with many of them God was not pleas-
 ed: for they were overthrown in the wilder-
 nesses.

6 Now these things are our ensamples, to
 the intent that we should not lust after evil things;
 as they also lusted.

7 Neither be ye idolaters, were some of

them: as it is written, * The people sat down to
 eat and drink, and rose up to play.

■ Neither let us commit fornication, some
 of them committed fornication, and fell in one
 day three and twenty thousand.

9 Neither let us tempt Christ, some of them
 also tempted him, and were destroyed of ser-
 pents.

10 Neither murmur ye, as some of them
 also murmured, and were destroyed of the de-
 stroyer.

11 Now all these things came unto them for
 ensamples, and were written to admonish us, up-
 on whom the ends of the world are come.

12 Wherefore let him that thinketh he stand-
 eth, take heed lest he fall.

13 There hath no temptation taken you, but
 such as appertaineth to man: and God is faith-
 ful, which will not suffer you to be tempted above
 that you be able, but will even give the issue
 with the temptation, that ye may be able to bear
 it.

14 Wherefore, my beloved, flee from idola-
 try.

15 I speak unto them which have under-
 standing: judge ye what I say.

16 The cup of blessing which we bless, is it
 not the communion of the blood of Christ?
 The bread which we break, is it not the commu-
 nion of the body of Christ?

17 For we that many, are one bread and
 one body, because we are all partakers of one
 bread.

18 Behold Israel, which is after the flesh:
 are not they which eat of the sacrifices, parta-
 kers of the altar?

19 What

* Exod. 13.
 21.
 Num. 9. 18.
 * Exod. 14.
 12.
 * Exod. 16.
 15.
 * Exod. 17. 6.
 Num. 20. 10.
 and 21. 16.
 * Num. 26.
 56.
 * Num. 11.
 4
 and 26. 64.
 Psalm 106.
 34.

A. D.
 59.
 * Exod. 32.
 6.
 * Num. 25.
 9.
 * Num. 21.
 6.
 Pf. 106.
 14.
 * Num. 14.
 37.
 Judg. 8. 24.

1 The old man, which striveth against the Spirit.
 2 This word (Reprov'd) it not set contrary to the word
 (Elect) but as contrary to the word (Approved) when we see
 one by experience not to be such one as he ought to
 be.
 3 He setteth out that which he said, laying before them
 an example of the horrible judgment of God against them
 which had in effect the self-same pledges of the same adop-
 tion and salvation that we have: and yet notwithstanding
 when they gave themselves to idols feasts, perished in the
 wilderness, being horribly and manifoldly punished. Now,
 moreover and besides, that these things are fitly spoken
 against them which frequented idols feasts, the same also
 seem to be alledged to this end and purpose, because many
 men are thus minded, that those things are not of such great
 weight that God will be angry with them if they use them,
 so that they frequent Christian assemblies and be baptized,
 and receive the communion, and confess Christ.
 4 Paul speaketh this in respect of the covenant, and not
 in respect of the persons, saving in general.
 5 In effect, the sacraments of the old fathers were all one
 with ours, for they respected Christ only, who offered him-
 self unto them in divers shadows.
 6 All of them were baptized with the outward sign, but
 not in deed, wherewith God cannot be charged, but they
 themselves.
 7 Moses being their guide.
 8 The same that we do.
 9 Manna, which was spiritual food to the believers,
 which in faith lay hold upon Christ, who is the true meat.
 10 Of the river and running rock, which followed the peo-
 ple.
 11 Did sacramentally signify Christ, so that together with
 the sign there was the thing signified, and the truth itself:
 for God doth offer a bare sign, but the thing signified
 by the sign, together with it, which is to be received by
 faith.
 12 An amplifying of the example against them which were
 carried away with their lusts beyond the bounds which God
 hath measured out. For this is the beginning of all evil,
 as of idolatry (which hath gluttony a companion unto it)
 fornication, rebelling against Christ, murmuring, and such
 like, which God punished most sharply in that old people,
 to the end that we which succeed them, and have the
 full declaration of the will of God, might by that means

take better heed.
 13 Some read figure: which signified our sacraments, for
 circumcision was to the Jews a seal of righteousness, and
 to us a lively pattern of baptism, and so in the other sacra-
 ments.
 14 To tempt Christ, is to provoke him to combat, it
 were, which those do, who abuse the knowledge that
 he hath given them, and make it to serve for a cloak for
 their lusts and wickedness.
 15 This our age is called the end, for it is the shutting up
 of all ages.
 16 In conclusion, he descendeth to the Corinthians them-
 selves, warning them that they please not themselves, but
 rather that they prevent the subtilties of Satan. Yet he
 useth insinuation, and comforteth them, that he may
 not seem to make them altogether like those wicked
 idolaters and contemners of Christ, which perished in the
 wilderness.
 17 Which cometh of weakness.
 18 He that would have you tempted for your profit's sake,
 will give you issue to escape out of the temptation.
 19 Now returning to those idols feasts, that he may not
 seem to dally at all, first he promiseth that he will use no
 other reasons than such as they knew very well themselves.
 And he useth an induction borrowed from the agreement
 that is in the things themselves. The holy banquets of the
 Christians are pledges, first of all, of the community that
 they have with Christ, and next, with another. The
 Israelites also do ratify in their sacrifices, their mutual
 conjunction in the self-same religion: therefore so do the
 idolaters also join themselves with their idols, or devils ra-
 ther, (for idols nothing) in those solemn banquets,
 whereupon it followeth, that that table is a table of devils,
 and therefore you must eschew it: For you cannot be parta-
 kers of the Lord and of idols together, much less may such
 banquets be accounted for things indifferent. Will ye then
 strive with God? and if ye do, think you that you shall get
 the upper hand?
 20 Of thanksgiving: whereupon that holy banquet was
 called Eucharist, that is, thanksgiving.
 21 A most effectual pledge and note of our knitting to-
 gether with Christ, and ingrafting him.
 22 That is, as yet observe their ceremonies.
 23 Are consenting and guilty both of that worship and
 sacrifice.

19 What say I then? that the idol is any thing? or that that which is sacrificed to idols, is any thing?

20 No, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drink of the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lord's table, and of the table of the devils.

22 Do we provoke the Lord to anger? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, eat ye, and ask no question for conscience sake.

26 For the earth is the Lord's, and all that therein is.

27 For if any of them which believe not, call you to a feast, and if ye will go, whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lord's, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: for why should my liberty be condemned of another man's conscience?

30 For if I through God's benefit be partaker, why am I evil spoken of, for that wherefore I give thanks?

31 Whether therefore ye eat, or drink, whatsoever ye do, do all to the glory of God.

Have any thing to do with the devils, or enter into that society which is begun in the devil's name.

The heathen and profane people were wont to shut up and make an end of their feasts which they kept to the honour of their gods, in offering meat-offerings and drink-offerings to them, with banquets and feasting.

Coming to another kind of things offered to idols, he repeateth that general rule, that in the use of things indifferent, we ought to have consideration not of ourselves only, but of our neighbours, and therefore there are many things which of themselves are lawful, which may be evil done of us, because of offence to our neighbour.

Look afore, chap. 6. 13.

An applying of the rule to the present matter: Whatsoever is sold in the shambles, you may indifferently buy it, as it were at the Lord's hand, and eat it either at home with the faithful, or being called home to the unfaithful, to wit, in a private banquet: but yet with this exception, unless any man be present which is weak, whose conscience may be offended by seeing meats offered to idols before them: for then you ought to have consideration of their weakness.

The flesh that was sacrificed, was used to be sold in the shambles, and the price returned to the priests.

All these things whereof is full.

A reason: For we must take heed that our liberty be not evil spoken of, and that the benefit of God which we ought to use with thanksgiving be not changed into impiety, and that through our fault, if we cause rather to offend the conscience of the weak, than to yield a little of our liberty in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the apostle taketh these things upon his own person, that the Corinthians may have so much the less occasion to oppose any thing against him.

If I may, through God's benefit, eat this meat or that meat, why should I through my fault cause that benefit of God to turn to my blame?

The conclusion: We must order our lives in such sort, that we seek not ourselves, but God's glory, and so the salvation of as many as we may: wherein the apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example, but so that he cauleth them back to himself, unto whom he himself hath regard.

The fifth treatise of this epistle concerning the right,

32 Give none offence, neither to the Jews, nor to the Grecians, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved.

CHAPTER XI.

He blameth the Corinthians, for that in their holy assemblies, 4 men do pray having their heads covered, 6 and women bare-headed: and because their meeting tended to evil, 21 who mingled profane banquets with the holy Supper of the Lord, 23 which he requireth to be celebrated according to Christ's institution.

BE ye followers of me, even as I am of Christ.

2 Now, brethren, I commend you, that ye remember all my things, and keep the ordinances, as I delivered them to you.

3 But I will that ye know, that Christ is the head of every man: and the man is the woman's head: and God is Christ's head.

4 Every man praying or prophesying having any thing on his head, dishonoureth his head.

5 But every woman that prayeth or prophesieth bare-headed, dishonoureth her head, for it is even one very thing though she were shaven.

6 Therefore if the woman be not covered, let her also be shorn: and if it be shame for a woman to be shorn or shaven, let her be covered.

7 For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For

ordering of public assemblies, containing three points, to wit, of the comely apparel of men and women, of the order of the Lord's Supper, and of the right use of spiritual gifts. But going about to reprehend certain things, he beginneth notwithstanding with a general praise of them, calling those particular laws of comeliness and honesty, which belong to ecclesiastical policy, traditions: which afterward, they called Canons.

He setteth down God in Christ our Mediator, for the end and mark not only of the doctrine, but also of ecclesiastical comeliness. Then applying it to the question proposed, touching the comely apparel both of men and women in public assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God; and that the man is so subject to Christ, that the glory of God ought to appear in him for the pre-eminence of the sex.

In that that Christ is our Mediator.

Hereof he gathereth, that if men do either pray or preach in public assemblies, having their heads covered (which was then a sign of subjection) they did, as it were, spoil themselves of their dignity against God's ordinance.

It appeareth, that this was a politic law, serving only for the circumstances of the time that Paul lived in, by this reason, because in these our days for a man to speak bare-headed in an assembly, is a sign of subjection.

And in like sort he concludeth, that women which shew themselves in public and ecclesiastical assemblies without the sign and token of their subjection, that is to say, uncovered, shame themselves.

The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bare-headed, seeing that the bath given them thick and long hair, which they do so diligently trim and deck, that they can in no wise abide to have it shaven.

The taking away of an objection: Have not men also hair given them? I grant it, saith the apostle, but there is another matter in it: for man was made to this end and purpose, that the glory of God should appear in his rule and authority: but the woman was made, that by profession of her obedience, she might more honour her husband.

He proveth the inequality of the woman, by that, that the man is the matter whereof woman was first made.

A. D. 59.

A. D. 59.

• Cl. 6. 11.

• Tit. 2. 1.

• Col. 3. 17.

• 1 Th. 5. 9.

• Eph. 5. 23.

• Gen. 1. 26.

• and 5. 1. and 9. 6.

• Col. 3. 10.

A. D. 9 * 8 For the man was not created for the wo-
man's sake, but the woman for the man's sake.

10 9 Therefore ought the woman to have
power on *her* head, because of the ¹⁰ angels.

11 11 Nevertheless, neither is the man with-
out the woman, neither the woman without the
man ^d in the Lord.

12 For as the woman is of the man, so is
the man also by the woman: but all things are
of God.

13 12 Judge in yourselves, Is it comely that a
woman pray unto God uncovered?

14 Doth not nature itself teach you, that if a
man hath long hair, it is ■ shame unto him?

15 But if a woman have long hair, it is a
praise unto her: for her hair is given her for a
^e covering.

16 13 But if any man lust to be contentious,
we have no such custom, neither the churches of
God.

17 ¶ 14 Now in this that I declare, I praise
you not, that ye come together, not with profit,
but with hurt.

18 15 For first of all, when ye come together
in the church, I hear that there are dissensions
among you: and I believe it *to be true* in some
part.

19 16 For there must be heresies even among
you, that they which are ^f approved among you
might be known.

20 When ye come together therefore into one
place, *this* is ^g not to eat the Lord's supper.

21 For every man when they should eat, ta-
keth his own supper ^h afore: and one is hungry,
and another is drunken.

22 17 Have ye not houses to eat and to drink
in? despise ye the church of God, and shame

^g Secondly, by that, that the woman was made for man,
and not the man for the woman's sake.

■ The conclusion: women must be covered, to shew by
this external sign, their subjection.

^c A covering, which is a token of subjection.

■ What this meaneth, I do not yet understand.

¹¹ A digression which the apostle useth, lest that which
he spake of the superiority of men, and lower degree of
women, in consideration of the policy of the church, should
be so taken ■ though there were ■ measure of this ine-
quality. Therefore he teacheth that men have in such sort
the pre-eminence, that God made them not alone, but wo-
■ also: and ■ was so made of man, that men also
■ born by the ■ of women, and this ought ■ put them
in mind to observe the degree of every sex in such sort,
that mutual conjunction may be cherished.

^d By the Lord.

¹² He urgeth the argument taken from the common sense
of nature.

^e To be ■ covering for her, and such a covering as
should procure another.

¹³ Against such as are stubbornly contentious, we have
to oppose this, that the churches of God are not contentious.

¹⁴ He passeth now to the next treatise, concerning the right
administration of the Lord's Supper. And the apostle
useth this sharper preface, that the Corinthians might un-
derstand, that whereas they observed generally the apostles
commandments, yet they foully neglected them in ■ matter
of greatest importance.

¹⁵ To celebrate the Lord's Supper aright, it is requisite
that there be not only consent of doctrine, but also of af-
fections, that it be not prophaned.

¹⁶ Although that schisms and heresies proceed from the
devil, and ■ evil, yet they come not by chance, nor with-
out cause, and they turn ■ the profit of the elect.

^f Whom experience hath taught ■ be of sound religion
and godliness.

■ This is ■ usual kind of speech whereby the apostle
denieth that stately, which many did not well.

^h Eateth his meat, and tarrieth ■ till others come.

¹⁷ The apostle thinketh it good ■ take away the love of
feasts, for their abuse, although they had been a long time,
and with commendation used in churches, and were ap-
pointed and instituted by the apostles.

¹⁸ We must take ■ true form of keeping the Lord's Sup-

per, out of the institution of it, the parts whereof are
these, touching the pastors, to shew forth the Lord's death
by preaching his word: to bless the bread and the wine by
calling upon the name of God, and together with prayers
to declare the institution thereof: and finally, ■ deliver the
bread broken to be eaten, and the cup received to be drunken
with thanksgiving. And touching the flock, that every
man examine himself, that is to say, to prove both his know-
ledge, and also faith, and repentance: to shew forth the
Lord's death, that is, in true faith to yield unto his word
and institution: and last of all, to take the bread ■ the
minister's hand, and to eat it and to drink the wine, and
give God thanks: this was Paul's and the apostles manner
of ministering.

them that have not? what shall I say to you? A. D.
shall I praise you in this? I praise you not. 59.
23 18 For I have received of the Lord, that
which I also have delivered unto you, *to wit*,
That the Lord Jesus, in the night when he was
betrayed, took bread:

24 * And when he had given thanks, he brake ■ Matt. 26.
it, and said, Take, eat: This is my body, which 16.
is ⁱ broken for you: this do ye in remembrance 16.
of me. Luke 22. 19.

25 After the same manner also *he took* the
cup, when he had supped, saying, This cup ■
the New Testament in my blood: this do, ■ oft
■ ye drink it, in remembrance of me.

26 For as often as ye shall eat this bread, and
drink this cup, ye shew the Lord's death till he
come.

27 19 Wherefore, whosoever shall eat this
bread, and drink the cup of the Lord ^k unwor-
thily, shall be guilty of the body and blood of
the Lord.

28 * 20 Let ^l every man therefore examine ■ 2 Cor. 13.
himself, and so let him eat of this bread, and 5.
drink of this cup.

29 For he that eateth and drinketh unwor-
thily, eateth and drinketh his own damnation,
because he ^m discerneth not the Lord's body.

30 21 For this cause many *are* weak and sick
among you, and many sleep.

31 For if we would ⁿ judge ourselves, we
should not be judged.

32 But when we are judged, we are chasten-
ed of the Lord, because we should not be con-
demned with the world.

33 22 Wherefore, my brethren, when ye come
together to eat, tarry one for another.

3 D

34 And

per, out of the institution of it, the parts whereof are
these, touching the pastors, to shew forth the Lord's death
by preaching his word: to bless the bread and the wine by
calling upon the name of God, and together with prayers
to declare the institution thereof: and finally, ■ deliver the
bread broken to be eaten, and the cup received to be drunken
with thanksgiving. And touching the flock, that every
man examine himself, that is to say, to prove both his know-
ledge, and also faith, and repentance: to shew forth the
Lord's death, that is, in true faith to yield unto his word
and institution: and last of all, to take the bread ■ the
minister's hand, and to eat it and to drink the wine, and
give God thanks: this was Paul's and the apostles manner
of ministering.

^l This word (Broken) noteth out unto us Christ's manner
of death, for although his legs were not broken, as the
thieves legs were, yet was his body very sore tormented, and
torn, and bruised.

¹⁹ Whosoever contemn the holy sacraments, that is, use
them ■ aright, are guilty not of the bread and wine, but of
the thing itself, that is, of Christ, and shall be grievously
punished for it.

^k Otherwise than meet is such mysteries should be hand-
led.

■ The examination of ■ man's self, is of necessity re-
quired in the supper, and therefore they ought not ■ be
admitted unto it, which cannot examine themselves: ■
children, furious and mad men, also such as either have ■
knowledge of Christ, ■ sufficient, although they profess
Christian religion and other such like.

^l This place beateth down the faith of credit, ■ unwrap-
ped faith, which the papists maintain.

^m He is said to discern the Lord's body, that hath con-
sideration of the worthiness of it, and therefore cometh to
eat of this meat with great reverence.

ⁿ The prophaning of the body and blood of the Lord in
his mysteries, is sharply punished of him, and therefore
such a mischief ought diligently to be prevented by judging
and correcting of ■ man's self.

^o Try and examine ourselves, by faith and repentance,
separating ourselves from the wicked.

■ The supper of the Lord is ■ common action of the
whole church, and therefore there is ■ place for private
suppers.

A. D. 59. 34 ²³ And if any man be hungry, let him eat at home, that ye come not together unto condemnation. ²⁴ Other things will I set in order when I come.

C H A P. XII.

1 To draw away the Corinthians from contention and pride, he sheweth that spiritual gifts are therefore diversely bestowed, 7 that the same being jointly to each other employed, 12 we may grow up together into one body of Christ, in such equal proportion and measure, 20 as the members of man's body do.

NOW ¹ concerning spiritual gifts, brethren, I would not have you ² ignorant.

2 ¹ Ye know that ye were ² Gentiles, and were carried away unto the dumb idols, as ye were led.

3 ¹ Wherefore, I declare unto you, that no man ² speaking by the Spirit of God, calleth Jesus ³ execrable: also no man can say that Jesus is the Lord, but by the Holy Ghost.

4 ¹ Now there are diversities of gifts, but the ² same Spirit.

5 And there are diversities of administrations, but the same Lord.

6 And there are diversities of ⁷ operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is ⁸ given to every man, to ⁹ profit withal.

8 ¹ For to one is given by the Spirit the word

²³ The supper of the Lord was instituted not to feed the belly, but to feed the soul with the communion of Christ, and therefore it ought to be separated from common banquets.

²⁴ Such things as pertain to order, as place, time, form of prayers, and other such like, the apostle took order for in congregations, according to the consideration of times, places and persons.

¹ Now he entereth into the third part of this treatise, touching the right use of spiritual gifts, wherein he giveth the Corinthians plainly to understand that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and having no consideration of their brethren, abused them to a vain ostentation, and so robbed the church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make ² departure, so that all that body was as it were scattered and rent in pieces. So then going about to remedy these abuses, willet them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all.

² Ignorant to what purpose these gifts are given you.

³ He reproveth the same, by comparing their former state with that wherein they were at this time indued with those excellent gifts.

⁴ As touching God's service and the covenant, mere strangers.

⁵ The conclusion: Know you therefore that you cannot so much as move your lips to honour Christ withal, but by the grace of the Holy Ghost.

⁶ Dost curse him, or by any means whatsoever diminish his glory.

⁷ In the second place, he layeth another foundation, to wit, that these gifts are diverse as the functions also ⁸ diverse, and their offices diverse, but that one self-same Spirit, Lord and God, is the giver of all these gifts, and that to one end, to wit, for the profit of all.

¹ The Spirit is plainly distinguished from the gifts.

² So Paul calleth that inward force which cometh from the Holy Ghost, and maketh men fit to wonderful things.

³ The Holy Ghost openeth and sheweth himself freely in giving of these gifts.

⁴ To the use and benefit of the church.

⁵ He declareth this manifold diversity, and reckoneth up the chiefest gifts, beating that into their heads, which he said before, to wit, that all these things proceeded from one self-same Spirit.

⁶ Wisdom is ⁷ most excellent gift, very requisite, ⁸ only for them which teach, but also for them that exhort and comfort, which thing is proper to the pastor's office: as the word of knowledge agreeth to the doctor's.

of ⁹ wisdom: and to another, the word of knowledge, by the same Spirit:

9 And to another ¹⁰ is given faith, by the same Spirit: and to another, the gifts of healing, by the same Spirit:

10 And to another; the ¹¹ operations of great works: and to another, ¹² prophecy: and to another, the ¹³ discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 ¹⁴ And all these things work one and the self-same Spirit, distributing to every man severally ¹⁵ as he will.

12 ¹⁶ For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are ¹⁷ but one body: ¹⁸ even so is ¹⁹ Christ.

13 For by one Spirit are we all baptized into ²⁰ one body, whether ²¹ we be Jews or Grecians, whether ²² we be bond or free, and have been all made to ²³ drink into one Spirit.

14 ²⁴ For the body also is not one member, but many.

15 ²⁵ If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the ear would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 ²⁶ If the whole body were an eye, where

¹ By operation he meaneth those great workings of God's mighty power, which pass and excel amongst his miracles, as the delivery of his people Israel by the hand of Moses: that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Sapphira.

² Foretelling of things ³ come.

⁴ Whereby false prophets ⁵ known from true, wherein Peter passed Philip in discovering Simon Magus, Acts 8. 20.

⁶ He addeth moreover something else, to wit, that although that these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

⁷ He setteth forth his former saying by ⁸ similitude taken from the body: This, saith he, is manifestly seen in the body, whose members ⁹ divers, but yet so knit together, that they make but one body.

¹⁰ The applying of the similitude. So must we also think, saith he, of the mystical body of Christ: for all we that believe, whether we be Jews ¹¹ Gentiles, ¹² by one self-same baptism, joined together with our head, that by that means there may be framed one body, compact of many members: and ¹³ we have drunk one self-same Spirit, that is to say, ¹⁴ spiritual feeling, perception, and motion common to us all out of ¹⁵ one cup.

¹⁶ Christ joined together with his church.

¹⁷ To become one body with Christ.

¹⁸ By ¹⁹ quickening drink of the Lord's blood, we are made partakers of his only Spirit.

²⁰ He amplifieth that which followed of the similitude, ²¹ if he should say, The unity of the body is not only not let by this diversity of members, but also it could not be a body, if it did not consist of many, and those diverse members.

²² Now he buildeth his doctrine upon the foundations which he hath laid: and first of all he continueth in his purposed similitude, and afterward he goeth to the matter ²³ arily and simply. And first of all, he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: now this is, saith he, ²⁴ if the foot should say, it were not of the body, because it is not the hand: or the ear, because it is ²⁵ the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together ²⁶ serve ²⁷ another.

²⁸ Again speaking ²⁹ them, he sheweth them, that if that should ³⁰ pass which they desire, to wit, that all should be equal one ³¹ another, there would follow a destruction of the whole body, yea and of themselves: for it could

A. D. 59. were the hearing? If the whole were hearing, where were the smelling?
 18 But now hath God disposed the members every one of them in the body at his own pleasure.
 19 For if they were all one member, where were the body?
 20 But now are there many members, yet but one body.
 21 ¹² And the eye cannot say unto the hand, I have no need of thee: nor the head again to the feet, I have no need of you.
 22 Yea, much rather those members of the body, which seem to be more feeble, are necessary.
 23 And upon those members of the body, which we think most dishonest, put we more honesty on: and our uncomely parts have more comeliness on.
 24 For our comely parts need it not: but God hath tempered the body together, and hath given the more honour to that part which lacked.
 25 Lest there should be any division in the body: but that the members should have the same care one for another.
 26 ¹³ Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members rejoice with it.
 27 Now ye are the body of Christ, and members for your part.
 28 * And God hath ordained some in the church: as first apostles, secondly prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, helpers, governors, diversity of tongues.
 29 Are all apostles? are all prophets? are all teachers?
 30 Are all doers of miracles? have all the

gifts of healing? do all speak with tongues? do all interpret?
 31 ¹⁴ But desire you the best gifts; and I will yet shew you a more excellent way.

CHAP. XIII.

¹ He sheweth that there are no gifts so excellent, which in God's sight are not corrupt, if charity be away: 4 and therefore he digresseth unto the commendation of it.

THOUGH I speak with the tongues of men and angels, and have not love, I am as sounding brass, or tinkling cymbal.

2 And though I had the gift of prophecy, and knew all secrets, and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing.

3 And though I feed the poor with all my goods, and though I give my body that I be burned, and have not love, it profiteth nothing.

4 Love suffereth long: it is bountiful: love envieth not: love doth not boast itself: it is not puffed up:

5 It doeth no uncomely thing: it seeketh not her own things: it is not provoked to anger: it thinketh not evil:

6 It rejoiceth not in iniquity, but rejoiceth in the truth:

7 It suffereth all things: it believeth all things: it hopeth all things: it endureth all things.

8 Love doth never fall away, though that prophecyings be abolished, or the tongues cease, or knowledge vanish away.

9 For we know in part, and we prophesy in part.

10 But

Eph. 4. 11.

A. D. 59.

Matt. 27.

could not be a body, unless it were made of many members knit together, and diverse one from the other. And that no man might find fault with this division unequal, he addeth, that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safety.

¹² Now on the other side, he speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferiors unprofitable, and as though they served in use: for God, saith he, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject, and such as we are ashamed of, and that they should have more care to see unto them and to cover them: that by this means the necessity which is on both parts, might keep the whole body in peace and concord: that although if each part be considered apart, they are of divers degrees and conditions, yet because they are joined together, they have a community both in commodities and discommodities.

¹³ Of the smallest and vilest offices, and therefore small accounted of, of the rest.

We carefully cover them.
 Should bestow their operation and offices the profit and preservation of the whole body.

¹³ Now he applieth this same doctrine to the Corinthians, without any allegory, warning them, that seeing there diverse functions and diverse gifts, it is their duty not to offend one against another, either by envy or ambition, but rather that they being joined together in love and charity with another, every one of them bestow the profit of all, that which he hath received, according to his ministry doth require.

¹⁴ For all churches, wheresoever they are dispersed through the whole world, diverse members of one body.

The office of deacons.
 He setteth forth the order of elders, which were the maintainers of the church's discipline.

He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themselves the best gifts, and such most profitable to the church, and so if they contend excel one another in

love, which far passeth all other gifts.

¹ He reasoneth first of charity, the excellence whereof he first sheweth by this, that without it, all other gifts are nothing before God: which thing he proveth partly by induction, and partly also by argument taken of the end, wherefore those gifts are given. For to what purpose are those gifts but God's glory, and the profit of the church, as is before proved? so that those gifts without charity, have no right use.

A very earnest kind of amplifying matter, if he said, If there were any tongues of angels, and I had them, and did not use them to the benefit of my neighbour, it were nothing else but a vain and prattling kind of babbling.

That giveth a rude and certain sound.
 By faith, he meaneth the gift of doing miracles, and not that faith which justifieth, which cannot be void of charity, as the other may.

² He describeth the force and nature of charity, partly by comparison of contraries, and partly by the effects of itself: whereby the Corinthians may understand, both how profitable it is in the church, and how necessary: and also how far they are from it, and therefore how vainly and without cause they are proud.

Word for word, deferreth wrath.

It is not conumelious.

Rejoiceth at righteousness in the righteous. For the Hebrews mean by truth, righteousness.
³ Again he commendeth the excellency of charity in that, that it shall never be abolished in the saints; whereas the other gifts, which are necessary for the building up of the church, long as we live here, shall have place in the world to come.

The way to get knowledge by prophesying.

⁴ The reason is because we are now in that state that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them: But to what purpose serve they then, when we have obtained and gotten the full knowledge of God which serveth but for them which are imperfect, and go by degrees to perfection?

We learn imperfectly.

A. D. 59. 10 But when that which is perfect is come, then that which is in part shall be abolished.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass darkly: but then shall we see face to face. Now I know in part: but then shall I know even as I am known.

13 And now abideth faith, hope, and love, these three: but the chiefest of these is love.

CHAPTER XIV.

1 He commendeth the gift of prophesying: 7 and by a similitude taken of the musical instruments, 12 he teacheth the true use of interpreting the scriptures: 17 He taketh away the abuse: 34 and forbideth women to speak in the congregation.

FOLLOW after love, and covet spiritual gifts, and rather that ye may prophesy.

2 For he that speaketh a strange tongue, speaketh not unto men, but unto God: for no man heareth him: howbeit in the Spirit he speaketh secret things.

3 But he that prophesieth, speaketh unto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himself: but he that prophesieth, edifieth the church.

5 I would that ye all spake strange languages,

He setteth forth that, that he said, by an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stammer rather than speak, and think and understand childish things, and therefore have need of such things as may form and frame our tongue and mind: but when we become men, to what purpose should we desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little?

The applying of the similitude of our childhood to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given us, through the understanding of tongues, and hearing the teachers and ministers of the church: of our man's age and strength, to that heavenly and eternal life, wherein when we behold God himself present, and are lightened with his full and perfect light, to what purpose would we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the saints be knit both with God, and between themselves, with most fervent love, and therefore charity shall not be abolished but perfected, although it shall not be shewed forth, and entertained by such manner of duties as peculiarly and only belong to the infirmity of this life.

All this must be understood by comparison.

The conclusion: as if the apostle should say, Such therefore shall be our condition then: but now we have three things, and they remain sure if we be Christ's, as without which, true religion cannot consist, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it ceaseth not in the life to come as the rest do, but is perfected and accomplished. Foreseeing that faith and hope tend to things which are promised and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet there at length shall we truly and perfectly love both God and one another.

He inferreth now of that he spake before: therefore being charity is the chiefest of all, before all things let it be before you as chief and principal: and so esteem those things as most excellent, which profit the greater part of men: (as prophesy, that is to say, the gift of teaching and applying the doctrine: which was contemned in respect of other gifts, although it be the chiefest and most necessary for the church) and not those which for a shew seem to be marvellous, as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of itself was not greatly to any use, unless there were an interpreter.

What prophesy is, he sheweth in the third verse.

He reprehendeth their perverse judgment touching the gift of tongues. For why was it given: to wit, to the in-

but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh divers tongues, except he expound it, that the church may receive edification.

6 And now, brethren, if I come unto you, speaking divers tongues, what shall I profit you, except I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreover things without life which give a sound, whether it be a pipe or an harp, except they make a distinction in the sounds, how shall it be known what is piped or harped?

8 And also if the trumpet give an uncertain sound, who shall prepare himself to battle?

9 So likewise you, by the tongue, except ye utter words that have signification, how shall it be understood what is spoken? for ye shall speak in the air.

10 There are so many kinds of voices (as it cometh to pass) in the world, and none of them is dumb.

11 Except I know then the power of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh, shall be a barbarian unto me.

12 Even so, forasmuch as ye covet spiritual gifts, seek that ye may excel unto the edifying of the church.

13 Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit

tent that the mysteries of God might be the better known to a greater sort. Thereby it is evident that prophesy, whereunto the gift of tongues ought to serve, is better than this: and therefore the Corinthians did judge amiably, in that they made more account of the gift of tongues than of prophesying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians used tongues in the congregation without an interpreter. Which thing altho' it might be done to some profit of him that spake them, yet he corrupted the right use of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any private man's commodity, but for the profit of the whole company.

A strange language which no man can understand without an interpreter.

By that inspiration which he hath received of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can understand.

Which may further men in the study of godliness.

The company.

He setteth forth that which he said by a similitude, which he borroweth and taketh from instruments of music, which although they speak not perfectly, yet they are distinguished by their sounds, that they may be the better used.

That do fitly utter the matter itself.

He proveth that interpretation is necessarily to be joined with the gift of tongues, by the manifold variety of languages, inasmuch that if a man spake another without an interpreter, it is as if he spake not.

As the papists in all their sermons, and they that ambitiously pour out some Hebrew or Greek words in the pulpit before the unlearned people, thereby to get them a name of vain learning.

The conclusion: if they will excel in those spiritual gifts, as it is meet, they must seek the profit of the church, and therefore they must not use the gift of tongues, unless there be an interpreter to expound the strange and unknown tongue, whether it be himself that speaketh, or another interpreter.

Pray for the gift of interpretation.

A reason: because it is not sufficient for us to speak in the congregation, that we ourselves do worship God in spirit, that is, according to the gift which we have received; but we must also be understood of the company, lest that be unprofitable to other, which we have spoken.

If I pray, when the church is assembled together, in a strange tongue.

A. D. 59. Spirit prayeth: but mine understanding is without fruit.
 15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also.
 16 ⁷ Else, when thou blest with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he knoweth not what thou sayest?
 17 For thou verily givest thanks well, but the other is not edified.
 18 ⁸ I thank my God, I speak languages more than ye all.
 19 Yet had I rather in the church to speak five words with mine understanding, that I might also instruct others, than ten thousand words in a strange tongue.
 20 ⁹ Brethren, be not children in understanding, but as concerning maliciousness be children: but in understanding be of ripe age.
 21 In the law it is written, * By men of other tongues, and by other languages will I speak unto this people: yet so shall they not hear me, saith the Lord.
 22 ¹⁰ Wherefore strange tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
 23 ¹¹ If therefore, when the whole church is come together in one, and all speak strange tongues, there come in they that are unlearned, or they which believe not, will they not say, that ye are out of your wits?
 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is rebuked of all men, and is judged of all:
 25 And so are the secrets of his heart made manifest, and so he will fall down on his face and worship God, and say plainly that God is in you indeed.
 26 ¹² What is to be done then, brethren? when

ye come together, according as every one of you hath a psalm, or hath doctrine, or hath a tongue; or hath revelation, or hath interpretation, let all things be done unto edifying:
 27 ¹³ If any man speak strange tongue, let it be by two, or at the most by three, and that by course, and let one interpret.
 28 But if there be no interpreter, let him keep silence in the church, which speaketh languages, and let him speak to himself, and to God.
 29 ¹⁴ Let the prophets speak, two or three, and let the other judge.
 30 And if any thing be revealed to another that sitteth by, let the first hold his peace.
 31 For ye may all prophesy one by one, that all may learn, and all may have comfort.
 32 And the spirits of the prophets are subject to the prophets.
 33 For God is not the author of confusion; but of peace, which we see in all the churches of the saints.
 34 ¹⁵ * Let your women keep silence in the churches: for it is not permitted unto them to speak: but they ought to be subject, also the law saith.
 35 And if they will learn any thing, let them ask their husbands at home: for it is shame for a woman to speak in the church.
 36 ¹⁶ Came the word of God out from you? either came it unto you only?
 37 If any man think himself to be prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.
 38 ¹⁷ And if any man be ignorant, let him be ignorant.
 39 ¹⁸ Wherefore, brethren, covet to prophesy, and forbid not to speak languages.
 40 Let all things be done honestly, and by order.

A. D. 59.

* 1 Tim. 4. 12.
 * Gen. 3. 16.

3 E CHAP.

* The gift and inspiration which the Spirit giveth me, doth his part, but only to myself.
¹ No fruit cometh to the church by my prayers.
^m So that I may be understood of others, and may instruct others.
⁷ Another reason: seeing that the whole congregation must agree to him that speaketh, and also witness this agreement, how shall they give their assent or agreement which know not what is spoken?
ⁿ Only, without all consideration of the hearers.
^o He that stretcheth as private man.
^p So then one uttered the prayers, and all the company answered, Amen.
^q He propoundeth himself for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of envy.
^r A very few words.
⁹ Now he reproveth them freely for their childish folly, which see not how this gift of tongues, which was given to the profit of the church, is turned by their ambition into an instrument of cursing, seeing that the same also is contained among the punishments wherewith God punished the stubbornness of his people, that he dispersed them amongst strangers whose language they understood not.
^s By the law he understandeth all the whole scripture.
¹⁰ The conclusion: therefore the gift of tongues serveth to punish the unfaithful and unbelievers, unless it be referred to prophecy (that is to say, to the interpretation of scripture) and that, that which is spoken be by that understood of the hearers.
¹¹ Another argument: the gift of tongues without prophecy is not only unprofitable to the faithful, but also doth much hurt: as well to them as to the unfaithful, which should be won in the public assemblies. For by this means

it cometh to pass, that the faithful seem to others to be mad, much less can the unfaithful be instructed thereby.
^u Look Acts 4. 13.
^v The conclusion. The edifying of the congregation is rule and square of the right use of all spiritual gifts.
¹³ The manner how use the gift of tongues. It may be lawful for one or two, or at the most for three, use the gift of tongues, one after another, in assembly, so that there be some expound the same: but if there be none to expound, let him that hath that gift speak himself alone.
¹⁴ The manner of prophesying: let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: if in this examination the Lord give any man aught to speak, let them give him leave to speak. Let every one be admitted to prophesy, severally, and in his order, so far forth as it is requisite for the edifying of the church: let them be content to be subject each to other's judgment.
¹⁵ The doctrine which the prophets bring; which inspired with God's Spirit.
¹⁶ Women are commanded to be silent in public assemblies, and they are commanded to ask of their husbands at home.
¹⁷ A general conclusion of the treatise of the right use of spiritual gifts in assemblies: with sharp reprehension, lest the Corinthians might alone seem themselves to be wise.
¹⁸ Skilful in knowing and judging spiritual things.
¹⁹ The church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward, notwithstanding, in those things which are right.
²⁰ Prophecy ought simply to be retained and kept in congregations: the gift of tongues is to be forbidden, but all things must be done orderly.

A. D.

CHAP. XV.

59. 1 The gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted that church, whereof afterward he was made a minister. 12 Christ first rose again, and we all shall rise by him. 26 The last enemy, death. 29 To be baptized for the dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, we shall not all sleep. 55 Death's sting. 57 Victory. 58 Constancy and steadfastness.

MOREOVER, ¹ brethren, I declare unto you the gospel which I preached unto you, which ye have also received, and wherein ye ² continue,

■ And whereby ye are saved, if ye keep in memory after what manner I preached it unto you, ³ except ye have believed in vain.

3 For first of all, I delivered unto you that which I received, how that Christ died for our sins, according to the ⁴ scriptures,

4 And that he was buried, and that he arose the third day, according to the ⁵ scriptures.

5 And that he was seen of Cephas, then of the ⁶ twelve.

6 After that, he was seen of more than five hundred brethren at ⁷ once: whereof many remain unto this present, and some also are asleep.

7 After that, he was seen of James: then of all the apostles.

8 And last of all, he was seen also of me, as of one born out of due time.

9 ¹⁰ For I am the least of the apostles, which am not meet to be called an apostle, because I persecuted the church of God.

■ The sixth treatise of this epistle, concerning the resurrection: and he useth a transition, or passing over from one matter to another, shewing first, that he bringeth a new thing, to the end that the Corinthians might understand that they had begun to swerve from the right course: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the gospel, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christ's resurrection, which is the ground and foundation of ours, and confirmeth it, first, by the testimony of the scriptures, and by the witness of the apostles, and of more than five hundred brethren, and last of all by his own.

¹ In the profession whereof you continue yet.

■ Which is very absurd, and cannot be but that they that believe must reap the fruit of faith.

² Of those twelve picked and chosen apostles, which were commonly called twelve, though Judas was put out of the number.

³ Not at several times, but together and ⁴ instant.

⁴ He maintaineth by the way, the authority of his apostleship, which was requisite to be in good credit among the Corinthians, that this epistle might be of force and weight amongst them. In the mean season he compareth himself in such sort after ⁵ certain divine art, with certain others, that he maketh himself inferior to them all.

⁵ The first argument, to prove that there is ⁶ resurrection from the dead: Christ ⁷ risen again, therefore the dead shall rise again.

■ The second, by an absurdity: if there be no resurrection of the dead, then is not Christ risen again.

⁸ The proof of that absurdity, by other absurdities: if Christ be not risen again, the preaching of the gospel is in vain, and the credit that you gave unto it, is vain, and we are liars.

⁹ He repeateth the same argument taken out of an absurdity, purposing to shew how faith is in vain, if the resurrection of Christ be taken away.

¹⁰ First, seeing death is the punishment of sin, in vain should we believe that our sins were forgiven us, if they remain: but they do remain, if Christ rose not from death.

■ They are yet in their sins, which are not sanctified, nor have obtained remission of their sins.

¹¹ Secondly, unless that this be certain that Christ rose again, all they which died in Christ are perished. So then what profit cometh of faith?

10 ¹² But by the grace of God, I am that I am: and his grace which is in me, was not in vain: but I laboured more abundantly than they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so have ye believed.

12 ¶ ¹³ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 ¹⁴ For if there be no resurrection of the dead, then is Christ not risen:

14 ¹⁵ And if Christ be not risen, then is our preaching vain, and your faith is also vain:

15 And we are found also false witnesses of God: for we have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16 ¹⁶ For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vain: ¹⁷ ye are ¹⁸ yet in your sins.

18 ¹⁹ And so they which are asleep in Christ, are perished.

19 ²⁰ If in this life only we have hope in Christ, we are of all men the most miserable.

20 ²¹ But now is Christ risen from the dead, and was made the ²² first fruits of them that slept.

21 ²³ For since by man ²⁴ came death, by man ²⁵ came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be ²⁶ made alive.

23 ²⁷ But every man in his ²⁸ own order: the ²⁹ first fruits ³⁰ is Christ: afterward, they that are of ³¹ Christ, at his coming ³² shall rise again.

24 ³³ Then ³⁴ shall be the ³⁵ end, when he hath deli-

■ The third argument, which is also taken from an absurdity: for unless there be another life, wherein such as trust and believe in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

¹⁰ A conclusion of the former argument: therefore Christ is risen again.

¹¹ He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen again: therefore shall we, the faithful (for of them he speaketh), rise again. Then followeth the first reason of this consequence: for Christ is set forth unto us to be considered of, not as ¹² private man apart and by himself, but as the first fruits: and he taketh that which was known to all men, to wit, that the whole heap is sanctified in the first-fruits.

¹³ He alludeth to the first-fruits of corn, the offering whereof sanctified the rest of the fruits.

¹⁴ Another confirmation of the same consequence: for Christ is ¹⁵ be considered as opposite ¹⁶ Adam, that as from one man, Adam, sin ¹⁷ over all, so from one man, Christ, life cometh unto all: that is ¹⁸ say, that all the faithful, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they ¹⁹ quickened and restored to life by him.

■ Shall rise by the virtue of Christ.

²¹ He doeth ²² things together: for he sheweth that the resurrection is in such sort ²³ Christ with all his members, that notwithstanding he far passeth them, both in time (for he was the first that rose again from the dead) and also in honour, because that from him and in him is all ²⁴ life and glory. Then by this occasion he passeth ²⁵ the next argument.

²⁶ The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, ²⁷ wit, because that God must reign. And this is the manner of his reign, that the Father will be shewed to be King of his Son, who was made man, ²⁸ whom all things ²⁹ made subject (the promises only excepted) ³⁰ the end that the Father may afterward triumph in his Son the Conqueror. And he maketh two parts of this reign and dominion of the Son: wherein the Father's glory consisteth, ³¹ wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they ³² so proud and mighty, and others must be utterly abolished, ³³ death) and a plain ³⁴ full delivery of the godly from all enemies, that by this means

A. D. 59. delivered up the kingdom to God, even the Father, when he hath put down ⁱ all rule, and all authority and power.

25 For he must reign till he hath put all enemies ^k under his feet.

26 The ^l last enemy that shall be destroyed, is death,

ri 8. 6. 11. 2. 3. 27 * For he hath put down all things under his feet. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put down all things under him.)

28 And when all things shall be subdued unto him, ^m then shall the Son also himself be subject unto him that did subdue all things under him, that ⁿ God may be all in all.

29 ^o Else what shall they do which are baptized ^p for dead? if the dead rise not at all, why are they then baptized for dead?

30 ^q Why are we also in jeopardy every hour?

31 By our ^r rejoicing which I have in Christ Jesus our Lord, I die daily.

10. 22. 32 ^s If I have fought with beasts at Ephesus ^t after the manner of men, what advantageth it me, if the dead be not raised up? * ^u let us ^v eat and drink: for to-morrow we shall die.

33 ^w Be not deceived: evil speakings corrupt good manners.

34 Awake to live righteously, and sin not:

for some have not the knowledge of God, I ^x speak this to your shame. A. D. 59.

35 ^y But some man will say, How are the dead raised up? and with what body come they forth?

36 ^z O fool, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corn ^{aa} it falleth, of wheat, or of some other.

38 ^{ab} But God giveth it ^{ac} body at his pleasure, even to every seed his own body.

39 All flesh *is* not the same flesh: but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There *are* also heavenly bodies, and earthly bodies: but the glory of the heavenly *is* one; and *the* glory of the earthly *is* another.

41 There is another glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from *another* star in glory.

42 ^{ad} So also *is* the resurrection of the dead. *The* body *is* ^{ae} sown in corruption, and is raised in incorruption.

43 It is sown in ^{af} dishonour, and is raised in glory: it is sown in weakness, and is raised in ^{ag} power.

44 ^{ah} It is sown ^{ai} natural body, and is raised ^{aj} spiri-

means God may fully set forth in the body of the church cleaving fast to their head Christ, his kingdom and glory, as a King in his subjects. Moreover he putteth the first degree of this kingdom in the resurrection of his Son, who is the Head: and the perfection, in the full conjunction ^{ak} of the members with the head, which shall be in the latter day. Now all these tend ^{al} this purpose, to shew that unless the dead do rise again, neither the Father can be King above all, neither Christ be the Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Son's in his members.

^{am} The shutting up and finishing of all things.

^{an} All his enemies, which shall be spoiled of all the power they have. Psalm 110. 1. Acts 2. 34. Heb. 1. 13. and 10. 13.

^{ao} Christ is considered here ^{ap} he appeared in the form of a servant, in which respect he ruleth the church as head, and that because this power was given him of his Father.

^{aq} The shutting up of the argument, which is taken from the whole to the part: for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him.

^{ar} Not because the Son was not subject to his Father before, but because his body, that is to say, the church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the saints which be in the graves, shall not be glorified until the resurrection: but Christ as he is God, hath us subject ^{as} in him as his Father hath, but ^{at} he is Priest, he is subject ^{au} his Father together with us. August. book 1. chap. 8. of the Trinity.

^{av} By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joined together with our head, but yet so, that our head shall always reserve his pre-eminence.

^{aw} The fifth argument is taken of the end of baptism, to wit, because that they which ^{ax} baptized, ^{ay} baptized for dead: that is ^{az} say, that they may have ^{ba} remedy against death, because that baptism is a token of regeneration.

^{bb} They that are baptized ^{bc} this end and purpose, that death may be put out in them, or ^{bd} rise again from the dead, whereof baptism is a seal.

^{be} The sixth argument: unless there be ^{bf} resurrection of the dead, why should the apostles so daily cast themselves into danger of so many deaths?

^{bg} As though he said, I die daily, ^{bh} all the miseries I suffer ^{bi} can well witness, which I may truly boast of that I have suffered amongst you.

^{bj} The taking away of an objection: but thou Paul didst ambitiously, as commonly men ^{bk} went to do, when thou didst fight with beasts ^{bl} Ephesus. That ^{bm} very like, saith Paul: for what could that advantage me, were it ^{bn} for

the glory of eternal life which I hope for?

^{bo} Not upon any godly motion, ^{bp} casting mine eyes upon God, but carried away with vain glory, ^{bq} a certain headiness.

^{br} The seventh argument, which dependeth upon the last: If there be no resurrection of the dead, why do we give ourselves ^{bs} any thing else, save to eating and drinking?

^{bt} These are speeches that epicures use.

^{bu} The conclusion with ^{bv} sharp exhortation, that they take heed of the naughty company of certain, from whence he sheweth that this mischief sprang: warning them ^{bw} be wise with sobriety unto righteousness.

^{bx} Now that he hath proved the resurrection, he discovereth their foolishness, in that they scoffingly demanded how it could be that the dead could rise again; and if they did rise again, they asked mockingly, what ^{by} of bodies they should have? Therefore he sendeth these fellows, which seemed to themselves to be marvellous wise and witty, ^{bz} be instructed of poor rude husbandmen.

^{ca} Thou mightest have learned either of these, saith Paul, by daily experience: for seeds are sown, and rot, and yet notwithstanding so far it is off that they perish, that contrariwise they grow up far more beautiful: and whereas they are sown naked and dry, they spring up green from death by the virtue of God: and doth it seem incredible ^{cb} thee that ^{cc} bodies should rise from corruption, and that indued with ^{cd} far ^{ce} excellent quality?

^{cd} We see a diversity both in one and the self-same thing which hath now ^{ce} form and then another, and yet keepeth its own kind: as it is evident in ^{cf} grain which is sown, bare, but springeth up far after another sort: and also in diverse kinds of ^{cg} self-same sort, ^{ch} amongst beasts: and also amongst things of diverse sorts, ^{ci} the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of the bodies, ^{ck} the changing of them into ^{cl} better state, as ^{cm} thing impossible ^{cn} strange.

^{co} He maketh three manner of qualities of the bodies being raised: Incorruption, ^{cp} wit, because they shall be sound, and altogether of ^{cq} nature that cannot be corrupt: Glory, because they shall be adorned with beauty and honour: Power, because they shall continue everlasting, without ^{cr} meat, drink, and all other helps, without which this frail life ^{cs} keep itself from corruption.

^{ct} Is buried, and ^{cu} is hid as the seed in the ground.

^{cv} Void of honour, void of glory and beauty.

^{cw} Freed from the former weakness, whereas it is subject to such alteration and change, that it cannot maintain itself without ^{cx} and drink, and such other like helps.

^{cx} He sheweth perfectly in ^{cy} word this change of the quality of the body by the resurrection, when he saith, that

that

A. D. 59. a spiritual body: ²⁵ there is a natural body, and ²⁶ there is a spiritual body.

• Gen. 1. 7. 45 As it is also written, The ² first man ² Adam was made a living soul: and the last Adam was made a ⁷ quickening spirit.

46 ²⁵ Howbeit that *was* not first which is spiritual, but that *which is* natural, and afterward that *which is* spiritual.

47 The first man *is* of the earth, ² earthly: the second man *is* the Lord from ² heaven.

48 ²⁷ As *is* the earthly, such *are* they that are earthly: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the ³ image of the earthly, so shall we bear the image of the heavenly.

50 ²⁸ This I say, brethren, that ⁶ flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

51 ²⁹ Behold, I shew you a ⁴ secret thing, We shall not all sleep, but we shall all be changed,

• 1 Cor. 15. 51. 52.

52 In ⁶ a moment, in the twinkling of an eye at the last ⁸ trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, ⁹ Death is swallowed up into victory.

• Heb. 2. 14.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin: and the strength of sin *is* the law.

• 1 John 5. 5.

57 ²⁶ But thanks be unto God, which hath given us victory through our Lord Jesus Christ.

58 ²⁹ Therefore, my beloved brethren, be ye stedfast, unmoveable, abundant always in the work of the Lord, forasmuch as ye know that your labour is not in vain in the ⁷ Lord.

that of ¹ natural body, it shall become a spiritual body: which two qualities being clean different the one from the other, he straightway expoundeth, and setteth forth diligently.

²⁵ That is called a natural body which is quickened and maintained by a living soul only, such as Adam was, of whom all we are born naturally: and that is said to be a spiritual, which together with the soul is quickened with a far more excellent virtue, to wit, with the Spirit of God, which descendeth from Christ the second Adam unto us.

²⁶ Adam is called the first man: because he is the root, as it were, from whence ¹ spring, and Christ is the latter man: because he is the beginning of them that are spiritual, and in him we are all comprehended.

²⁷ Christ is called ¹ Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him.

²⁸ Secondly, he willeth the order of this double state or quality to be observed, that the natural was first, Adam being created of the clay of the earth: and the spiritual followed and came upon it, to wit, when as the Lord being sent from heaven, endued our flesh, which was prepared and made fit for him, with the fulness of the Godhead.

²⁹ Wallowing in dirt, and wholly given to an earthly nature.

³⁰ The Lord is said ¹ come down from heaven by that kind of speech, whereby that which is proper to ¹ is vouched of another.

³¹ He applieth both the earthly naturalness of Adam (if I may so say) ¹ our bodies, so long as they are naturally conversant upon earth, to wit, in this life and in the grave: and also the spirituality of Christ to the same our bodies, after they ¹ risen again: and he saith that that goeth before, and this shall follow.

³² Not a vain and false image, but such ¹ one as had the truth with it indeed.

CHAP. XVI.

A. D. 59.

1 He exhorteth them to help the poor brethren of Jerusalem: 10 Then he commendeth Timothy, 13 and so, with a friendly exhortation, 19 and commendations, endeth the epistle.

Concerning ¹ the gathering for the saints, as I have ordained in the churches of Galatia, so do ye also.

2 Every ² first day of the week, let every one of you put aside by himself, and lay up as God hath ³ prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by ⁴ letters, them will I send to bring your liberality unto Jerusalem.

4 ² And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, after I have gone through Macedonia (for I will pass through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way whithersoever I go.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarry at Ephesus until Pentecost.

9 For a great door and ⁴ effectual is opened unto me, and there are many adversaries.

10 ¶ Now if Timotheus come, see that he be ² without fear with you: for he worketh the work of the Lord, even as I do.

11 Let no man therefore despise him: but convey him forth ⁶ in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his mind was not at all to come at ¹ this

²⁵ The conclusion: We cannot be partakers of the glory of God, unless we put off all that gross and filthy nature of our bodies, subject to corruption, that the same body may be adorned with incorruptible glory.

⁶ Flesh and blood are taken here for a living body, which cannot attain to incorruption, unless it put off corruption.

²⁹ He goeth further, declaring that it shall come to pass, that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite: and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

▪ A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it.

▪ He sheweth us that the time shall be very short.

³⁰ An exhortation taken of the profit that ensueth, that seeing they understand that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

⁷ Through the Lord's help and goodness working in us.

² Collections in old time were made by the apostles appointment the first day of the week, ¹ which day the manner was then to assemble themselves.

² Which in times past was called Sunday, but now is called the Lord's day.

▪ That every man bestow according ¹ the ability that God hath blessed him with.

▪ Which you shall give them ¹ carry.

² The residue of the epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, that is to say, to the glory of God, and the edifying of the Corinthians.

⁴ Very fit and convenient ¹ do great things by.

▪ Without any just occasion of fear.

⁶ Safe and sound, and that with all-kind of confidence.

A. D. 59. this time: howbeit, he will come when he shall have convenient time.

13 ¶ Watch ye: stand fast in the faith: quit you like men, and be strong.

14 Let all your things be done in love.

15 Now, brethren, I beseech you (ye know the house of ^s Stephanas, that it is the first fruits of Achaia, and that they have ^b given themselves to minister unto the saints)

16 That ye be ¹ obedient even unto such, and to all that help with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they have supplied the want of you.

18 For they have comforted my ^k spirit and yours: ¹ acknowledge therefore such men.

19 The churches of Asia salute you: Aquila

^s Stephanas is the name of [■] man, and not of [■] woman.

^b Given themselves wholly to the ministry.

¹ That you honour and reverence them, be obedient [■] them, and be content to be ruled by them, [■] meet is you should, seeing they have bestowed themselves and their goods to help you withal.

[■] Mine heart.

and Priscilla, with the church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with [■] [■] holy kifs.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be had in execration ^m maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

¹ Take them for such men [■] they are indeed.

^m By these words, is betokened the severest kind of curse and excommunication that was amongst the Jews, and the words [■] [■] much [■] say, As our Lord cometh: So that his meaning may be this, Let him be accursed even to the coming of the Lord, that is [■] say, [■] his death's day, [■] [■] for ever.

A. D. 59.

■ Rom. 16.
■ Cor. 13.
■ 12.
■ 1 Pct. 5. 14.

The Second Epistle of the Apostle PAUL to the CORINTHIANS.

C H A P. I.

1 He beginneth with the praise of affliction, 8 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not upon any lightness that he came not according to his promise.

PAUL ¹ an apostle of Jesus Christ, by the will of God, and *our* brother Timotheus, to the church of God which is at Corinth, with all the saints which are in all Achaia:

■ Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 * ² Blessed be God, even the Father of our Lord Jesus Christ, the Father of ^b mercies, and the God of all comfort,

4 Which comforteth us in all our tribulation, ³ that we may be able to comfort them which are in any affliction, by the comfort wherewith we ourselves are comforted of God.

¹ See the declaration of such salutation in the former epistles.

² He beginneth after this manner with thanksgiving, which notwithstanding (otherwise than he was wont) he applyeth to himself: beginning his epistle with the setting forth of the dignity of his apostleship, constrained (as it should seem) by their importunity which took [■] occasion to despise him, by reason of his miseries. But he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God the Father in Jesus Christ.

■ To him be praise and glory given.

^b Most merciful.

■ The Lord doth comfort us [■] this end and purpose, that [■] may so much the more surely comfort others.

■ The miseries which we suffer for Christ, or which Christ suffereth in us.

■ He denieth that either his afflictions, wherewith he was often afflicted, [■] the consolations which he received of

5 For as the ^c sufferings of Christ abound in us, so our consolation aboundeth through Christ.

6 ⁴ And whether we be afflicted, *it is* for your consolation and salvation, which is [■] wrought in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope is stedfast concerning you, in [■] much [■] we know, that as ye [■] partakers of the sufferings, so shall ye be also of the consolation.

8 ⁵ For brethren, we would not have you ignorant of our affliction, which came unto us in Asia, how [■] were pressed out of measure passing strength, so that we altogether ^c doubted even of life.

9 Yea, we received the sentence of death in ^c ourselves, because we should not trust in ourselves, but in God which raised the dead.

3 F

10 Who

God, may justly be despised, seeing that the Corinthians both ought and might take great occasion [■] be confirmed by either of them.

■ Although salvation be given [■] freely, yet because there is [■] way appointed us whereby [■] must come to it, which is, the race of an innocent and upright life, which [■] must run, therefore [■] said [■] work out our salvation, Phil. 2. 12. And because it is God only that of his free good will worketh all things in us, therefore is he said [■] work the salvation in [■] by these self-same things by which we must pass [■] everlasting life, after that we have once overcome all incumbrances.

■ He witnesseth that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatness of them, and also his delivery from them, although it be not yet perfect.

■ I knew not at all what [■] do, neither did I see by man's help which way to save myself.

■ I was resolved within myself [■] die.

A. D. 60.

A. D. 60. 10 Who delivered us from so great a death, and doth deliver us: in whom we trust, that yet hereafter he will deliver us.

11 So that ye labour together in prayer for us, that for the gift bestowed upon us for many, thanks may be given by many persons for us.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all to you-wards.

13 For we write none other things unto you, than that ye read, or else that ye acknowledge, and I trust ye shall acknowledge unto the end.

14 Even as ye have acknowledged us partly, that we are your rejoicing, even as ye are ours, in the day of our Lord Jesus.

15 And in this confidence was I minded first to come unto you, that ye might have had double grace:

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and to be led forth toward Judea of you.

17 When I therefore was thus minded, did I use lightness? or mind I those things which I mind, according to the flesh, that with me should be Yea, yea, and Nay, nay?

18 Yea, God is faithful, that our word toward you was not Yea, and Nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, that is, by me, and Silvanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, unto the glory of God through us.

² From these great dangers.

¹ That he may not seem to boast himself, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithful.

⁷ The end of the afflictions of the saints, is the glory of God, and therefore they ought to be precious unto us.

⁵ Secondly, he putteth away another slander, to wit, that he was a light man, and such a one as was not likely to be credited, seeing that he promised to come unto them, and came not. And first he speaketh of the simplicity of his mind, and sincerity, which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent: and moreover he protesteth that he will never be otherwise.

² With clearness, and holy and true plainness of mind, as God himself can witness.

¹ Trusting to that very wisdom which God of his free goodness hath given me from heaven.

⁴ He saith he writeth barely and simply: for he that writeth in coloured sort, is rightly said to write otherwise than we read: and this he saith the Corinthians shall truly know and like of very well.

¹ Perfectly.

² Paul's rejoicing in the Lord was, that he had won the Corinthians: and they themselves rejoiced that such an apostle was their instructor, and taught them so purely and sincerely.

² When he shall sit to judge.

² Another benefit.

⁵ He putteth away their slander and false report by denying it, and first of all, in that that divers went about to persuade the Corinthians, that in preaching of the gospel, Paul agreed not to himself: for this was the matter and the cause.

² As men do which will rashly promise any thing, and change their purpose at every turning of hand.

⁵ That I should say and unsay a thing?

¹² He calleth God to witness and for judge, of his constancy in preaching and teaching one self-same gospel.

¹ True, and of whose faithful witness it were horrible wickedness to doubt.

¹¹ He joineth also with himself, his fellows as witnesses, with whom he fully consented in teaching one self-same

21 And it is God which stablisheth us with you in Christ, and hath anointed us.

22 Who hath also sealed us, and hath given the earnest of the Spirit in our hearts.

23 Now, I call God for a record unto my soul, that to spare you, I came not as yet unto Corinth.

24 Not that we have dominion over your faith, but we are helpers of your joy: for by faith ye stand.

CHAP. II.

1 He excuseth his not coming unto them, 2 and privily reprehendeth them. 4 He sheweth that such is his affection towards them; 5 that he never rejoiceth but when they are merry. 6 Perceiving the adulterer (whom he commanded to be delivered up to Satan) to repent, he requesteth that they forgive him. 13 He mentioneth his going into Macedonia.

BUT I determined thus in myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that should make me glad, but the same which is made sorry by me?

3 And I wrote the same thing unto you, lest when I came, I should take heaviness of them, of whom I ought to rejoice: this confidence have I in you all, that my joy is the joy of you all:

4 For in great affliction, and anguish of heart, I wrote unto you with many tears: not that ye should be made sorry, but that ye might perceive the love which I have, especially unto you.

5 And if any hath caused sorrow, the same hath

thing, to wit, one self-same Christ.

² Was not diverse and wavering.

¹ That is, in God.

¹² Last of all, he declareth the sum of his doctrine, to wit, that all the promises of salvation are sure and ratified in Christ.

⁴ Christ is set forth to exhibit and fulfil them, also most assuredly, and without all doubt.

² Through our ministry.

¹³ He attributeth the praise of this constancy, only to the grace of God, through the Holy Ghost, and therewithal concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves do know all this to be true.

⁷ An earnest, is what ever is given to confirm a promise.

¹⁴ Now coming to the matter, he sweareth that he did not only not lightly alter his purpose of coming to them, but rather that he came not unto them for this cause, that he might not be constrained, to deal more sharply with them being present, than he would.

² Against myself, and to the danger of mine own life.

¹⁵ He removeth all suspicion of arrogance, declaring that he speaketh not as lord unto them, but as a servant, appointed of God to comfort them.

² He setteth the joy and peace of conscience, which God is author of, against tyrannous fear, and therewithal sheweth the end of the gospel.

⁶ Causing grief amongst you, which he should have done, if he had come to them before they had repented them.

⁵ For I trusted that you would take that out of the way forthwith which you knew I was discontented with, considering how you are persuaded that my joy is your joy.

⁴ He passeth to another part of this epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward: and he handleth the releasing and unloosing of the incestuous person, because he seemed to have given sufficient testimony of his repentance: shewing the true use of excommunication, to wit, that it proceed not of hatred, but of love, and so end, lest if we keep no measure, we serve Satan the devil.

A. D. 60. hath not made ^c me sorry, but ^d partly (lest I should more ^e charge *him*) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to ^f forgive *him*; and comfort *him*, lest the same should be swallowed up with overmuch heaviness.

8 Wherefore, I pray you, that you would ^g confirm your love towards him.

9 For this cause also did I write, that I might know the proof of you, whether ye would be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for verily if I forgave any thing, to whom I forgave it, for your sakes *forgave I it* in the ^h sight of Christ,

11 Lest Satan should circumvent us: for we are not ignorant of his ⁱ enterprises.

12 ¶ ^j Furthermore, when I came to Troas to preach Christ's gospel, and ^k a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but took my leave of them, and went away into Macedonia.

14 Now thanks *be* unto God, which always maketh us to triumph in Christ, and maketh manifest the ^l favour of his knowledge by us in every place.

15 ^m For we are unto God the sweet favour of Christ, in them that are saved, and in them which perish.

16 To the one *we are* the favour of death, unto death; and to the other the favour of life, unto life: ⁿ and who is sufficient for these things?

17 ^o For we are not as many, which make ^p merchandize of the word of God: but as of sincerity, but as of God in the sight of God speak we in Christ.

^c As if he said, All that sorrow is so clean wiped away, as though he had never felt it.

^d As for me (saith Paul) I have ^q more to do with him.

^e Lest I should overcharge him, who is burdened enough of himself, which I would be glad were taken from him.

^f That whereas before you punished him sharply, you would now forgive him.

^g That at my intreaty, you would declare by the consent of the whole church, that you take him again for a brother.

^h Truly, and from the heart.

ⁱ Of his mischievous counsels and devilish will.

^j He returneth to the confirmation of his apostleship, and bringeth forth the testimonies, both of his labour, and also of God's blessing.

^k He alludeth to the anointing of the priests, and the incense of the sacrifices.

^l He denieth that ought should be taken away from the dignity of his apostleship, because they saw evidently that it was not received with like success in every place, nay rather very many rejected and detested him; seeing that he preached Christ not only as ^r Saviour of them that believe, but also as a judge of them that contemn him.

^m Again he putteth away all suspicion of arrogancy, attributing all things that he did to the virtue of God, whom he serveth sincerely, and without all dishonest affection: whereof he maketh them witnesses, even to the 6th verse of the next chapter.

ⁿ We do not handle it craftily and covetously, or less sincerely than we ought: and he useth a metaphor which is taken from hucksters, which use to play the false harlots with whatsoever cometh into their hands.

^o The apostle frameth his speech wisely, that by little and little, he may come from the commendation of the person, to the matter itself.

^p Which I took pains to write as it were.

C H A P. III.

A. D. 60.

1 He desireth no other commendation, ^z than their continuing in the faith. 6 He is a minister, not of the letter, but of the Spirit. 8 He sheweth the difference of the law, and the gospel. 13 That the brightness of the law doth rather dim the sight than lighten it: 18 but the gospel doth make manifest God's countenance unto us.

DO we begin to praise ourselves again? or need we, as some other, epistles of recommendations unto you, or letters of recommendations from you?

2 Ye are our epistle, written in our hearts, which is understood and read of all men:

3 In that ye are ^a manifest, to be the epistle of Christ, ^b ministered by us, and written, not with ink, but with the Spirit of the ^c living God: ^d not in tables of stone, but in fleshly tables of the heart.

4 And such ^e trust have we through Christ to God:

5 Not that we are sufficient of ourselves, to think any thing as of ourselves: but our ^f sufficiency is of God,

6 ^g Who also hath made us able ministers of the New Testament, not of the ^h letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the ministration of death, written with letters ⁱ and ingraven in stones, was ^j glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which *glory* is done away)

■ How shall not the ^k ministration of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more doth the ministration of ^l righteousness exceed in glory.

10 For even that which was glorified, was ^m not

^c By the way, he setteth the virtue of God against the ink wherewith epistles are commonly written; ⁿ shew that it was wrought by God.

^z He alludeth by the way to the comparison of the outward ministry of the priesthood of Levi, with the ministry of the gospel, and the apostolical ministry, which he handleth afterward more fully.

■ This boldness we shew, and thus gloriously may we boast of the worthiness and fruit of our ministry.

^e In that we are fit and meet to make other men partakers of so great a grace.

^g He amplifieth his ministry and his fellows: that is to say, the ministry of the gospel, comparing it with the ministry of the law, which he considereth in the person of Moses, by whom the law was given: against whom he setteth Christ the author of the gospel. Now this comparison is taken from the very substance of the ministry. The law is as it were ^o writing of itself dead, and without efficacy: but the gospel, or new covenant, is as it were the very virtue of God itself in renewing, justifying, and saving of men. The law propoundeth death, accusing all men of unrighteousness: the gospel offereth and giveth righteousness and life. The governance of the law served for a time to the promise: the gospel remaineth to the end of the world. Therefore what is the glory of that in comparison of the majesty of this?

^f Not of the law, but of the gospel.

^h Imprinted and ingraven: so that by this place we may plainly perceive, that the apostle speaketh not of the ceremonies of the law, but even of the ten commandments.

ⁱ This word, *Glory*, betokeneth a brightness, and a majesty which was bodily in Moses, but spiritually in Christ.

^j Whereby God offereth, yea, and giveth the Spirit, not as a dead thing, but ^p quickening spirit, working life.

^k To wit, of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as righteous.

A. D. 60. not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that which should be ¹ abolished, was glorious, much more shall that which remaineth, be glorious:

12 ³ Seeing then that we have such trust, we use great boldness of speech.

Exod. 34. 34. 13 * + And *we are* not as Moses, *which* put a vail upon his face, that the children of Israel should not look unto the ² end of that which should be abolished.

14 Therefore their minds are hardened: for until this day remaineth the same covering undertaken away in the reading of the Old Testament, which *vail* in Christ is put away.

15 But even unto this day, when Moses is read, the vail is laid over their hearts.

16 Nevertheless, when their *heart* shall be turned to the Lord, the vail shall be taken away.

17 Now the ³ Lord is the * Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 ⁵ But we all behold as in a mirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

C H A P. IV.

1 He sheweth that he hath so laboured in preaching the gospel, 4 that such are even blinded of Satan, who do not perceive the brightness thereof. 7 That the same is carried in earthen vessels, 10 who are subject to many miseries: 16 and therefore he exhorteth them by his own example to be courageous, 17 and contemn this present life.

¹ The law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministry of Moses apart by itself.

² He sheweth wherein standeth this glory of the preaching of the gospel, to wit, in that that it setteth forth plainly and evidently, that which the law shewed darkly: for it sent them that heard it ³ be healed of Christ, which was to come, after that it had wounded them.

⁴ He expoundeth by the way the allegory of Moses's covering, which was ⁵ token of the darkness and weakness that is in men, which were rather dulled by the bright shining of the law than lightened: which covering was taken away by the coming ⁶ of Christ, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set in the liberty of the light by the virtue of Christ's Spirit.

⁷ Into the very bottom of Moses's ministry.

⁸ Christ is that Spirit which taketh away that covering, by working in our hearts, whereunto also the law itself called us, though in vain, because it speaketh to dead men, until the Spirit quickeneth us.

⁹ Going forwards in the allegory of the covering, he compareth the gospel to ¹⁰ glass, which although it be most bright and sparkling, yet doth it not only not dazzle their eyes which look in it, as the law doth, but also transformeth them with its beams, so that they also be partakers of the glory and shining of it, to lighten others: as Christ said unto his, "You are the light of the world," whereas he himself was the only light. We are also commanded in another place to shine as candles before the world, because we are partakers of God's Spirit. But Paul speaketh here properly of the ministers of the gospel, as it appeareth by that that goeth before, and that that cometh after, and that setteth them his own example and his fellows.

¹¹ Now he plainly witnesseth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly, and sincerely, neglecting all dangers.

¹² Though we are broken in pieces with miseries and calamities, yet we yield not.

¹³ Subtily and all kind of deceit which men hunt after, as it were dens and lurking holes to cover their shameless dealings withal.

T Herefore, ¹ seeing that we have this ministry, as we have received mercy, we ² faint not:

2 But have cast from us the ³ cloaks of shame, and walk not in craftiness, neither handle we the word of God ⁴ deceitfully: but in declaration of the truth we approve ourselves to every man's conscience in the sight of God.

3 ² If our gospel be then hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the minds, *that is*, of the infidels, that the ⁵ light of the glorious gospel of Christ, which is the ⁶ image of God, should not shine unto them.

5 ³ For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for ⁴ Jesus's sake.

6 For God ⁷ that commanded the light to shine out of darkness, *is he* which hath shined in our hearts, to give the ⁸ light of the knowledge of the glory of God in the face of Jesus Christ. ⁹ Gen. 1. 3.

7 ⁴ But we have this treasure in earthen vessels, ⁵ that the excellency of that power might be of God, and not of us.

8 We are afflicted on every side, yet *are we* not in distress: we are in doubt, but yet we despair not.

9 *We are* persecuted, but not forsaken: cast down, but we perish not.

10 ⁶ Every where we bear about in our body the ⁷ dying of the Lord Jesus, that the life of Jesus might be also made manifest in our bodies.

11 For we which ⁸ live are always delivered unto

¹ This is it that in the former chapter he called, making merchandise of the word of God.

² An objection: Many hear the gospel, and yet are no more lightened thereby, than by the preaching of the law. He answereth, The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he and his fellows set forth the most clear light of the gospel to be seen and beholden, seeing that Christ whom only they preach, is he in whom only God will be known, and as it were, seen.

³ The light of plain and lightsome preaching, which telleth forth the glory of Christ.

⁴ In whom the Father setteth forth himself to be seen and beholden.

⁵ He removeth, according to his accustomed manner, all suspicion of ambition, avouching that he teacheth faithfully, but as ⁶ servant; and witnessing that all this light, which he and his fellows give to others, proceedeth from the Lord.

⁷ To preach this self-same Jesus to you.

⁸ Which made it only with his word.

⁹ That being lightened of God, we should in like sort give that light to others.

¹⁰ He taketh away ¹¹ stumbling-block, by which was darkened amongst some the bright shining of the ministry of the gospel, to wit, because the apostles were the most miserable of all men. Paul answereth, that he and his fellows are as it were earthen vessels, but yet there is in them a most precious treasure.

¹² He bringeth marvellous reasons why the Lord doth so afflict his chiefest servants, to the end, saith he, that all men may perceive that they stand not by any man's virtue, but by the singular virtue of God, in that they die a thousand times, but never perish.

¹³ An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the virtue of the Spirit of God in Christ, to life, which oppresseth that death.

¹⁴ So Paul calleth that miserable state and condition, that the faithful, but especially the ministers, are in.

¹⁵ Which live that life, to wit, by the Spirit of Christ, among so many and so great miseries.

a. D. 60. unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh:

12 ⁷ So then death worketh in us, and life in you.

13 ⁸ And because we have the same ^m spirit of faith, according as it is written, * I believed, and therefore have I spoken: we also believe, and therefore speak.

14 Knowing that he which hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall set us with you.

15 ⁹ For all things are for your sakes, ⁿ that that most plenteous grace by the thanksgiving of many, may redound to the praise of God,

16 Therefore we faint not: ¹⁰ but though our outward man perish, yet the inward man is ^o renewed daily.

17 For our ^p light affliction which is but for a moment, causeth unto us ⁿ far more excellent and an eternal weight of ⁿ glory:

18 While we look not on the things which are seen, but on the things which are not seen: for the things which are seen, are temporal: but the things which are not seen, are eternal.

C H A P. V.

1 He continueth in the same argument, 6 touching the certain hope of salvation 8 through faith, 12 not to praise himself, 14 seeing he hath God and his church before his eyes, 17 and esteemeth nothing, but newness of life in Christ.

FOR ¹ we know that if our earthly house of this tabernacle be destroyed, we have a

¹ Subject to that miserable condition.

⁷ A very cunning conclusion: as if he would say, Therefore to be short, we die that you may live by our death, for that they ventured into all those dangers for the building of the church's sake, and they ceased not to confirm all the faithful with the examples of their patience.

⁸ He declareth the former sentence, shewing that he and his fellows die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves do first believe that which they propounded to others ⁿ believe, to wit, that they also shall be saved together with them in Christ.

ⁿ The same faith, by the inspiration of the same Spirit.

ⁿ He sheweth how this constancy is preserved in them, to wit, because they respect God's glory, and the salvation of the church committed unto them.

ⁿ When it shall please God to deliver me, and restore ⁿ to you, that exceeding benefit which shall be poured upon me, shall in like sort redound ⁿ the glory of God, by the thanksgiving of many.

¹⁰ He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily: and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternal glory.

^o Gathereth new strength, that the outward ⁿ be not overcome with the miseries which come freshly, ⁿ upon the neck of another, being maintained and upholden with the strength of the inward man.

^p Afflictions are not called light, as though they were light of themselves, but because they pass away quickly, when ⁿ indeed our whole life is of ⁿ great long continuance.

ⁿ Which remaineth for ever firm and stable, and ⁿ never be shaken.

¹ Taking occasion by the former comparison, he compareth this miserable body, ⁿ it is in this life, ⁿ frail and brittle tabernacle, against which he setteth the heavenly tabernacle, so terming that sure and everlasting condition of this same body glorified in heaven, insomuch, saith he, that we are not only not addicted to this tabernacle, but also do with sobs and sighs desire rather that tabernacle. And to this place also concerning the glory ⁿ come, is put within the treatise of the dignity of the ministry, ⁿ the other was, whereof we spake in the beginning of the second chapter.

ⁿ He calleth the glory of immortality, which we shall be

building given of God, that is, an house not made with hands, but eternal in the heavens. A. D. 60.

2 For therefore we sigh, desiring to be ^a clothed with our house, which is from ^b heaven.

3 ^a Because that if we be clothed, we shall not be ^a found naked.

4 For indeed we that are in this tabernacle, ¹⁵ sigh and are burdened, because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.

5 And he that hath ^a created us for this thing is God, who also hath given unto us the earnest of the Spirit.

6 ^a Therefore we are alway ^d bold, though we know that while we are at home in the body, we are absent from the Lord.

7 (For we walk by ^a faith, and not by sight.)

8 Nevertheless, we are ^f bold, and love rather ⁿ remove out of the body, and to dwell with the Lord.

9 Wherefore also we ^z covet, that both dwelling at home, and removing from home, we may be acceptable to him.

10 ^a For we must all ^h appear before the judgment-seat of Christ, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* good or evil. * Rom. 14: 10.

11 ⁵ Knowing therefore that ¹ terror of the Lord, we persuade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

3 G

12 For

as it were clothed with, ⁿ garment.

^b Heavenly, not that the substance of it is heavenly, but for the glory of it.

² An exposition of the former saying: We do not without cause desire to be clad with the heavenly house, that is, with that everlasting and immortal glory, as with a garment: for when ⁿ depart hence, we shall not remain naked, having once cast off the covering of this body, but we shall take our bodies again, which shall put ⁿ as it were another garment besides: and therefore we sigh not for the weariness of this life, but for the desire of ⁿ better life: Neither is this desire in vain, for we ⁿ made to that life, the pledge whereof we have, even the Spirit of adoption.

^c He meaneth that first creation, to give us to understand that ⁿ bodies were made to this end, that they should be clothed with heavenly immortality.

³ He inferreth upon that sentence that went next before, thus. Therefore seeing that we know by the Spirit, that ⁿ strangers so long as we ⁿ here, we patiently suffer this tarrance (for we ⁿ now so with God, that we behold him but by faith, and ⁿ therefore now absent from him) but so that we aspire and have ⁿ longing always ⁿ him: therefore also we behave ourselves so, that we may be acceptable to him, both while we live here, and when ⁿ go from hence ⁿ him.

^d He calleth them (bold) which are always resolved with ⁿ quiet and settled mind to suffer what danger soever, nothing doubting but their end shall be happy.

ⁿ Faith, of those things which we hope for, and not having God presently in ⁿ view.

^e And yet we are in such sort bold, and do so pass ⁿ our pilgrimage with a valiant and ⁿ quiet mind, that yet notwithstanding we had rather depart home ⁿ the Lord.

^z And seeing it is so, we strive to live so, that both in this ⁿ pilgrimage here, we may please him, and that at length ⁿ may be received home to him.

⁴ That no man might think it to pertain to all, which he spake of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after that he is departed from hence.

^h We must all appear personally, and enquiry shall be made of us, that all may see how we have lived.

⁵ Now he passeth over, and taking occasion of the former sentence, returneth to the former chapter, verse 16, confirming his own sincerity and his fellows.

ⁿ That terrible judgment.

A. D.
60.

12 ⁶ For we praise not ourselves again unto you, but give you **■** occasion to rejoice of us, that ye may have *to answer* against them which rejoice in the ^k face, and not in the heart.

13 ⁷ For whether we be out of our wit, *we are it* to God: or whether we be in our right mind, *we are it* unto you.

14 ⁸ For that love of Christ ¹ constraineth us.

15 Because we thus judge, that if **■** one be dead for all, then were all dead: and he died for all, that they which live, should not henceforth **■** live unto themselves, but unto him which died for them, and rose again.

16 ⁹ Wherefore, henceforth know we no man after the flesh: ¹⁰ yea though we had known Christ after the flesh, yet now henceforth know we *him* no more.

17 ¹¹ Therefore if any man *be* in Christ, *let him be* a ² new creature. ^{*} Old things are passed away: behold, all things are become new.

18 ¹² And all things *are* of God, which hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation.

19 For God was in Christ, and reconciled the world to himself, not imputing their sins unto them, and hath ² committed to us the word of reconciliation.

20 Now then are we ambassadors for Christ: as though God did beseech *you* through us, we pray you in Christ's stead, that ye be reconciled to God.

21 For he hath made him *to be* ⁹ sin for us, which ¹ knew no sin, that we should be made the ¹ righteousness of God in him.

⁶ He removeth all suspicion of pride, by a new reason, because it is behoveable, not for his part, but for theirs, that his apostleship be counted sincere against the vain ostentation of a few others.

^{*} In outward disguisings, and that coloured shew of man's wisdom and eloquence, and not in true godline's, which is sealed in the heart.

⁷ The meaning is: Even when I am mad (as some men think of me) whilst I seem **■** a fool to boast myself, I do it for your profit, no less than when I preach the gospel simply unto you.

⁸ He goeth forward in putting away all suspicion of desire of estimation and boasting: for the love of Christ, saith he, compelleth us herunto, that seeing he died for **■** all, which were dead when as we lived **■** ourselves (that is, while we were yet given to these earthly affections) we in like sort should consecrate our whole life, which we have received of him, to him (to wit) being indued with the Holy Ghost, to this end and purpose, that we should meditate upon nothing but that which is heavenly.

¹ Possesseth **■** wholly.

² He speaketh here of sanctification, whereby it cometh to pass that Christ liveth in us.

¹ Look Romans, chap. 6. and 7.

¹ He sheweth what it is, not to live **■** ourselves but **■** Christ, to wit, to know no man according **■** the flesh, that is to say, to be conversant amongst men, **■** not to **■** for those worldly and carnal things, as they do which respect a man's flock, his country, form, glory, riches, and such like, wherein **■** commonly dote and weary themselves.

¹⁰ An amplification: This is, saith he, so true, that we do not now think carnally of Christ himself, who hath now left the world, and therefore must be considered of us spiritually.

¹¹ An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly.

⁶ As a thing made **■** of God, for though **■** be not newly created when God giveth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the Holy Ghost to speak *to*, **■** teach us that **■** must attribute all things **■** the glory of God: **■** that we are stocks and blocks, but because that God createth in us, both the will **■** will well, and the power to do well.

¹² He commendeth the excellency of the ministry of the

C H A P. VI.

A. D.
60.

1 *He exhorteth them to lead their lives as it becometh christians, 5 neither to be dismayed in tribulation, 9 nor puffed up with vain glory: 14 to avoid all uncleanness, 16 considering that they are the temples of the living God.*

SO ¹ we therefore **■** workers together beseech *you*, that ye receive not the grace of God in vain.

2 ² For he saith, ^{*} I have heard thee in a time ² accepted, and in the day of salvation have I succoured thee: behold now the accepted time, behold now the day of salvation. ¹ Ifa. 49. 1.

3 ³ We give no occasion of offence in any thing, that *our* ministry should not be reprehended.

4 But in all things we ¹ approve ourselves as ^{*} the ministers of God ⁴ in much patience, in ¹ afflictions, in necessities, in distresses, ¹ 1 Cor. 4.

5 In stripes, in prisons, in ¹ tumults, in labours,

6 ⁵ By watchings, by fastings, by purity, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the ¹ word of truth, by the ¹ power of God, by the ¹ armour of righteousness on the right hand, and on the left,

■ By honour and dishonour, by evil report, and good report: as deceivers, and yet true:

9 As unknown, and yet known: as dying, and behold, we live: as chastened, and yet not killed:

10 As

gospel, both by the authority of God himself, who is the author of that ministry, and also by the excellency of the doctrine of it: for it announceth atonement with God, by free forgiveness of our sins, and justification offered unto us in Christ, and that so lovingly and liberally, that God himself doth after a sort pray men by the mouth of his ministers, to have consideration of themselves, and not to despise so great **■** benefit. And when he so saith, he plainly reprehendeth them which falsely challenged to themselves the name of pastors.

¹ Used our labour and travail.

² A sinner, not in himself, but by imputation of the guilt of all our sins to him.

⁴ Who was clean void of sin.

¹ Righteous before God, and that with a righteousness which is not essential to us, but being essential to Christ, God imputeth it to us through faith.

¹ Men do not only need the ministry of the gospel, before they have received grace, that they may be partakers of it, but also after they have received grace, that they may continue in it.

¹ In that that grace is offered, it **■** of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered.

¹ Which I of my free mercy and love towards thee liked of and appointed: **■** which time God poured out that his marvellous love upon us.

³ He sheweth the Corinthians the pattern of a true minister in his own example and Timotheus's, and Sylvanus's, **■** the end that (as he purposed from the beginning) he might procure authority to himself, and his like.

¹ Declare and shew indeed.

¹ He first of all reckoneth up those things, which are neither always in the ministers, **■** without exception, unless it be according to the affection of the mind, patience only excepted, which also is one of the virtues which ought to be always in **■** good minister.

¹ In tossing to and fro, finding no place of rest and quietness.

⁵ Secondly, he reckoneth up such virtues as are necessary, and ought alway **■** be in them, and whereby, as by good armour, all lets and hindrances may be overcome.

⁴ Preaching of the gospel.

¹ Power to work miracles, and to bring under the wicked.

¹ Uprightness.

A. D.
60.

10 As sorrowing, and yet alway rejoicing: as poor, and yet making many rich: as having nothing, and yet possessing all things.

11 O Corinthians, our mouth is open unto you: our heart is made large.

12 Ye are not kept strait in us, but ye are kept strait in your own bowels.

13 Now for the same recompence, I speak as to my children, Be you also enlarged.

Eccles. 3.
15.

14 Be not unequally yoked with the infidels: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath the believer with the infidel?

1 Cor. 3.
16.and 6. 19.
Lev. 26.
11.

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell among them, and walk there: and I will be their God, and they shall be my people.

16. 52. 11.

17 Wherefore come out from among them, and separate yourselves, saith the Lord, and touch none unclean thing, and I will receive you.

Jer. 31. 11.

18 And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

C H A P. VII.

1 Lest by overmuch urging them he should dismay their tender minds, 2 he proveth that all that he said, 4 proceeded of the great good will he bare unto them: and therefore they should not be offended that he made them sorry, 10 and brought them to repentance not to be repented of.

SEEING then we have these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God.

2 Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I speak it not to your condemnation: for I have said before, that ye are in our hearts, to die and live together.

4 I use great boldness of speech toward you: I rejoice greatly in you: I am filled with com-

6 Going about to rebuke them, he saith first, that he dealeth with them sincerely, and with open and plain heart, and therewithal complaineth that they do not the like in loving again their father.

7 The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it saith commonly with them that are in some great joy.

8 You are in my heart, as in my house, and that narrow or straight house, for I have opened my whole heart unto you, but you are inwardly strait-laced toward me.

9 After the manner of the Hebrews, he calleth those tender affections which rest in the heart and bowels.

10 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keep themselves pure, not only in mind, but also in body, that they may wholly be holy unto the Lord.

11 What is there between them?

12 He setteth the living God against idols.

13 God dwelleth with us, because Christ is become God with us.

14 Both of body and soul, that by this means the sanctification may be perfect, consisting in both the parts thereof.

15 He returneth again from that admonition to his own person, opposing the testimonies both of his faithfulness, and also his continual good will towards them.

fort, and exceeding joyous in all our tribulation.

A. D.
60.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the abject, comforted us at the coming of Titus.

7 And not by his coming only, but also by the consolation wherewith he was comforted of you, when he told us your great desire, your mourning, your fervent mind toward me, so that I rejoiced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same epistle made you sorry, though it were but for season.

9 I now rejoice, not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by us.

10 For godly sorrow causeth repentance unto salvation, not to be repented of: but the worldly sorrow causeth death.

11 For behold, this thing that ye have been godly sorry, what great care it hath wrought in you: yea, what clearing of yourselves: yea, what indignation: yea, what fear: yea, how great desire: yea, what zeal: yea, what revenge: in all things ye have shewed yourselves, that ye are pure in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, neither for his cause that had the injury, but that our care toward you in the sight of God might appear unto you.

13 Therefore we were comforted, because ye were comforted: but rather we rejoiced much more for the joy of Titus, because his spirit was refreshed by you all.

14 For if that I have boasted any thing to him of you, I have not been ashamed: but I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with fear and trembling ye received him.

16 I

16 Let me have some place amongst you, that I may teach you.

17 To condemn you of unkindness and treachery.

18 Whose hearts are cast down, and very far spent.

19 With those things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover, and besides that, I am exceedingly refreshed with his presence.

20 An objection. But thou hast handled us roughly: the apostle answereth that he used this roughness without grief. And he addeth moreover, that he is also glad now that he drove them to that sorrow, although it was against his will, since it was so profitable unto them: for there is a sorrow not only praise-worthy, but also necessary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praiseth them highly. And this is the fifth part of this epistle.

21 Inasmuch that that sorrow did you much good towards the amending of your lewdness and sins.

22 Godly sorrow is when we are not terrified with the fear of punishment, but because we feel we have offended God, our most merciful Father. Contrary to this there is another sorrow, that only feareth punishment, or when we are vexed for the loss of some worldly goods: the fruit of the first is repentance, the fruit of the second is desperation, unless the Lord help speedily.

23 It was not coloured nor counterfeit, but such as I dare shew to before God.

A. D. 60. 16 I rejoice therefore that I may put my confidence in you in all things.

C H A P. VIII.

1 He exhorteth them by the example of the Macedonians, 9 and also even of Christ himself, 14 to be liberal towards the saints: 16 for which purpose he sheweth that Titus 18 and another brother came unto them.

WE do you also to wit, brethren, of the grace of God bestowed upon the churches of Macedonia,

2 Because in great trial of affliction their joy abounded, and their most extreme poverty abounded unto their rich liberality.

3 For to their power (I bear record) yea, and beyond their power, they were willing.

4 And prayed us with great instance, that we would receive the grace, and fellowship of the ministering which is toward the saints.

5 And this they did, not as we looked for: but gave their ownelves, first to the Lord, and after unto us by the will of God.

6 That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, even so see that ye abound in this grace also.

8 This say I not by commandment, but because of the diligence of others: therefore prove I the naturalness of your love.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poor, that ye through his poverty might be made rich.

10 And I shew my mind herein: for this is expedient for you, which have begun not to do only, but also to will, a year ago.

11 Now therefore perform to do it also, that as there was a readiness to will, even so ye may perform it of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased, and you grieved: but upon like condition, at this time your abundance supplieth their lack:

14 That also their abundance may be for your lack, that there may be equality:

15 As it is written, He that gathered much, had nothing over: and he that gathered little, had not the less.

16 And thanks be unto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful, that of his own accord he went unto you.

18 And we have sent also with him the brother, whose praise is in the gospel throughout all the churches.

19 (And not so only, but is also chosen of the churches to be fellow in our journey, concerning this grace that is ministered by us unto the glory of the same Lord, and declaration of your prompt mind.)

20 Avoiding this, that no man should blame us in this abundance that is ministered by us.

21 Providing for honest things, not only before the Lord, but also before men.

22 And we have sent with them our brother, whom we have oft-times proved to be diligent in many things, but now much more diligent, for the great confidence which I have in you.

23 Whether any do inquire of Titus, he is my fellow and helper to you-ward: or of our brethren, they are messengers of the churches, and the glory of Christ.

24 Wherefore shew toward them, and before the churches, the proof of your love, and of the rejoicing that we have of you.

C H A P. IX.

1 Why, albeit he think well of their ready wills, 3 yet earnestly exhorteth them: 4 he yieldeth a reason. 6 He compareth alms to seed sowing, 13 which God doth repay with great gains.

FOR

1 The sixth part of this epistle, containing divers exhortations to stir up the Corinthians to liberality, wherewith the poverty of the church of Jerusalem might be helped in time convenient. And first of all, he setteth out before them the examples of the churches of Macedonia, which otherwise were brought by great misery and extreme poverty, to the end that they should follow them.

2 The benefit that God bestowed upon the churches.

3 For those manifold afflictions wherewith the Lord tried them, did not only not quell their joyful readiness, but also made it much more excellent and famous.

4 Of their own accord they were liberal.

5 He calleth that, Grace, that other men would have called a burden. And this verse is to be expounded by the sixth verse.

6 He applieth the forwardness of the Macedonians, in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms, by sending again of Titus unto them.

7 Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.

8 At the request of the Macedonians.

9 Then appeareth the naturalness of their love, when indeed, and that frankly and freely, they help their brethren even for Christ's sake.

10 The fourth argument, taken from the example of Christ.

11 He taketh good heed that he seem not to wrest it out of them by constraint, for unless it be voluntary, God doth not

accept it.

2 Not only to do, but also to do willingly: for he noteth out their ready willingness, without any inforcement by any other men, much less their love of ambition and vain glory.

3 Against such use they excuse themselves because they are rich, as though it were only proper to rich men to help the poor.

4 Christian liberality is mutual, that proportion may be observed.

5 That like now in your abundance you help others, which were poor, with some part of your goods, so should others in like sort bestow some of theirs upon you.

6 He commendeth Titus and his two companions for many causes, both that their credit might not be suspected, though he had sent them silly men to spoil the churches, and also that they might be so much the readier to contribute.

7 In the preaching of the gospel.

8 These alms which were bestowed for the relief of the church of Jerusalem.

9 In this plentiful liberality of the churches, which is committed to their trust.

10 Titus's two companions.

11 By whom the glory of Christ is set forth.

12 All churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

60. **F**OR touching the ministering to the faints, it is superfluous for me to write unto you.

2 For I know your readiness of mind, whereof I boast myself of you unto them of Macedonia, and say, that Achaia prepared a year ago, and your zeal hath provoked many.

3 Now have I sent the brethren, lest our rejoicing over you should be in vain in this behalf, that ye (as I have said) be ready.

4 Lest if they of Macedonia come with me, and find you unprepared, we (that we may say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, and of benevolence, and not as of niggardliness.

6 This yet remember, that he which soweth sparingly, shall reap also sparingly: and he that soweth liberally, shall reap also liberally.

7 As every man wisheth in his heart, so let him give, not grudgingly, or of necessity: for God loveth cheerful giver.

8 And God is able to make all grace to abound toward you, that ye always having all sufficiency in all things, may abound in every good work.

9 (* As it is written, He hath dispersed abroad and hath given to the poor: his benevolence remaineth for ever.

10 Also he that findeth seed to the sower, will minister likewise bread for food, and multiply your seed, and increase the fruits of your benevolence.)

11 That all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God.

12 For the ministration of this service not

only supplieth the necessities of the faints, but also abundantly causeth many to give thanks to God

13 (Which by the experiment of this ministration praise God for your voluntary submission to the gospel of Christ, and for your liberal distribution to them, and to all men),

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 Thanks therefore be unto God for his unspeakable gift.

CHAP. X.

1 I sheweth with what confidence, 4 with what weapons, 6 and with what revenge, he is armed against the cavillations of the wicked: 7 and that, when he is present, his deeds have no less power, 11 than his words have force, when he is absent.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, which when I am present among you, am base, but bold toward you being absent:

2 And this I require you, that I need not be bold when I am present, with that same confidence, wherewith I think to be bold against some, which esteem us as though we walked according to the flesh:

3 Nevertheless, though we walk in the flesh, yet we do not war after the flesh.

4 (For the weapons of our warfare are not carnal, but mighty through God, to cast down holds)

5 Casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

6 And having ready the vengeance against all

3 H dis-

1 Rom. 12. 8.
2 Eccl. 35.
3 Ps. 112. 9.

1 He wisely meeteth with the suspicion which the Corinthians might conceive: as though the apostle, in urging them so carefully, should doubt of their good will. Therefore he witnesseth that he doth it not to teach them that they ought to help the faints, seeing that he himself become surety for them to the Macedonians, but only to stir them up which were running of themselves, to the end that all things might both be in a better readiness, and also be more plentiful.

2 The word which he useth, signifieth such a stayedness and settledness of mind, as he was not moved with any terror or fear.

3 As from covetousness.

4 Alms must be given neither niggardly, nor with a loathful mind, or hardly: but a frank and free alms is compared to a sowing which hath a plentiful harvest of most abundant blessing following it:

5 Determineth and appointeth freely with himself.

6 With a sparing and niggardly heart.

7 Against his will, as loth to be evil reported of.

8 All God's bountiful liberality.

9 To help others by all means possible, in doing them good in their necessities.

10 Is everlasting: now David speaketh of him that feareth God, and loveth his neighbour, who shall never want (saith he) to give to others.

11 There is none so good an inheritance to the godly, as bountifulness is.

12 Another excellent and double fruit of liberality towards the faints, is this: that it giveth occasion to praise God, and that our faith also is thereby made manifest.

13 By this proof of your liberality in this helping and succouring of them.

14 In shewing with one consent, that you acknowledge that only gospel, which you have willingly submitted yourselves unto, declaring thereby, that you agree with the church of Jerusalem.

15 Left by this great commendation and praise, to be

Corinthians should be puffed up, he shutteth up this exhortation with this exclamation.

1 He returneth to the defence of his apostleship, but so that he useth his authority therein: for he warneth them earnestly and gravely, using also terrible threatenings, to shew themselves such as are apt to be instructed. And he refelleth certain proud men which made no better account of him, than of a bragging Thrafo, in that he used to be sharp against them when he was absent, because they saw no great majesty in him after the manner of men, and besides had proved his lenity, notwithstanding that in his absence he had written to them sharply. Therefore, first of all, he professeth that he was gentle and moderate, but after the example of Christ: but if they continue to still despise his gentleness, he professeth unto them that he will shew indeed how far they are deceived, which make that he doth of the office of an apostle, that they do of worldly offices, that is, according to the outward appearance.

2 That man which is inclined to mercy, rather than to rigour of justice.

3 As though I had no other aid and help than that which outwardly I seem to have, and therefore Paul setteth his flesh, that is, his weak condition and his weakness against his spiritual and apostolic dignity.

4 Secondly, he witnesseth, that although he be like unto other men, yet he cometh furnished with that strength which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he is furnished with divine weapons.

5 He is not such as men get their authority withal one of another, and do great acts.

6 Stand upon that infinite power of God.

7 An amplification of this spiritual virtue, which in such sort conquereth the enemies, be they never so crafty and mighty, that it bringeth some of them by repentance unto Christ, and justly revengeth others that are stubbornly obstinate, separating them from the others which suffer themselves to be ruled.

A. D. 60. disobedience, when your obedience is fulfilled.

7 ⁺ Look ye on things after the ^c appearance? If any man trust in himself that he is Christ's, let him consider this again of ^c himself, that as he is Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 ⁺ *For I say,* that I may not seem as *it were* to fear you with letters.

10 For the letters, faith ^b he, are sore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one think this, that such as we are in word by letters, when we are absent, such *will be* also indeed, when we are present.

12 ⁺ For we ^b dare not make ourselves of the number, or to compare ourselves of them which praise themselves: but they understand not that they measure themselves with ^b themselves, and ^c compare themselves with themselves.

13 But we will not rejoice of things which are not within *our* ^c measure, ^{*} but according to the measure of the line whereof God hath distributed unto us a measure to attain even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we had not attained unto you: for even to you also have we come *in preaching* the gospel of Christ,

15 Not boasting of things which are ⁺ without *our* measure: *that is,* of other men's labours: and we hope, when your faith shall increase, to be magnified by you, according to our line abundantly.

16 And to preach the gospel in those *regions* which *are* beyond you: not to rejoice in ⁺ another man's line, *that is,* in the things that are prepared already.

17 ⁺ But let him that rejoiceth, rejoice in the Lord.

18 For he that praiseth himself is not allowed, but he whom the Lord praiseth.

⁺ He beareth into their heads that same matter, with great weight of words and sentences.

^c Do ye judge of things according to the outward shew?

^f Not being told of it by me.

⁺ He noteth out some one that was the seeds-man of this speech.

Being constrained to reuel the foolish brags of certain ambitious men, he witnesseth that they are able to bring nothing, but that they falsely persuade themselves of themselves: and as for himself, although he brag of excellent things, yet he will not pass the bounds which God hath measured him out, according whereunto he came even unto them in preaching the gospel of Christ, and trusteth that he shall go further, when they have so promised that he shall not need to tarry any longer amongst them to instruct them. And hereunto is added an amplification, in that he never succeeded other men in their labours.

⁺ This is spoken after a taunting sort.

⁺ Upon a vain persuasion that they have of themselves, they take upon them they care not what.

⁺ They concern all other, and measure all their doings only by themselves.

^f Of those things which God hath not measured ⁺ me.

⁺ As though God had divided the whole world among the apostles to be husbanded.

In countries which other men have prepared and husbanded with the preaching of the gospel.

He list what mitigateth that which he spake of himself, and therewith also prepareth the Corinthians ⁺ hear other things, witnesseth that he seeketh nothing else, but ⁺ approve himself to God, whose glory he only seeketh.

He granteth that after a sort he playeth the fool in this vaunting of things, but he addeth that he doth it against

CHAPTER XI.

A. D. 60.

2 He testifieth, that for the great love's sake he beareth to the Corinthians, he is compelled ⁵ to utter his own praises: 9 and that he bestowed his labour on them without any reward, 13 that the false apostles should not surpass him in any thing, 22 whom he far excelled in those things which are praise-worthy indeed.

WOULD ⁺ to God, ye could suffer a little my foolishness, and indeed, ye suffer me:

2 For I am jealous over you with ⁺ godly jealousy: for I have prepared you for one husband, to ^b present you as ⁺ pure virgin to Christ:

3 But I fear lest as the ^{*} serpent beguiled Eve through his subtilty, so your minds should be ^c corrupt from the simplicity that is in ⁺ Christ:

4 ⁺ For if he that cometh, preacheth ^c another Jesus whom we have not preached: or if ye receive another spirit whom ye have not received: either another gospel, which ye have not received, ye might well have suffered *him*.

5 Verily I suppose that I was not inferior to the very chief apostles.

6 ⁺ And though *I be* ^c rude in speaking, yet *I am* not *so* in knowledge, but among you we have been made manifest to the uttermost, in all things.

7 ⁺ Have I committed an offence, because I abased myself, that ye might be exalted, and because I preached to you the gospel of God freely?

8 I robbed other churches, and took wages of *them* to do you service.

9 And when I was present with you, and had need, ⁺ I was not slothful to the hindrance of any man: for that which was lacking unto me, the brethren which came from Macedonia supplied, and in all things I kept ⁺ and will keep myself, that I should not be grievous to you.

10 The

his will for their profit, because he seeth them deceived by certain vain and crafty men, through the craft and subtilty of Satan.

⁺ He speaketh as a woer, but yet ⁺ one that seeketh them not for himself, but for God.

^b To marry you together.

^c This place is to be marked against them which loath that plain and pure simplicity of the scriptures, in comparison of the colours and paintings of man's eloquence.

^d Which is meet for them that are in Christ.

⁺ He sheweth that they deceive themselves, if they look to receive of any other man, either ⁺ more excellent gospel, or more excellent gifts of the Holy Ghost.

⁺ A more perfect doctrine of Jesus Christ.

⁺ He refuteth the slanders of those Thraoers. I grant, saith he, that I am not so eloquent an orator, but ye: they cannot take away the knowledge of the gospel from me, whereof you have had good proof, and that every manner of way.

^f Paul lacked not of that kind of eloquence which is meet for ⁺ man, and fit for the gospel, but he willingly wanted that painted kind of speech, which too many nowadays hunt after and follow.

⁺ Another slander, ⁺ wit, that he was a rascal, and lived by the labour of his own hands. But herein, saith the apostle, what can you lay against me, but that I was content to take any pains for your sakes, and when I lacked, to travail for my living with mine own hands in part, and partly also when poverty constrained me, I chose rather otherwise ⁺ seek my sustenance, than to be any burden ⁺ you, altho' I preached the gospel unto you?

⁺ An amplification: so far is he from being ashamed of this

A. D. 10 The ^s truth of Christ is in me; that this rejoicing shall not be ^h shut up against me in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that will I do: that I may cut away occasion from them which desire occasion, that they may be found like unto us in that wherein they ⁱ rejoice.

13 ^o For such false apostles are deceitful workers, and transform themselves into the apostles of Christ.

14 And no marvel: for Satan himself is transformed into ^{an} angel of ^k light.

15 Therefore it is no great thing, though his ministers transform themselves, as though *they were* the ministers of righteousness, whose end shall be according to their works.

16 ⁷ I say again, Let no man think that I am foolish, or else take me even ^{an} ^{an} fool, that I also may boast myself ^a little.

17 That I speak, I speak it not after the Lord: but as *it were* foolishly in this *my* great boasting.

18 Seeing that many rejoice after the flesh, I will rejoice also.

19 For ye suffer fools gladly, because that ye are wise.

20 ^s For ye suffer, even as if a man bring you into bondage, if a man devour *you*, if a man take *your goods*, if ^a man exalt himself, if ^a man smite you on the face.

21 I speak as concerning the ⁱ reproach: as though that we had been ^m weak: but wherein any man is bold (I speak foolishly) I am bold also.

22 They are Hebrews, ^{*} so am I: they are Israelites, so am I: they are the seed of Abraham, so am I:

23 They are the ministers of Christ (I speak ^a fool) I am ⁿ more: in labours more abundant: in stripes above measure: in prison more plenteously: in ^o death oft.

24 Of the Jews ^p five times received I forty stripes save one. A. D. 60.

25 I was ^q thrice ^{*} beaten with rods: I was ^{*} once stoned: I suffered thrice ^{*} shipwreck: night and day have I been in the deep sea. * Acts 16. 23.
* Acts 14. 19.
* Acts 27. 14.

26 In journeying *I was* often, in perils of waters, in perils of robbers, in perils of mine own nation, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.

27 In weariness and ^r painfulness, in watching often, in hunger and thirst, in fastings often, in cold and in nakedness.

28 [■] Beside the things which are outward, I am cumbered daily, *and have* the care of all the churches.

29 Who is weak, and I am not weak? Who is offended, and I burn not?

30 [■] If I must needs rejoice, I will rejoice of mine infirmities.

31 The God, even the Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lye not.

32 In ^{*} Damascus the governor of the people under king Aretas, laid watch in the city of the Damascenes, and would have caught me. * Acts 9. 24.

33 But at ^a window was I let down in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He doth even unwillingly make rehearsal ³ of the heavenly visions, ⁴ that were revealed unto him, ⁶ for which, though he might indeed glory, yet he will not, ¹⁰ being privy of his own infirmities: ¹¹ but they drive him to this kind of folly; ²⁰ in that they give ear to certain vain-glorious persons, who draw them from Christ.

IT is not expedient for me no doubt to rejoice: for I will come to visions and revelations of the Lord.

2 I know a man ^a in Christ above fourteen years

Phil. 3. 5.

this act, that he hath also resolved with himself to do no otherwi'e hereafter amongst them, to the intent that it may always be truly said, that he taught in Achaia for nothing not that he disdaineth the Corinthians, but that these Thraesoës may never find occasion which they have already sought for, and he in the mean season may set something before them to follow, that [■] length they may truly say, that they are like to Paul.

^s This is a form of [■] oath; [■] if he said, Let me [■] be thought to have any truth in me.

[■] Shall be always open to me.

ⁱ Paul's adversaries sought all occasions they could to be equal to him. And therefore seeing they had rather eat up the Corinthians, than preach [■] them for nothing, they sought another occasion, to wit, to make Paul [■] take something: which thing if he had done, then hoped they by that means [■] be equal to him: for they made such a shew of zeal and knowledge, and set it forth with such a glowing kind of eloquence, that some of them even despised Paul: but he sheweth that all this is nothing but colours and painting:

^o Now [■] length he painteth out these fellows in their colours, forewarning, that it will [■] to pass, that they will at length betray themselves, what countenance soever they make of the zeal that they have of God's glory.

^k By light is meant the heavenly glory, whereof the angels [■] partakers.

⁷ He goeth forward boldly, and using a vehement irony, or kind of taunting, desireth the Corinthians to pardon him, if for a time he contend as [■] fool before them being wise, with those jolly fellows touching those external things, to wit, touching his stock, his ancestors and valiant acts.

^s Before he cometh to the matter, he toucheth the Corinthians, who persuading themselves to be very wise men, did not mark, in the mean season, that those false apostles abused their simplicity for advantage.

ⁱ As if he said, In respect of that reproach which they do unto you (I speak it) which surely is as evil as if they did beat you.

^m Paul is called weak, in that he seemeth [■] the Corinthians a vile and abject man, [■] beggarly artificer, a most wretched and miserable idiot, whereas notwithstanding, therein God's mighty power was made manifest.

ⁿ Paul being honourable indeed, defendeth his ministry openly, not for his [■] sake, but because he saw his doctrine come into hazard.

^o In danger of present death.

^p He alludeth to that that is written, Deut. 25. 3. and moreover this place sheweth us, that Paul suffered many things which Luke passed over.

^q Of the Roman magistrates.

^r Painfulness is a troublesome sickness, [■] when a man is weary and would rest, he is constrained to fall [■] new labour.

^s He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all churches depended; as it was plainly seen by experience.

^t He turneth that against the adversaries, which they objected against him: as if he should say; They alledged my calamities, to take away my authority from me: but if I would boast myself, I would take no better argument: and God himself is my witness that I devise and forge nothing.

^u He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lift him up above the common capacity of men: but he useth a preface, and excuseth himself advisedly.

^v I [■] this in Christ, [■] is, be it spoken without vain-glory, for I seek nothing but Christ Jesus only.

A. D. 60. years ago (whether *be were* in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up into the ^b third heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken up into ^c Paradise, and heard words which ^a cannot be spoken, which are not ^c possible for man ^a utter.

5 ^a Of such a man will I rejoice: of myself will I not rejoice, except it be of mine infirmities.

6 For though I would rejoice, I should not be a fool, for I will say the truth: but I refrain, lest any man should think of me above that he seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of revelations, there was given unto me a ^f prick in the flesh, the messenger of ^a Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord ^b thrice that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my power is made perfect through weakness. ^d Very gladly therefore will I rejoice rather in mine infirmities, that the power of Christ may ⁱ dwell in me.

10 Therefore I take ^b pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ's sake: for when I am weak, then am I strong.

11 I was a fool to boast myself: ye have compelled me: ^s for I ought to have been commended of you: for in nothing was I inferior unto the very chief apostles, though I be nothing.

12 The ⁱ signs of an apostle were wrought among you with all patience, with signs, and wonders, and great works.

13 For what is it wherein ye were inferiors

unto other churches, ^a except that I have not been ^a slothful to your hindrance? forgive me this wrong. A. D. 60. c. 11. 9

14 Behold, the third time I am ready to come unto you, and yet will I not be slothful to your hindrance: for I seek not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your souls: though the more I love you, the less I am loved.

16 ^a But be it that I charged you not: yet forasmuch ^a I was crafty, I took you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any thing? walked we not in the self-same spirit? *walked we not in the same steps?*

19 ^a Again, think ye that we excuse ourselves unto you? we speak before God in ^a Christ, but *we do all things, dearly beloved, for your edifying.*

20 ^a For I fear lest, when I come, I shall not find you such as I would: and that I shall be found unto you such ^a ye would not, and lest *there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.*

21 I fear lest, when I come again, my God abase me among you, and I shall bewail many of them which have sinned already, and have not repented of the uncleanness and fornication, and wantonness, which they have committed.

CHAP. XIII.

1 Coming the third time, 2 he denounceth the sharper vengeance towards them, 5 who have a perfect trial of the power of Christ in his apostleship: 10 at length he prayeth for their repentance, 11 and wisheth them prosperity.

LO

^a Into the highest heaven: for we need not to dispute subtilly upon the word (Third) but yet this place is to be marked against them, which would have heaven ^a be every where.

^c So the Grecians name that, which ^a we call ^a Park, that is to say, a place where ^a we planted, and wild beasts kept, by which ^a we they that translated the Old Testament out of Hebrew into Greek, called the garden Eden, whereinto Adam was put straight after his creation, as ^a most delicate and pleasant place. And hereupon grew it, that that blessed seat of the glory of God is called by that name.

^a Which no man is able to utter.

^a Which the saints themselves ^a by any means able to express, because it is God himself. Thus doth Clemens Alexandrinus expound this place. Strom. 5.

^a To remove all suspicion of ambition he witnesseth that he braggeth not of those things, as of his own, but ^a out of himself, and yet notwithstanding feigneth nothing, lest by this occasion other ^a should attribute ^a him ^a than indeed he is: and therefore he had rather glory in ^a miseries.

^a An excellent doctrine: why God will ^a have his best servants ^a be vexed of Satan, and by all kind of temptations: to wit, lest they should be ^a much puffed up, and also that they may be made perfect by that ^a continual exercise.

^a He meaneth concupiscence, that sticketh ^a in us, ^a it were a prick, inasmuch as it constrained Paul himself being regenerate, ^a cry out, I do ^a that good that I would, &c. And he calleth that ^a prick, by a borrowed kind of speech taken from thorns, or stumps, which are very dangerous and hurtful for the feet, if a man walk through woods that are cut down.

^a Which setteth those lusts ^a fire.

^a Of.

^a He concludeth, that he will only set his miseries against the vain brags of the false apostles, and therewith also excuseth himself, for that by their importunity he was constrained ^a speak so much of those things ^a he did: to wit, because that if his apostleship were subverted, his doctrine must needs fall.

^a That I might feel the virtue of Christ ^a and more: for the weaker that our tabernacles are, the more doth Christ's virtue appear in them.

^a I do not only take them patiently, and with ^a good heart, but also I take great pleasure in them.

^a Again he maketh the Corinthians witnesses of those things whereby God had sealed his apostleship amongst them; and again, he declareth by certain arguments how far he is from all covetousness, and also how he is affectioned towards them.

^a The arguments whereby it may well appear, that I am indeed ^a apostle of Jesus Christ.

^a I was ^a slothful in getting my living with ^a hands, that I might ^a be burthenome ^a you.

^a He putteth away another most grievous slander, to wit, that he did subtilly, and by others, make his gain and profit of them.

^a He concludeth that he writeth ^a these things unto them, as though he needeth ^a defend himself, for he is guilty of nothing: but because it is behoveable for them ^a doubt nothing of his fidelity, who instructed them.

^a As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, that is ^a say, ^a be a Christian.

^a Having confirmed his authority unto them, he rebuketh them sharply, and threateneth them also like ^a apostle, shewing that he will ^a spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

A. D. 60. **L**O this is the third time that I come unto you. * In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had been present the second time, so write I now being absent, to them which heretofore have sinned, and to all others, that if I come again, I will not spare,

3 ¹ Seeing that ye seek experience of Christ, that speaketh in me, which toward you is not weak, but is ² mighty in you.

4 For though he was crucified concerning ^b his infirmity, yet liveth he through the power of God. And we no doubt are weak in him, but we shall live with him, through the power of God toward you.

5 * ² Prove yourselves whether ye are in the faith: examine yourselves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 ³ But I trust that ye shall know that we are not reprobates.

7 Now I pray unto God that ye do none evil, not that we should seem approved, but that ye should do that which is honest: though we be ^c reprobates.

¹ A most sharp reprehension, for that while they despise the apostles's admonitions, they tempt Christ's own patience: and also while they contemn him ² wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

² And will be most mighty to be revenged of you when need shall be.

³ As touching that base form of a servant which he took upon him when he abased himself.

⁴ He confirmeth that which he spake of the virtue of God appearing in his ministry, and he gathereth by the mutual relation between the people's faith, and the ministers preaching, that they must either reverence his apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confess them-

■ For we cannot *do* any thing against the truth, but for the truth. A. D. 60.

9 For we are glad when we are weak, and that ye are strong: this also we wish for, *even* your ^d perfection.

10 Therefore write I these things being absent, lest when I am present, I should use sharpness, according to the power which the Lord hath given me, to edification, and not to destruction.

11 ⁴ Finally, brethren, fare ye well: be perfect: be of good comfort: be of one mind: live in peace, and the God of love and peace shall be with you.

12 ⁵ Greet one another with an ^e holy kiss. * 1 Cor. 16:20. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¶ The second *epistle* to the Corinthians, written from Philippi, a city in Macedonia; and sent by Titus and Lucas.

selfes not to be of Christ's body.

■ He mitigateth the sharpness, trusting that they will shew themselves toward their faithful apostles, apt and willing to be taught: adding this moreover, that he passeth not for his own fame and estimation, so that he may serve to their salvation, which is the only mark that he shooteth at.

^c In men's judgment.

^d That all things may be in good order amongst you, and the members of the church restored into their place, which have been shaken and out of place.

^e A brief exhortation, but yet such an one as comprehendeth all the parts of ^f christian man's life.

^f He saluteth them familiarly, and in conclusion wisheth well unto them.

The Epistle of the Apostle PAUL to the GALATIANS.

C H A P. I.

A. D. 58. **I** Straight after the salutation. 6 he reprehendeth the Galatians for revolting 9 from his gospel, 15 which he received from God, 17 before he had communicated with any of the apostles.

Tit. 1. 3. **P**AUL ¹ ² apostle (not ^a of men, neither by ³ man, * but by ⁴ Jesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, unto the churches of Galatia:

¹ A salutation, comprehending in few words the sum of the apostle's doctrine, and also besides, straightway from the beginning, shewing the gravity meet for the authority of an apostle, which he had to maintain against the false apostles.

² He sheweth who is the author of the ministry generally: for herein the whole ministry agreeth, that whether they be apostles, or shepherds, ³ doctors, they ⁴ appointed of God.

^b He toucheth the instrumental cause: for this is a peculiar prerogative ^c the apostles, to be called immediately from Christ.

^c Christ no doubt is man, but he is God also, and ^d of the church, and in this respect ^e be exempted out of the number of men.

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Jesus Christ, A. D. 58.

4 ² Which gave himself for our sins, that he might deliver us * from this present evil ³ world, according to the will of God even our Father. * Luke 1, 74r

5 To whom *be* glory for ever and ever. Amen.

6 ¹ I marvel that ye are so soon ^e removed away unto another gospel, from him that had called you in the grace of Christ,

3 I

7 Which

■ The sum of the true gospel ² this, that Christ by his only offering saveth us, being chosen ³ from the world, by the free decree of God the Father.

■ Out of that most corrupt state which is without Christ.

³ The first part of the epistle, wherein he witnesseth that he is an apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles ⁴ abuse. And he beginneth with chiding, reproving them of lightness, for that they gave ear so easily unto them which perverted them and drew them away unto ⁵ new gospel.

■ ⁶ useth the passive voice to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already done, but ⁷ doing.

A. D. 58. 7 * Which is not another *gospel*, save that there be some which trouble you, and intend to pervert the gospel of Christ.

8 But though that we, or an angel from heaven, preach unto you otherwise than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach unto you otherwise than that ye have received, let him be accursed.

10 * For now preach I ^h man's *doctrine*, or God's? or go I about to please men? for if I should yet please men, I were not the servant of Christ.

11 * Now I certify you, brethren, that the gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it but by the ^h revelation of Jesus Christ.

13 * For ye have heard of my conversation in time past, in the Jewish religion, how that * I persecuted the church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my companions of mine own nation, and was much more zealous of the ^h traditions of my fathers.

15 But when it pleased God (which had ^h separated me from my mother's womb, and called me by his grace)

16 To reveal his Son ^h in me, that I should preach him * among the Gentiles, immediately I communicated not with ^h flesh and blood:

17 Neither came I again to Jerusalem to them which were apostles before me, but I went unto Arabia, and turned again unto Damascus.

* He warneth them in time to remember that there are not many gospels, and therefore whatsoever these false apostles pretend which had the law, Moses, and the fathers, in their mouths, yet they are indeed so many corruptions of the true gospel, inasmuch that he himself, yea, and the very angels themselves (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the least jot that may be in the gospel that he delivered to them before.

* For there is nothing more contrary to faith or free justification, than justification by the law, or by our deservings.

Look Rom. 9. 3.

* A confirmation taken both from the nature of the doctrine itself, and also from the manner which he used in teaching: for neither, saith he, did I teach those things which pleased men, as these men do, which put ^h part of salvation in external things, and works of the law, neither went I about to procure any man's favour: And therefore the matter itself sheweth that that doctrine which I delivered unto you, is heavenly.

* He rebuketh the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apostles, preacheth God, and not ^h men.

* A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any man's help, wherein he excelleth them whom Christ taught here on earth, after the ^h manner of men.

* This place is to be understood of an extraordinary revelation, inasmuch as the Son alone revealed his gospel by his Spirit, although by the ministry of men, which Paul sheweth not here.

* He proveth that he was extraordinarily taught of Christ himself, by the history of his former life, which the Galatians themselves knew well enough: for, saith he, it is well known in what school I was brought up, even from a child, to wit, amongst the deadly enemies of the gospel. And that no man may cavil and say, That I was ^h scholar of the Pharisees in name only, and not in deed, no man is ignorant how that I excelled in Pharisaism, and was suddenly made of a Pharisee, an apostle of the Gentiles, so that I had no space to be instructed of men.

* He calleth them the traditions of his fathers, because he was not only a Pharisee himself, but also had a Pharisee

18 Then after three years I came again to Jerusalem to visit Peter, and abode with him fifteen days.

19 And none other of the apostles saw I, save James the Lord's brother.

20 Now the things which I write unto you, behold, *I witness* ^h before God, that I lye not.

21 After that, I went into the coasts of Syria and Cilicia: for I was unknown by face unto the churches of Judea, which were in Christ.

22 But they had heard only *some say*, He which persecuted ^h in time past, now preacheth the ^h faith which before he destroyed.

23 And they glorified God for me.

C H A P. II.

1 *That the apostles did nothing disagree from his gospel, 3 he declareth by the example of Titus being uncircumcised, 11 and also by his avouching the same against Peter's dissimulation: 17 and so he passeth to the handling of our free justification by Christ, &c.*

THEN ^h fourteen years after, I went up again to Jerusalem with Barnabas, and took with me Titus also.

2 And I went up by revelation, and declared unto them that gospel which I preach among the Gentiles, but particularly to them that were the chief, lest by any means I should run, or had run ^h in vain:

3 But neither yet Titus which was with me, though he were ^h Grecian, was compelled to be circumcised,

4 To wit, for the ^h false brethren which were craftily

to his father.

* He speaketh of God's everlasting predestination, whereby he appointed him to be an apostle, whereof he maketh three degrees; the everlasting counsel of God, his appointing from his mother's womb, and his calling: here is no mention at all, we see, of works foreseen.

* To me: and this is a kind of speech which the Hebrews use, whereby this is given ^h to understand, that this gift cometh from God.

* Because it might be objected, that indeed he was called of Christ in the way, but afterward was instructed of the apostles and others, whose ^h (as I said before) the false apostles abused to destroy his apostleship, though he delivered another gospel than the true apostles did, and though he ^h not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the gospel at Damascus and in Arabia, and was not from that time in Jerusalem but only fifteen days, where he saw only Peter and James, and afterwards he began to teach in Syria and Cilicia, with the consent and approbation of the churches of the Jews, which knew him only by name: so far off was it, that he was there instructed of men.

* With any ^h in the world.

* This is a kind of oath.

* The doctrine of faith.

* Now he sheweth how he agreeth with the apostles, with whom he granteth that he conferred touching his gospel which he taught among the Gentiles, fourteen years after his conversion, and they allowed it, in such sort, that they constrained not his fellow Titus ^h be circumcised, although some tormented themselves therein, which traiterously laid wait against him, but in vain: neither did they add the least jot that might be ^h the doctrine which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as apostles appointed of the Lord to the Gentiles.

* Unfruitful, for ^h touching his doctrine, Paul doubteth not of it, but because there were certain reports cast abroad of him, that he was of another opinion than the rest of the apostles were, which thing might have hindered the course of the gospel, therefore he laboreth to remedy this fore.

* Which by deceit and counterfeit holiness crept ^h amongst the faithful.

A. D. 58. craftily sent in, and crept in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave not place by^a subjection for an hour, that the^d truth of the gospel might continue with^e you.

6 But by them which seemed to be great, I was not taught (whatsoever they were in time passed, I am nothing the better: * God accepteth no man's person) for they that are the chief, did add nothing to me above that I had.

7 But contrariwise, when they saw that the gospel over the^f uncircumcision was committed unto me, **■** the gospel over the circumcision was unto Peter:

■ (For he that was mighty by Peter in the apostleship over the circumcision, was also mighty by me toward the Gentiles)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are[■] counted to be pillars, they gave to me and **■** Barnabas the right^b hands of fellowship, that we should preach unto the Gentiles, and they unto the circumcision,

10 Warning only that we should remember the poor: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antioch, I withstood him to his¹ face: for he was to be condemned.

12 ² For before that certain came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews played the hypocrites likewise with him, insomuch that Barnabas was^k led away with them by that their hypocrisy.

14 But when I saw, that they went not the

right way to the[■] truth of the gospel, I said unto Peter before all men, If thou being[■] Jew livest **■** the Gentiles, and not like the Jews, why^a constraineth thou the Gentiles to do like the Jews?

15 [■] We which are^o Jews by nature, and not^o sinners of the Gentiles,

16 Know that **■** man is not justified by the works of the law, but by the faith[■] of Jesus Christ, even we, I say, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, because that by the works of the law[■] no flesh shall be justified.

17 * ⁴ If then while[■] we seek to be made righteous by Christ, we ourselves are found sinners, is Christ therefore the minister of sin? God forbid.

18 For if I build again the things that I have destroyed, I make myself[■] trespasser.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: but I live, yet not[■] I any more, but Christ liveth in me: and in that that I now live in the[■] flesh, I live by the faith in the Son of God, who hath loved me, and given himself for me.

21 ⁵ I do not abrogate the grace of God: for if righteousness be by the law, then Christ died without[■] cause.

C H A P. III.

¹ He rebuketh them for suffering themselves to be drawn from the grace of free justification in Christ, most lively set out unto them. 6 He bringeth in Abraham's example, 10 declaring the effect 21 and causes of the giving of the law.

O Foolish

^a By submitting ourselves to them, and betraying our own liberty.

^d The true and sincere doctrine of the gospel, which remained safe from being corrupt with any of those men's false doctrines.

^e Under the Galatians name, he understandeth all nations.

^f Among the Gentiles, as Peter had to preach it among the Jews.

^g Whom alone and only, these men count for pillars of the church, and whose name they abuse to deceive you.

^h They gave us their hand, in token that we agreed wholly **■** the doctrine of the gospel.

ⁱ Before all men.

^j Another most vehement proof of his apostleship, and also of that doctrine which he had delivered concerning free justification by faith only, because for that this thing only he reprehended Peter **■** Antioch, who offended herein, in that for **■** few Jews sakes which came from Jerusalem he played the Jew, and offended the Gentiles which had believed.

^k By example rather than by judgment.

^l Word for word, with a right foot, which he setteth against halting and dissembling, which is backward.

^m He calleth the truth of the gospel, both the doctrine itself, and also the use of the doctrine, which we call the practice.

ⁿ He saith they were constrained, which played the Jews by Peter's example.

^o The second part of this epistle, the state whereof is this: **■** are justified by faith in Christ Jesus, without the works of the law. Which thing he propoundeth in such sort, that first of all he meeteth with **■** objection (for I also, saith he, am a Jew, that no man may say against me, that I **■** enemy **■** the law), and afterward he confirmeth it by the express witness of David.

^p Although we be Jews, yet we preach justification by faith, because we know undoubtedly, that **■** man **■** be justified by the law.

^q So the Jews called the Gentiles, because they were strangers from God's covenant.

[■] In Jesus Christ.

[■] No man, and in this word (flesh) there is **■** great vehemency, whereby is meant that the nature of man is utterly corrupt.

[■] Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free justification by faith, because they say, men are by this means withdrawn from the study of good works. And in this sort is the objection: If sinners should be justified through Christ by faith without the law, Christ should approve sinners, and should as it were exhort them thereunto by his ministry. Paul answereth, that this consequence is false, because that Christ destroyeth sin in the believers: For so, saith he, do men flee unto Christ through the terror and fear of the law, that being quit from the curse of the law, and justified, they may be saved by him, that together therewithal, he beginneth in them by little and little that strength and power of his, which destroyeth sin: to the end that this old man being abolished by **■** virtue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any **■** give himself **■** sin after he hath received the gospel, let him not accuse Christ nor the gospel, but himself, for that he destroyeth the work of God in himself.

[■] He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold on him by faith.

[■] The law that terrifieth the conscience, bringeth us to Christ, and he only causeth **■** to die to the law indeed, because that by making us righteous, he taketh away from **■** the terror of conscience; and by sanctifying us, causeth, through the mortifying of lust in us, that it cannot take such occasion **■** sin by the restraint which the law maketh, as it did before, Rom. 7. 10, 11.

[■] The same that I was before.

[■] In this mortal body.

[■] The second argument taken of **■** absurdity: If men may be justified by the law, then was it **■** necessary for Christ to die.

[■] For there was no cause why he should do so.

A. D.
58.

O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before was described in your sight, and among you crucified?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?

4 Have ye suffered so many things in vain? if so be it be even in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doth he it through the works of the law, or by the hearing of faith preached?

6 Yes, rather as Abraham believed God, and it was imputed to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 For the scripture foreseeing, that God would justify the Gentiles through faith, preached before the gospel unto Abraham, saying, In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every man that continueth not in all things, which are written in the book of the law, to do them.

11 And that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith.

12 And the law is not of faith: but the man that shall do these things, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree.

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the promise of the Spirit through faith.

15 Brethren, I speak as men do: though it be but a man's covenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as

Gen. 15. 6.
Rom. 4. 3.
James 2. 23.

Gen. 12. 3.
Act. 3. 25.

Heb. 2. 4.
Rom. 1. 17.
Heb. 10. 1.
1 Cor. 13. 1.

Deut. 21. 23.

Heb. 9. 17.

¹ The third reason, or argument, taken of the gifts of the Holy Ghost, wherewith they were endued from heaven after they had heard and believed the gospel by Paul's ministry: which seeing they were so evident to all men's eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the gospel, no less than if they had beheld with their eyes Christ himself crucified, in whose only death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.

² Christ was laid before you so notably and so plainly, that you had his lively image, as it were, represented before your eyes, as if he had been crucified before you.

³ Those spiritual graces and gifts which were real, as it were, to the Galatians, that the gospel which was preached to them was true.

⁴ Of the doctrine of faith.

⁵ The fourth argument mixed with the former: and it is double. If the law be to be joined with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you are more excellent than any that could proceed from your elves. And moreover, it should follow, that the law is better than Christ, because it should perfect and bring to an end that which Christ began only.

⁶ By the (flesh) he meaneth the ceremonies of the law, against which he setteth the Spirit, that is, the spiritual working of the gospel.

⁷ An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts.

⁸ He repeateth the third argument, which was taken of the effects, because he had interlaced certain other arguments by the way.

⁹ The first argument, which is of great force, and hath three grounds. The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doth most plainly witness.

¹⁰ Look Romans 4.

¹¹ The second, that the sons of Abraham must be esteemed and accounted of by faith.

¹² The third, that all people that believe, are without exception comprehended in the promise of the blessing.

¹³ A proof of the first and second ground, out of the words of Moses.

¹⁴ Blessing, in this place, signifieth the free promise by faith.

¹⁵ The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that believe) blessed, that is to say, freely justified.

¹⁶ With faithful Abraham, and not by faithful Abraham, to give us to understand that the blessing cometh from Abraham, but from him by whom Abraham and all his posterity are blessed.

¹⁷ The sixth argument, the conclusion whereof is also in the former verse taken of contraries, thus: They are accursed which are of the works of the law, that is to say,

which value their righteousness by the performance of the law. Therefore they are blessed which are of faith, that is, they which have righteousness by faith.

¹⁸ A proof of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole law.

¹⁹ The second proposition with the conclusion: But no man fulfilleth the law. Therefore no man is justified by the law, or else, All are accursed which seek righteousness by the works of the law. And there is annexed also this manner of proof of the second proposition, to wit, righteousness and life are attributed to faith. Therefore no man fulfilleth the law.

²⁰ Here is a reason shewed of the former consequence: Because the law promiseth life to all that keep it, and therefore if it be kept, it justifieth and giveth life. But the scripture attributing righteousness and life to faith, taketh it from the law, seeing that faith justifieth by imputation, and the law by the performing of the work.

²¹ A preventing of an objection: How then can they be blessed, whom the law pronounceth to be accursed? Because Christ sustained the curse which the law laid upon us, that we might be quit from it.

²² A proof of the answer by the testimony of Moses.

²³ Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousness.

²⁴ A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the apostle counteth himself he, cannot obtain that promised grace of the gospel, which he calleth the Spirit, but only by faith. And the apostle doth severally apply the conclusion, both to the one and to the other, preparing himself a way to the next argument, whereby he declareth that that only seed of Abraham, which is made of all people, can no otherwise be joined and grow up together but by faith in Christ.

²⁵ He putteth forth two general rules before the next argument, which is the seventh in order: The one is, that it is not lawful to break covenants and contracts which are justly made, and according to law, among men, neither may any thing be added to them: the other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jews and Gentiles into one body (as appeareth by that which hath been said before). For he did not say, that he would be the God of Abraham and of his seeds, (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart, and the Jews apart) but that he would be the God of Abraham, and of his seed, as of one.

²⁶ I will use an example which is common among you, that you may be ashamed that you give not so much to God's covenant as you do to man's.

²⁷ Authentical, as we call it.

A. D. 58. as speaking of many: but, And to thy seed, as of one, ¹⁸ which is ¹ Christ.

17 ¹⁹ And this I say, that the covenant that was confirmed afore of God ^m in respect of Christ, the ²⁰ law which was four hundred and thirty years after cannot disanul, that it should make the promise of none effect.

18 ²¹ For if the ^a inheritance be of the law, it is no more by the promise, but God gave it freely unto Abraham by promise.

19 ²² Wherefore then *serveth* the law? It was added because of the ^b transgressions, ^p till the seed came, unto the which the promise was made: ²¹ and it was ^q ordained by ^r angels in the hand of ^s mediator.

20 Now a mediator is not a *mediator* of one: ²⁴ but God is one.

21 ²⁵ Is the law then against the promises of God? God forbid: For if there had been a law given which could have given life, surely righteousness should have been by the law.

Rom. 5. 9. 22 But the ^t scripture hath ^u concluded ^v all under sin, that the ^w promise by the faith of Jesus Christ should be given to them that believe.

23 ²⁶ But before faith came, we were kept

¹⁸ He putteth forth the sum of the seventh argument, to wit, that both the Jews and the Gentiles grow together in [■] body of the seed of Abraham, in Christ only, so that all are one in Christ, [■] it is afterward declared, ver. 28.

¹ Paul speaketh not of Christ's person, but of two peoples, which grew together in one, in Christ.

¹⁹ The eighth argument taken of comparison, thus: If a man's covenant (being authentical) be firm and strong, much more God's covenant. Therefore the law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang on Christ.

²⁰ Which tended to Christ.

[■] An enlarging of that argument, thus: Moreover and besides that the promise is of itself firm and strong, it was also confirmed with the prescription of long time, to wit, of four hundred and thirty years, so that it could in no wise be broken.

²¹ An objection: We grant that the promise was not abrogated by the covenant of the law, and therefore we join the law with the promise. Nay, saith the apostle, these two cannot stand together, to wit, that the inheritance should both be given by the law and also by promise, for the promise is free: whereby it followeth that the law was not given to justify, for by that means the promise should be broken.

ⁿ By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the covenant that was made with faithful Abraham, we that be faithful, might by that [■] be blessed of God [■] well as he.

²² An objection which riseth from the former answer: If the inheritance be not by the law (at least in part) then why was the law given after that the promise was made? therefore saith the apostle, to reprove [■] of sin, and to teach them to look unto Christ, in whom [■] length that promise of saving all people together should be fulfilled, and not that the law was given to justify men.

^o That men might understand, by discovering of their sins, that they are saved by the only grace of God, which he revealed to Abraham, and that in Christ.

[■] Until the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jews and Gentiles: for by this word Seed, we may not understand Christ alone by himself, but coupled and joined together with his body.

²³ A confirmation of the former answer taken from the manner and form of giving the law: for it [■] given by angels, striking [■] great terror into all, and by Moses, a mediator, coming between. Now they that are one, need no mediator, but they that [■] twain, at the least, and that are at variance one with another. Therefore the law itself, and the mediator, were witnesses of the wrath of God, and not that God would by this means reconcile men [■] himself, and abolish the promise, [■] add the law unto the promise.

¹ Commanded and given, or proclaimed.

under the law; *as under* a garison, and shut up unto ^x that faith, which should afterward be revealed. A. D. 58.

24 Wherefore the law was our schoolmaster *to bring us* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 ²⁷ For ye are all the sons of God by faith, in Christ Jesus.

27 ²⁸ For all ye that are ^y baptized into Christ, have ^z put on Christ.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all ^a one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs by promise.

C H A P. IV.

1 *Being delivered from the bondage of the law, 4 by Christ's coming, who is the end thereof, 9 it is very absurd to slide back to beggarly ceremonies: 13 he calleth them again therefore to the purity of the doctrine of the gospel, 21 confirming his discourse with a fine allegory.*

3 K

THEN

^r By the service and ministry.

²⁴ A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, saith the apostle, cometh not to pass in God who is always one, and the selfsame, and like himself.

²⁵ The conclusion uttered by [■] manner of asking [■] question, and it is that same that was uttered before, ver. 17, but proceeding of another rule: so that the argument is new, and is this: God is always like unto himself: therefore the law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification, which was promised to Abraham and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers seeing to Christ promised, might be freely justified in him.

[■] By this word Scripture, he meaneth the law.

[■] All men, and whatsoever cometh from man.

[■] In every one of these words there lieth an argument against the merit of works: for all these words, promise; faith, Christ, might be given to believers, [■] against merits, and not one of them can stand with deserving works.

²⁶ Now there followeth another handling of the second part of this epistle: the state whereof was this: Although the law, (that is, the whole government of God's house according to the law) do not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posterity held still the use of Moses's law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were; a schoolmaster and keeper to the people of God, until the promise appeared in deed; that is to say, Christ, and the gospel manifestly published with great efficacy of the Spirit.

[■] The cause why we were kept under the law, is set down here.

²⁷ Because age changeth not the condition of servants; he addeth that we [■] free by condition, and therefore, seeing we are out of our childhood, we have [■] more need of a keeper and schoolmaster.

²⁸ Using [■] general particle, lest the Jews at the least should not think themselves bound with the band of the law, he pronounceth that baptism is common to all believers, because it is [■] pledge of our deliverance in Christ, as well to the Jews [■] to the Grecians, that by this means all may be truly one in Christ, that is [■] say, that promised seed [■] Abraham, and inheritors of eternal life.

⁷ He setteth baptism secretly against circumcision, which the false apostles so much bragged of.

² The church must put on Christ, [■] it were a garment, and be covered with him, that it may be thoroughly holy and without blame.

^a You are all as one: and so is this great knot and conjunction signified.

A. D. 58. **T**HEN I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all.

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the rudiments of the world.

4 But when the fulness of time was come, God sent forth his Son made of a woman, and made under the law :

5 That he might redeem them which were under the law, that we might receive the adoption of the sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a son: now if thou be a son, thou art also the heir of God through Christ.

8 But even then, when ye knew not God, ye did service unto them which by nature are not gods :

9 But now seeing ye know God, yea, rather are known of God, how turn ye again unto impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage again ?

10 Ye observe days, and months, and times, and years.

11 I am in fear of you, lest I have bestowed on you labour in vain.

12 Be ye as I (for I am even as you) brethren, I beseech you: ye have not hurt me at all.

13 And ye know, how through infirmity of the flesh, I preached the gospel unto you at the first.

14 And the trial of me, which was in my flesh, ye despised not, neither abhorred: but ye received me as an angel of God, yea as Christ Jesus.

15 What was then your felicity? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them unto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are jealous over you amiss: yea they would exclude you, that ye should altogether love them.

18 But it is a good thing to love earnestly always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again, until Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, ye that would be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons,

1 He declareth that by another double similitude, which he said before concerning the keeper and schoolmaster. For he saith that the law, (that is, the whole government of God's house according to the law) was as it were a tutor or overseer appointed for a time, until such time as that protection and overseeing, which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the law was as it were an A B C, and as certain principles, in comparison of the doctrine of the gospel.

2 This is added, because he that is always under a tutor or governor, may hardly be counted a freeman.

3 The law is called rudiments, because that by the law God instructed his church as it were by rudiments, and afterward poured out his Holy Spirit most plentifully in the time of the gospel.

4 He uttereth and declareth many things at once, to wit, that this tutorship was ended at his time: that curious men may leave to ask, why that schoolmasterhip lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren.

5 The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

6 He calleth Mary a woman, in respect of the sex, and not as the word is used in a contrary sense to a virgin, for she remained a virgin still.

7 The adoption of the sons of God is from everlasting, but is revealed and shewed in the time appointed for it.

8 He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberty, in it cometh sons and heirs.

9 By that that followeth, he gathereth that that went before: for if we have his Spirit, we are his sons; and if we are his sons, then are we free.

10 The Holy Ghost, who is both of the Father, and of the Son: but there is a peculiar reason why he is called the Spirit of the Son, to wit, because the Holy Ghost sealth up our adoption in Christ, and maketh us full assurance of it.

11 The word, servant, is not taken here for one that liveth in sin, which is proper in the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.

12 Partaker of his blessings.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Jews might have pretended some excuse as men that were born and brought up in that service of the law. But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggarly rudiments?

5 They are called impotent and beggarly ceremonies, being considered apart by themselves without Christ: and again, for that by that means they gave good testimony that they were beggars in Christ, whenas notwithstanding, for men to fall back from Christ to ceremonies, is nothing else but to cast away riches, and to follow beggary.

6 By going backward.

7 He mitigateth and qualifyeth those things, wherein he might have seemed to have spoken somewhat sharply, very artificially and divinely, declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightness with tears, and desire pardon.

8 Many afflictions.

9 Those daily troubles wherewith the Lord tried me amongst you.

10 For my ministry's sake.

11 What a talk was there abroad in the world amongst men, how happy you were?

12 For they are jealous over you for their own commodity.

13 That they may convey all your love from me, to themselves.

14 He setteth his own true and good love, which was earnestly bent toward them, against the naughty vicious love of the false apostles.

15 Use other words among you.

16 Because the false apostles urged this, that unless the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which believed of the circumcision, against them which believed of the uncircumcision, was full of offence: the apostle, after divers arguments, whereby he hath refuted their error, bringeth forth an allegory, wherein he saith, The Holy Ghost did shadow out unto us, all these mysteries: to wit, that it should come to pass, that such sorts of sons should have Abraham a father common to them both: but not with like success, for as Abraham begat Ishmael, by the common course of nature, of Agar his bond-maid, and a stranger, and begat Isaac of Sarah, a free woman, by the virtue of the promise, and by grace only; and the first was not only, not heir, but also persecuted

A. D. 58.

A. D. 58. Ions, * one by a servant, and * one by a free woman.

23 But he which was of the servant, was born after the * flesh: and he which was of the free woman, was born by * promise:

24 By the which things another thing is meant: for * these mothers are the * two testaments, the one which is Agar of mount ^b Sinai, which gendereth unto bondage,

25 (For Agar, or Sinai, is a mountain in Arabia, and it ^c answereth to Jerusalem which now is) and ^d she is in bondage with her children:

26 But Jerusalem, which is ^e above, is free: which is the mother of us all.

27 ^f For it is written, * Rejoice, thou barren that bearest no children: break forth, and cry, thou that travailest not: for the ^g desolate hath many more children than she which hath an husband.

28 * Therefore, brethren, we are, after the ^h manner of Isaac, children of the ⁱ promise.

29 But as then he that was born after the ^j flesh, persecuted him that was born after the ^k Spirit, even so, it is now.

30 But what saith the scripture? * Put out the servant and her son: for the son of the servant shall not be heir with the son of the free woman.

31 * Then, brethren, we are not children of the servant, but of the free woman.

cuted the heir: so there are two covenants, and as it were, two sons born to Abraham of those two covenants, as it were of two mothers. The one was made in Sinai, without the land of promise, according to which covenant Abraham's children, according to the flesh, were begotten: to wit, the Jews, which seek righteousness by that covenant, that is, by the law: but they are not heirs, nay they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, believers by the virtue of the Holy Ghost, which children, (as Abraham) do rest themselves in the free promise, and they only by the right of children shall be partakers of the father's inheritance, and those servants shall be shut out.

^u That desire so greatly.

^v As all men are, and by the common course of nature.

^w By virtue of the promise, which Abraham laid hold on for himself and his true seed, for otherwise Abraham and Sarah were past begetting and bearing of children.

^x These do represent and shadow forth.

^y They are called two covenants, one of the Old Testament, and another of the New: which were not two indeed, but in respect of the times, and the diversity of the government.

^z He maketh mention of Sinai, because that covenant was made in that mountain, of which mountain Agar was a shadow.

^{aa} Look how the case standeth between Agar and her children, even so standeth it between Jerusalem and hers.

^{ab} That is, Sinai.

^{ac} Which is excellent and of great account.

^{ad} He sheweth that in this allegory, he hath followed the steps of Isaiah, who foretold that the church should be made and consist of the children of barren Sarah, that is to say, of them which only spiritually should be made Abraham's children by faith, rather than of fruitful Agar, even then foreshewing the casting off of the Jews, and calling of the Gentiles.

^{ae} She that is destroyed and wasted.

^{af} After the manner of Isaac, who is the first begotten of the heavenly Jerusalem, as Ishmael is of the slavish synagogue.

^{ag} That seed unto which the promise belongeth.

^{ah} By the common course of nature.

^{ai} By the virtue of God's promise, and after a spiritual manner.

^{aj} The conclusion of the former allegory, that we by ^{ak} means procure and call back again the slavery of the law, seeing that the children of the bondmaid shall not be

C H A P. V.

A. D. 58.

Having declared that we came of the free woman; he sheweth the price of that freedom, 13 and how we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.

2 * Behold, I Paul say unto you, that if ye be ^a circumcised, Christ shall profit you nothing.

3 For I testify again to every man which is circumcised, that he is bound to keep the whole law.

4 Ye are ^b abolished from Christ, whosoever are ^c justified by the law: ye are fallen from grace:

5 ^d For we through the ^e Spirit wait for the hope of righteousness through faith.

6 ^f For in Jesus Christ neither circumcision availeth any thing, neither ^g uncircumcision, ^h but ⁱ faith which worketh by love.

7 ^j Ye did run well: who did let you, that ye did not obey the truth?

^k It is not the persuasion of ^l him that calleth you.

9 * A little leaven doth leaven the whole lump. 10 I have

heirs.

^m Another obtestation, wherein he plainly witnesseth that justification of works, and justification of faith, cannot stand together, because no man can be justified by the law, but he that doth fully and perfectly fulfil it. And he taketh the example of circumcision, because it was the ground of all the service of the law, and was chiefly urged of the false apostles.

ⁿ Circumcision is in other places called the seal of righteousness, but here we must have consideration of the circumstance of the time, for now had baptism come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their salvation.

^o That is, as he himself expoundeth it afterward; Ye are fallen from grace.

^p That is, seek to be justified by the law, for indeed no man is justified by the law.

^q He privily compareth the new people with the old: for it is certain that they also did ground all their hope of justification and life in faith, and not in circumcision, but so, that their faith was wrapped in the external and ceremonial worship: but our faith is bare, and content with spiritual worship.

^r Through the Spirit which engendereth faith.

^s He addeth a reason; for that now circumcision is abolished, seeing that Christ is exhibited unto ^t with full plenty of spiritual circumcision.

^u He maketh mention also of uncircumcision, lest the Gentiles should please themselves in it, as the Jews do in circumcision:

^v The taking away of an objection: If all that worship the law be taken away, wherein then shall we exercise ourselves? In charity, saith Paul: for faith, whereof we speak, cannot be idle, nay it bringeth forth daily fruits of charity.

^w So is true faith distinguished from counterfeit faith: for charity is not joined with faith, ^x a fellow cause, ^y help forward our justification with faith.

^z Again he chideth the Galatians, but with ^{aa} admiration, and therewithal ^{ab} praise of their former race, to the end that he may make them more ashamed.

^{ac} He playeth the part of an apostle with them, and useth his authority; denying that that doctrine can come from God, which is contrary to his.

^{ad} Of God.

^{ae} He addeth this, that they may not seem to contend upon a trifle, warning them diligently (by ^{af} similitude, which he borroweth of leaven, as Christ himself also did) not to suffer the purity of the apostolical doctrine to be infected with the least corruption that may be.

A. D. 10 * I have trust in you through the Lord,
52 that ye will be none otherwise minded: but he
that troubleth you, shall bear his condemnation,
whosoever he be.

11 * And, brethren, if I yet preach circum-
cision, why do I yet suffer persecution? Then is
the slander of the cross abolished.

12 * Would to God they were even cut off
which do^e disquiet you.

13 For, brethren, ye have been called unto
liberty: ¹² only use not your liberty as an occa-
sion unto the flesh, but by love serve one ano-
ther.

14 * For^e all the law is fulfilled in one word,
which is this, * Thou shalt love thy neighbour
as thyself.

15 * If ye bite and devour one another, take
heed lest ye be consumed one of another.

16 * Then I say, * Walk in the Spirit, and
ye shall not fulfil the lusts of the flesh.

17 For the^e flesh lusteth against the Spirit,
and the Spirit against the flesh: and these are
contrary one to another, so that ye cannot do the
same things that ye would.

18 And if ye be led by the Spirit, ye are not
under the law,

19 ¹⁹ Moreover the works of the flesh are ma-
nifest, which are adultery, fornication, unclea-
ness, wantonness,

20 Idolatry, witchcraft, hatred, debate,
emulation, wrath, contentions, seditions, he-
resies,

21 Envy, murders, drunkenness, gluttony,
and such like, whereof I tell you before, as I
also have told you before, that they which do
such things, shall not inherit the kingdom of
God.

22 But the^e fruit of the Spirit is love, joy,

peace, long suffering, gentleness, goodness, A. D.
faith, 58.

23 Meekness, temperance: ¹⁷ against such
there is no law.

24 For they that are Christ's, have crucified
the flesh, with the affections and the lusts.

25 If we^e live in the Spirit, let us also walk in
the Spirit.

26 ¹³ Let us not be desirous of vain glory,
provoking one another, envying one another.

CHAP. VI.

1 Now he entreateth particularly of charity toward
such as offend, 6 toward the ministers of the word,
10 and those that are of the household of faith: 11
Not like unto such who have a counterfeit zeal of
the law, 13 glorying in the mangling of the flesh,
14 and not in the cross of Christ.

Brethren, ¹ if a man be ² suddenly taken in
any offence, ye which are ³ spiritual, ⁴ re-
store such one with the ⁵ spirit of meekness, ⁶
considering thyself, lest thou also be tempted.

2 ³ Bear ye one another's burden, and so ful-
fil the ⁴ law of Christ.

3 For if any man seem to himself that he^e is
somewhat, when he is nothing, he deceiveth him-
self in his imagination.

4 But let every man prove his own work: and
then shall he have rejoicing in himself only, and
not in another.

5 ⁶ For every man shall bear his own bur-
den. 1 Cor. 9. 7.

6 ⁵ Let him that is taught in the word, make
him that hath taught him partaker of ⁶ all his ⁷
goods. 1 Cor. 9. 7.

7 ⁶ Be not deceived: God is not mocked:
for

⁹ He mitigateth the former reprehension, casting the
fault upon the false apostles, against whom he denounceth
the horrible judgments of God.

¹⁰ He willeth them to consider how that he seeketh not
his own profit in this matter, seeing that he could eschew
the hatred of men, if he would join Judaism with Chris-
tianity.

¹¹ An example of a true pastor: inflamed with the zeal
of God, and love of his flock.

¹² They that preach the law, cause men's consciences
always to tremble.

¹³ The third part of this epistle, shewing that the right
use of Christian liberty consisteth in this, that being deli-
vered and set at liberty from the slavery of sin, and the
flesh, and being obedient to the Spirit, we should serve unto
one another's salvation through love.

¹⁴ He propoundeth the love of our neighbour, as a mark
whereunto all Christians ought to refer all their actions, and
thereunto he citeth the testimony of the law.

¹⁵ This particle (All) must be restrained to the second ta-
ble.

¹⁶ An exhortation to the duties of charity, by the profit
that cometh thereof, because that no men provide worse for
themselves than they that hate one another.

¹⁷ He acknowledgeth the great weakness of the godly,
for that they are but in part regenerate: but he willeth
them to remember that they are endued with the Spirit of
God, which hath delivered them from the slavery of sin, and
is of the law, so far forth ¹⁸ it is the virtue of sin, that
they should not give themselves to lusts.

¹⁹ For the flesh dwelleth even in the regenerate man,
but the Spirit reigneth, although not without great strife,
as is largely set forth, Rom. 7.

²⁰ He setteth out that particularly, which he spake gene-
rally, reckoning up some chief effects of the flesh, and op-
posing them to the fruits of the Spirit, that no ²¹ may
pretend ignorance.

²² Therefore they are not the fruits of free will, but so far
forth as our will is made free by grace.

²³ I tell that any man should object that Paul playeth the
doublet, as one who urging the Spirit, urgeth nothing but

that which the law commandeth, he sheweth that he requi-
reth, not that literal and outward obedience, but spiritual,
which proceedeth not from the law, but from the Spirit of
Christ, which doth beget us again, and must and ought to
be the ruler and guider of our life.

¹ If we be indeed endued with the quickening Spirit,
which causeth us to die to sin, and live to God, let us shew
it in our deeds, that is, by holiness of life.

² He addeth peculiar exhortations, according as he knew
the Galatians subject to divers vices: and first of all, he
warneth them to take heed of ambition, which vice hath
two fellows, backbiting and envy, out of which two it
cannot be but many contentions must needs arise.

³ He condemneth importunate rigour, because that bro-
therly reprehensions ought to be moderated and tempered
by the spirit of meekness.

⁴ Through the malice of the flesh, and the devil.
⁵ Which are upholden by the virtue of God's Spi-
rit.

⁶ Labour ⁷ fill up that that is wanting in him.
⁸ This is ⁹ kind of speech which the Hebrews use, giving
to understand thereby, that all good gifts come from God.

¹⁰ He toucheth the fore: for they commonly are most se-
vere judges which forget their own infirmities.

¹¹ He sheweth that this is the end of reprehensions, to
raise up our brother which is fallen, and not proudly to ex-
press him. Therefore every ¹² must seek to have com-
mendation of his own life by approving of himself, and
not by reprehending others.

¹³ Christ, in plain and flat words, calleth the command-
ment of charity his commandment.

¹⁴ A reason wherefore men ought to have the greatest eye
upon themselves, because that every man shall be judged
before God, according to his own life, and not by compa-
ring himself with other men.

¹⁵ It is meet that masters should be found by their scholars
so far forth as they are able.

¹⁶ Of whatsoever he hath, according to his ability.

¹⁷ He commendeth liberality towards the poor, and first
of all chideth them which were not ashamed to pretend
themselves

A. D. 58. for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 * 7 Let us not therefore be weary of well doing: for in due season we shall reap, if we faint not.

10 While we have therefore time, let us do good unto all men, but specially unto them which are of the household of faith.

11 ¶ Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only because they would not suffer persecution for the cross of Christ.

13 For they themselves which are circumci-

sed keep the law, but desire to have you circumcised, that they might rejoice in your flesh.

14 But God forbid that I should rejoice, but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but new creature.

16 And as many as walk according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man put me to business: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

this and that, and all because they would not help their neighbours, as though they could deceive God: and afterward compareth alms spiritual sowing which shall have a most plentiful harvest, so that it shall be very profitable: and compareth covetous niggardliness a carnal sowing, whereof nothing can be gathered but such things fade away, and perish by and by.

To the commodities of this present life.

Against such as liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were one instant.

They that are of the household of faith, that is, such as are joined with us in the profession of one self-same religion, ought to be preferred before all other, yet so notwithstanding that our liberality extend to all.

The fourth and last part of the epistle, wherein he returneth to his principal end and purpose, to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but only for this purpose, that they may purchase themselves favour amongst their own sort, by the circumcision of the Galatians.

He setteth a fair shew against the truth.

In keeping of ceremonies.

For the preaching of him that was crucified.

That they have entangled you in Judaism, and yet he harpeth the form of circumcision.

He sticketh not to compare himself with them, shewing, that, the contrary part, he rejoiceth in those afflictions which he suffereth for Christ's sake, and he is despised of the world, so doth he in like sort esteem the world as nought: which is the true circumcision of true Israelite.

When Paul useth this word in good sense, part, it signifieth rest man's self wholly in thing, and to content himself therewith.

Upon the true Israel, whose praise is of God, and not of man, Rom. 2. 19.

Continuing still in the same metaphor, he opposeth his miseries and the marks of those stripes which he bare for Christ's sake, against the scar of the outward circumcision, as a true mark of his apostleship.

Marks which are burnt into a man's flesh, as they used in old time to mark their servants that had run away from them.

For it importeth much, whose marks we bear: for the cause maketh the martyr, and not the punishment.

Taking his farewell of them, he wisheth them grace, and the Spirit, against the deceits of the false apostles, which laboured to beat those outward things into their brains.

With your minds and hearts.

The Epistle of PAUL to the EPHESIANS.

CHAP. I.

A. D. 64. 1 After the salutation, 4 he entreateth of the free election of God, 5 and adoption, 7, 13 from whence man's salvation floweth, as from the true and natural fountain: and because so high a mystery cannot be understood, 16 he prayeth that the full 20 knowledge of Christ may by God be revealed unto the Ephesians.

The inscription and salutation, whereof we have spoken in the former epistles.

This is the definition of the saints, shewing what they are.

The first part of the epistle, wherein he handleth the parts of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving.

The efficient cause of our salvation is God, not considered confusedly and generally, but the Father of our Lord Jesus Christ.

PAUL an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, and the Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessing in heavenly things in Christ:

3 L

4 As

The next final cause, and in respect of us, is salvation, all things being bestowed upon which necessary to our salvation, which kind of blessing is heavenly, and proper to the elect.

With all kind of gracious and bountiful goodness, which is heavenly indeed, and from God only.

Which God our Father gave from his high throne from above: because the saints have those gifts bestowed on them, which belong properly to the citizens of heaven.

The matter of our salvation is Christ, in whom only we are endued with spiritual blessing and unto salvation.

A. D. 64.

1 Cor. 1. 2.

1 Cor. 1. 5.

1 Pet. 1. 3.

A. D. 4⁴ As he hath chosen us in ⁴him, before the foundation of the world, ⁷that we ⁶should ⁵be holy, and without blame ²before him in love:

5⁵ Who hath predestinate us to be adopted through Jesus Christ ⁵in himself, according to the good pleasure of his will,

6⁷ To the ¹praise of the glory of his grace ², wherewith he hath made ¹¹freely accepted in ¹²his Beloved:

7¹¹ By whom we have redemption through his blood, ⁷even the forgiveness of sins according to his rich grace:

8¹² Whereby he hath been abundant toward us in ¹all wisdom and understanding,

9 And hath opened unto us the ¹¹mystery of his will ¹¹according to his good pleasure, which he hath purposed in him,

10¹⁴ That in the dispensation of the fulness of the times, he might ²gather together in one all things, both which are in heaven, and which are in earth, ⁷even in Christ:

11¹⁵ In whom also we are chosen when we were predestinate, according to the purpose of him which worketh ¹⁰all things after the counsel of his own will,

12 That we, which ⁷first trusted in Christ, should be unto the praise of his glory:

¹¹ He declareth the efficient cause, or by what means God the Father saveth us in his Son: Because, saith he, he chose us from everlasting in his Son.

⁴ To be adopted in him.

⁷ He expoundeth the next final cause, which he maketh double, to wit, sanctification and justification, whereof he will speak hereafter. And hereby also two things are to be noted, to wit, that holiness of life cannot be separate from the grace of election: and again, what pureness soever is in us, is the gift of God, who hath freely of his mercy chosen us.

⁶ Then God did not chuse us, because we were, or otherwise should have been holy, but ¹¹the end ¹¹should be holy.

⁵ Being clothed with Christ's righteousness.

² Truly and sincerely.

² Another plainer exposition of the efficient cause, and also of eternal election, whereby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us out when we were not yet born, whom he would make to be his children by Jesus Christ: so that there is no reason here of our election to be sought, but in the free mercy of God; neither is faith which God foresaw, the cause of our predestination, but the effect.

¹¹ God respecteth nothing, either that present is, or that is to come, but himself only.

⁹ The uttermost and chiefest final cause is the glory of God the Father, who saveth us freely in his Son.

¹ That ¹¹his bountiful goodness deserveth all praise, so also it should be set forth and published.

¹⁰ Another final cause ¹¹¹¹near is our justification, while that he freely accounteth us for just in his Son.

¹¹ An expounding of the material cause, how we are made acceptable to God in Christ, for it is he only whose sacrifice by the mercy of God is imputed unto us, for forgiveness of sins.

¹² Now he cometh at length to the formal cause, that is to say, to vocation or preaching of the gospel, whereby God executeth that eternal counsel of our free reconciliation and salvation in Christ, and putting in place of the gospel all wisdom and understanding, he sheweth how excellent it is.

¹¹ By which gracious goodness and bountifulness.

¹ In perfect and sound wisdom.

² For unless the Lord had opened unto ¹¹that mystery, we could never have so much ¹¹dreamed of it ourselves.

¹¹ Not only the election, but also the vocation proceedeth of meer grace.

¹⁴ The Father exhibited and gave Christ, who is the head of all the elect, unto the world, ¹¹that time which was convenient, according ¹¹he most wisely disposed all times from everlasting. And Christ is he, in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together: of which some were then in heaven, when he ¹¹¹¹¹into the earth, (to wit, such ¹¹by faith in him ¹¹come, ¹¹¹¹gathered together) and other being found upon the earth,

13¹⁶ In whom also ye ¹¹have trusted, after that ye heard the ¹word of truth, ⁷even the gospel of your salvation: wherein also after that ye believed; ye were ⁷sealed with the holy ¹Spirit of promise,

14 Which is the earnest of our inheritance, for the ¹redemption of that liberty purchased unto the praise of his glory.

15¹⁷ Therefore also after that I heard of the faith which ye have in the Lord Jesus, and love toward all the saints,

16 I cease not to give thanks for you, making mention of you in my prayers,

17¹⁸ That the God of our Lord Jesus Christ, that Father of ¹⁰glory, might give unto you the Spirit of wisdom and revelation through the ¹⁰acknowledging of him,

18 That the eyes of your understanding may be lightened, that ye may know what the ⁷hope is of his calling, and what the riches of his glorious inheritance ¹¹is in the saints,

19¹⁹ And what is the exceeding greatness of his power toward us which believe, ¹⁰according to the working of his mighty power,

20²⁰ Which he wrought in Christ, when he raised

were gathered together of him, and the rest are daily gathered together.

¹¹ The faithful are said to be gathered together in Christ, because they are joined together with him through faith, and become as it were one man.

¹⁵ He applieth severally the benefit of vocation to the believing Jews, going back to the very fountain, that even they also may not attribute their salvation, neither to themselves, nor to their stock, nor any other thing, but to the only grace and mercy of God, both because they were called, and also because they were first called.

¹⁰ All things are attributed ¹¹the grace of God without exception, and yet for all that, we ¹¹¹not stocks, for he giveth us grace both to will, and ¹¹be able ¹¹do those things that ¹¹¹good, Phil. 2. 13.

⁷ He speaketh of the Jews.

¹⁶ Now he maketh the Ephesians (or rather all the Gentile:) equal to the Jews, because that notwithstanding they came last, yet being called by the same gospel, they embraced it by faith, and were sealed up with the same Spirit, which is the pledge of election, until the inheritance itself be seen, that in them also the glory of God might shine forth and be manifested.

⁹ That word which is truth indeed, because it cometh from God.

⁶ This is a borrowed kind of speech taken of a seal, which being put to any thing, maketh difference between those things that are authentic, and others that are not.

⁷ With that Spirit, which bringeth not the law, but the promise of free adoption.

¹ Full and perfect.

¹⁷ He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to us from God the Father in Christ, and by Christ, that for them he may be praised of us. The second is, that all those things (which he bringeth to two heads, to wit, faith and charity) are increased in ¹¹by certain degrees, so that we must desire increase of his grace, from whom we have the beginning, and of whom ¹¹¹hope for the end.

¹¹ The causes of faith, are God the Father lightening our minds with his Holy Spirit, that we may embrace Christ opened unto us in the gospel, to the obtaining of everlasting life, and the setting forth of God's glory.

¹⁰ Full of majesty.

¹¹ For it is not enough for us to have known God once, but we must know him every day more and more.

⁷ What blessings they are which he calleth you ¹¹hope for, whom he calleth to Christ.

¹⁹ The excellency of faith is declared by the effects, because the mighty power of God is set forth and shewed therein.

²⁰ The apostle willeth ¹¹¹¹behold in our most glorious Christ, with the eyes of faith, that most excellent power and glory of God, whereof all the faithful are partakers, although it be as yet very dark in us, by reason of the ignominy of the cross, and the weakness of the flesh.

A. D. 64. raised him from the dead, and set him at his right hand in the heavenly places,
 21 Far above all principality, and power, and might, and domination; and every name that is named, not in this world only, but also in that that is to come
 22 And hath made all things subject under his feet, and hath given him over all things to be the head to the church,
 23 Which is his body, even the fulness of him that filleth all in all things.

CHAP. II.

The better to set out the grace of Christ, he useth a comparison, calling them to mind, 5, 12 that they were altogether cast-aways and aliens: that they are saved by grace, 13 and brought near, 16 by reconciliation through Christ, 17 published by the gospel.

Coloss. 2. 11. **A**ND * you hath be quickened, that were dead in trespasses and sins,
 wherein, in times past, ye walked, according to the course of this world, and after the prince that ruleth in the air, even the spirit that now worketh in the children of disobedience,
 3 Among whom we also had our conversation in times past in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others.

A. D. 64. 4 But God which is rich in mercy, through his great love wherewith he loved us,
 5 Even when we were dead by sins, hath quickened us together in Christ, by whose grace ye are saved,
 6 And hath raised us up together, and made us sit together in the heavenly places in Christ Jesus.
 7 That he might shew in the ages to come the exceeding riches of his grace, through his kindness toward us in Christ Jesus.
 For by his grace we are saved through faith, and that not of ourselves: it is the gift of God:
 9 Not of works, lest any man should boast himself:
 10 For we are his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.
 11 Wherefore remember that ye being in time past Gentiles in the flesh, and called uncircumcision, of them which are called circumcision in the flesh, made with hands
 12 That ye were, I say, at that time without Christ, and were aliens from the commonwealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.
 13 But now in Christ Jesus, ye which once were far off, are made near by the blood of Christ.
 14 For

Rom. 9. 4.

14 For

To be set on God's right hand, is to be partaker of the sovereignty which he hath over all creatures.
 Every thing whatsoever it be, above all things, be they of never so much power or excellency.
 That we should not think that that excellent glory of Christ is a thing wherewith we have nought to do, he witnesseth, that he was appointed of God the Father, head of all the church, and therefore the body must be joined to this head, which otherwise would be a maimed thing without the members: which notwithstanding is not of necessity (seeing that the church is rather quickened and sustained by the only virtue of Christ, so far off is it, that he needeth the fulness thereof) but of the infinite good will and pleasure of God, who vouchsafeth to join us to his Son.
 Inasmuch that there is nothing but is subject unto him.
 For the love of Christ is so great towards the church, that though he do fully satisfy all with all things, yet he esteemeth himself but a maimed and imperfect head, unless he have the church joined to him his body.
 He declareth again the greatness of God's good will by comparing that miserable state wherein we are born, with that dignity whereunto we are advanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spiritual motions we are not only born half dead, but wholly and altogether dead.
 Look Rom. 6. 2. So then he calleth them dead, which are not regenerate: for the immortality of them which are damned is no life, so this knitting together of body and soul, is properly no life but death in them which are not ruled by the Spirit of God.
 He sheweth the cause of death, to wit, sins.
 He proverth, by the effects, that all are spiritually dead.
 He proverth this evil to be universal, inasmuch as all are slaves of Satan.
 At the pleasure of the prince.
 Men are therefore slaves to Satan, because they are willingly rebellious against God.
 They are called the children of disobedience, which are given to disobedience.
 After that he hath severally condemned the Gentiles, he confesseth that the Jews, amongst whom he numbereth himself, are not whit better.
 By the name of flesh, in the first place, he meaneth the whole man, which he divideth into two parts: into the flesh, which is the part that the philosophers term without reason; and into the thought, which they call reasonable: so that he leaveth nothing in man half dead, but conclu-

deth that the whole of us is of nature the son of wrath.
 The conclusion: All were born subject to the wrath and curse of God.
 Men are said to be the children of wrath passively, that is to say, guilty of everlasting death, by the judgment of God, who is angry with them.
 Prophane people which knew not God.
 Now hereof followeth another member of the comparison, declaring our excellency, to wit, that by the virtue of Christ we are delivered from that death, and made partakers of eternal life, to the end that at length we may reign with him. And by divers and sundry things he beatech this into their heads, that the efficient cause of this benefit is the free mercy of God: and Christ himself is the material cause: and faith is the instrument, which also is the free gift of God: and the end is God's glory.
 To wit, as he addeth afterwards, in Christ, for as yet this is not fulfilled in us, but only in our head, by whose Spirit we have begun to die to sin, and live to God, until that work be fully brought to its end: but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.
 So then, grace, that is to say, the gift of God, and faith, do stand one with another, to which two, these are contrary, To be saved by ourselves, or by our works. Therefore what mean they which would join together things of contrary nature?
 He taketh away expressly, and namely from our works, the praise of justification, seeing that the good works themselves are the effects of grace in us.
 He speaketh here of grace, and not of nature: therefore be the works so good, look what they are, it is of grace.
 Applying the former doctrine to the Gentiles, he sheweth that they are not only the Jews by nature, but also after an especial sort, strangers and without God: therefore, they ought so much the rather remember that same so great benefit of God.
 You were called no otherwise than Gentiles, that all the world might witness of your uncleanness.
 Of the Jews which were known from you by the mark of circumcision, the mark of the covenant.
 He beginneth first with Christ, who was the end of all the promises.
 You had no right title to the commonwealth of Israel.
 Christ is the only bond of the Jews and Gentiles; whereby they be reconciled to God.

A. D. 64. 14 For he is our peace, which hath made of both one, and hath broken the stop of the partition wall,
 15 In abrogating through his flesh the hatred, *that is*, the law of commandments which standeth in ordinances, for to make of twain one new man in himself, so making peace:
 16 And that he might reconcile both unto God in one body by his cross, and so lay hatred thereby:
 17 And came, and preached peace to you which were afar off, and to them that were near.
 18 For through him we have both an entrance unto the Father by one Spirit.
 19 Now therefore ye are no more strangers and foreigners: but citizens with the saints, and of the household of God,
 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone,
 21 In whom all the building coupled together groweth unto an holy temple in the Lord:
 22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He desireth that therefore he suffered many things of the Jews, 3 because he preached the mystery touching the salvation of the Gentiles, 8 at God's commandment. 13 After, he desired the Ephesians not to faint for his afflictions: 14 and for this cause he purgeth unto God, 18 that they may understand the great love of Christ.

FOR this cause, I Paul am the prisoner of Jesus Christ for you Gentiles,
 2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward,
 3 That is, that God by revelation hath shewed this mystery unto me (as I wrote above in few words,

4 Whereby when ye read, ye may know mine understanding in the mystery of Christ) A. D. 64.
 5 Which in other ages was not opened unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit,
 6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the gospel,
 7 Whereof I am made minister by the gift of the grace of God given unto me through the effectual working of his power:
 8 Even unto me the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,
 9 And to make clear unto all men what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, who hath created all things by Jesus Christ,
 10 To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,
 11 According to the eternal purpose which he wrought in Christ Jesus our Lord:
 12 By whom we have boldness and entrance with confidence, by faith in him.
 13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.
 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
 15 (Of whom is named the whole family in heaven and in earth)
 16 That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,
 17 That Christ may dwell in your hearts by faith:
 18 That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height:
 19 And

14 As by the ceremonies and worship appointed by the law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition wall, joineth them both together, both in himself, and betwixt themselves, and to God. Whereby it followeth, that whosoever establisheth the ceremonies of the law, maketh the grace of Christ void, and of none effect.
 15 He alludeth to the sacrifices of the law, which represented that true and only sacrifice.
 16 For he destroyed death by death, and fastened it, in it were, to the cross.
 17 The preaching of the gospel, is effectual instrument of this grace, common as well to the Jews, as to the Gentiles.
 18 Christ is the gate, as it were, by whom we come to the Father, and the Holy Ghost, is in it were, our loadstone who leadeth us.
 19 The conclusion: The Gentiles are taken into the fellowship of salvation, and he describeth the excellency of the church, calling it the city and house of God.
 20 The Lord committed the doctrine of salvation, first to the prophets, and then to the apostles, the end whereof, and matter, as it were, and substance, is Christ. Therefore that is indeed the true and catholic church, which is builded upon Christ by the prophets and apostles, in spiritual temple consecrated to God.
 21 That is, the head of the building, for the foundations are, as it were, the heads of the building.
 22 So that God is the workman not only of the foundations, but also of the whole building.
 23 He maintaineth his apostleship against the offence of the cross, whereon also he taketh an argument to confirm himself, affirming that he was not only appointed an apostle by the mercy of God, but was also particularly appointed to the Gentiles to call them on every side to salva-

tion, because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.
 24 These words, the prisoner of Jesus Christ, are taken passively, that is to say, I Paul am cast into prison for maintaining the glory of Christ.
 25 He meaneth not that *some* knew the calling of the Gentiles before, but because very few knew of it, and they that did know of it, as the prophets, had it revealed unto them very darkly and under figures.
 26 The unlooked-for calling of the Gentiles, was as it were a glass to the heavenly angels, wherein they might behold the marvellous wisdom of God.
 27 God never had but *one* way only to save men by: but it had divers fashions and forms.
 28 Which was before all beginnings.
 29 He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to join prayers with the preaching and hearing of the word: which *is* needful not only to them which are younglings in religion, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable love wherewith God the Father hath loved *us* in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his only Son.
 30 All that whole people which had but one household-Father, and that is the church, which is adopted in Christ.
 31 According to the greatness of his mercy.
 32 Look Rom. 7. 22.
 33 Wherewith God loveth us, which is the root of our election.
 34 How perfect that work of Christ is in every part.

A. D.
64.

19 And to know the ^k love of Christ, which passeth knowledge, that ye may be filled with all ^m fulness of God.

20 ⁺ Unto him therefore that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 *Be* praise in the church by Christ Jesus, throughout all generations for ever. Amen.

C H A P. IV.

These three last chapters contain precepts of manners.

1 *He exhorteth them to mutual love.* 7 *Sundry gifts are therefore bestowed of God,* 16 *that the church may be built up.* 18 *He calleth them from the vanity of the infidels,* 25 *from lying,* 29 *and from filthy talking.*

I Therefore, ¹ being prisoner in the Lord, pray you that ye walk worthy of the ² vocation whereunto ye are called :

2 ² With all humbleness of mind and meekness, with ^b long suffering, supporting one another through love,

3 ³ Endeavouring to keep the unity of the Spirit in the bond of peace.

4 ⁴ There is one body, and one Spirit, even as ye are called in one hope of your vocation.

5 *There is one Lord, one faith, one baptism,*

6 One God and Father of all, which is ^c above all, and ^d through all, and ^e in you all.

■ Which God hath shewed us in Christ.

¹ Which passeth all the capacity of man's wit to comprehend it fully in his mind : for otherwise who so hath the Spirit of God, perceiveth so much (according to the measure that God hath given him) as is sufficient to salvation.

^m So that we have abundantly in us, whatsoever things are requisite to make us perfect with God.

⁺ He breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

¹ Another part of the epistle, containing precepts of Christian life, the sum whereof is this, that every man behave himself as it is meet for so excellent grace of God.

■ By this is meant the general calling of the faithful, which is this, to be holy, ■ our God is holy.

² Secondly, he commendeth meekness of the mind, which is shewed forth by bearing one with another.

^b Look Matt. 28. 25.

³ Thirdly, he requireth perfect agreement, but yet such as is knit with the band of the Holy Ghost.

⁺ An argument of great weight, for an earnest entertaining of brotherly love and charity ■■ with another, because we are made ■■ body, ■ it were, of ■■ God and Father, by one Spirit, worshipping one Lord with one faith, and consecrated ■ him with one baptism, and hope of one self-same glory, whereunto we are called. Therefore who so ever breaketh charity, breaketh all these things asunder.

■ Who only hath the chief authority over the church.

■ Who only poureth forth his providence, through all the members of the church.

^c Who only is joined together with us in Christ.

⁵ He teacheth us, that ■■ indeed ■■ all ■■ body, and that all good gifts proceed from Christ only, who reigneth ■■ heaven, having mightily conquered all his enemies (from whence he heapeth all gifts upon his church) : but yet notwithstanding these gifts ■■ diversly and sundry ways divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and ■ bestow it ■ the common profit of the whole body.

^f Which Christ hath given.

■ A multitude of captives.

^h Down to the earth, which is the lowest part of the world.

■ Fill with his gifts.

■ The church.

⁶ First of all he reckoneth up the ecclesiastical functions, which are partly extraordinary and for ■ season, ■ apostles, prophets, evangelists, and partly ordinary and perpetual, as pastors and doctors.

7 ⁵ But unto every one of us is given grace, according to the measure of the ^f gift of Christ. A. D. 64.

8 Wherefore he saith, When he ascended up on high, he led ² captivity captive, and gave gifts unto men

9 (Now, in that he ascended, what is it but that he had also descended first into the ^h lowest parts of the earth?

10 He that descended, is even the same that ascended, far above all heavens, that he might ¹ fill ^k all things).

11 ⁶ He therefore gave some *to be* ¹ apostles, and some ^m prophets, and some ⁿ evangelists, and some ^o pastors and teachers :

12 ⁷ For the repairing of the saints, for the work of the ministry, and for the edification of the ^p body of Christ,

13 ⁸ Till we all meet together (in the ¹ unity of faith, and that acknowledging of the Son of God) unto ¹ perfect man, and unto the measure of the ^r age of the fulness of Christ :

14 ⁹ That we henceforth be no more children, ¹⁰ wavering and carried about with every wind of doctrine, by the ¹ deceit of men, and ¹ with craftiness, whereby they lay in wait to deceive.

15 ¹¹ But let us follow the truth in love, and in all things grow up into him which is the head, *that is*, Christ :

16 By whom all the body being coupled and knit together by every joint, for the furniture

3 M

thereof

¹ The apostles were those twelve, unto whom Paul ■■ afterward added, whose office ■■ to plant churches throughout all the world.

■ The prophet's office was one of the chiefest, which were ■■ of ■■ marvellous wisdom, and some of them could foretel things to come.

ⁿ These the apostles used ■■ fellows in the execution of their office, being not able to answer all places themselves.

^o Pastors are they which govern the church, and teachers are they which govern the schools.

⁷ He sheweth the end of ecclesiastical functions, to wit, that by the ministry of men all the saints may so grow up together, that they may make one mystical body of Christ.

■ The church.

■ The use of this ministry is perpetual, so long ■■ we ■■ in this world, that is, until that time that having put off the flesh, and thoroughly and perfectly agreeing betwixt ourselves, we shall be joined with Christ our head. Which thing is done by that knowledge of the Son of God increasing in us, and he himself by little and little growing up in us, until we come ■■ be ■■ perfect man, which shall be in the world to come, when God shall be all in all.

■ In that most near conjunction which is knit and fastened together by faith.

■ Christ is said ■■ grow up to full age, not in himself, but in us.

■ Betwixt ■■ childhood (that is to say, ■ very weak state, while as yet ■■ do altogether waver) and our perfect age, which ■■ shall have ■■ length in another world, there is a mean, ■ wit, our youth, and steady going forward to perfection.

¹⁰ He compareth them, which rest not themselves upon the word of God, ■ little boats which ■■ tossed hither and thither with the doctrines of men, as it were, with contrary winds, and therewithal forewarneth them that it cometh ■■ pass not only by the lightness of man's brain, but also by the craftiness of certain, which make as it ■■ an art of it.

■ With those uncertain chances which toss men to and fro.

■ By the deceit of those men which are very well practised in deceiving of others.

■ By earnest affection of the truth and love, ■■ grow up into Christ: for he (being effectual by the ministry of his word, which as the vital spirit doth so quicken the whole body, that it nourisheth all the limbs thereof according to the measure and proportion of each one) quickeneth and cherisheth his church, which consisteth of divers functions, as of divers members, and preserveth the proportion of every ■■. And therefore it followeth that neither this body can live without Christ, neither can any man grow up spiritually, which separateth himself from the other members.

A. D. 64. ¹⁴ *part* according to the ² effectual power *which* is in the measure of every part, receiveth ² increase of the body, unto the edifying of itself in love.

17 ² This I say therefore, and testify in the Lord, that ye henceforth walk not as ² other Gentiles walk, in ² vanity of their mind,

18 Having their understanding darkened, and being strangers from the ² life of God, through the ignorance that is in them, because of the hardness of their heart:

19 Which being ² past feeling, have given themselves unto wantonness, to work all uncleanness, *even* with ² greediness.

20 ² But ye have not so learned Christ,

21 If so be ye have heard him, and have been taught by him, ² as the truth is in Jesus,

22 ² That is, that ye cast off concerning the conversation in time past, ² that old man, which is corrupt through the deceivable lusts,

23 And be renewed in the ² spirit of your mind,

24 And put on the new man, which ² after God is created ² unto righteousness, and ² true holiness.

25 ² Wherefore cast off lying, and speak every man truth unto his neighbour: for we are members one of another.

26 ² Be ² angry, but sin not: let not the sun go down ² upon your wrath,

27 Neither give place to the devil.

28 ² Let him that stole, steal no more: but let him rather labour, and work with his hands, the thing which is ² good, that he may have to give unto him that needeth.

29 ² Let no ² corrupt communication proceed

out of your mouths: but that which ² is good to the use of edifying, that it may minister ² grace unto the hearers:

30 ² And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption.

31 Let all bitterness, and anger, and wrath, crying, and evil speaking, be put away from you, with all maliciousness.

32 Be ye courteous one to another, and tender-hearted, freely forgiving one another, even as God, for Christ's sake, freely forgave you.

CHAPTER V.

3 *Left in these vices which he reprehended, they should set light by his admonitions, 5 he terrifieth them by denouncing severe judgments, 8 and stirreth them forward. 15 Then he descendeth from general lessons of manners, 21 to the particular duties of wives, 25 and husbands.*

BE ye therefore followers of God, as dear children,

2 ² And walk in love, even as Christ hath ² loved us, and hath given himself for us, to be ² an offering and a sacrifice of a sweet smelling ² savour to God.

3 ² But fornication, and all uncleanness, or covetousness, let it not be once named among you, as it becometh saints,

4 Neither filthiness, neither foolish talking, neither ² jesting, which are things not comely, but rather giving of thanks.

5 ² For this ye know, that no whoremonger, neither unclean person, nor covetous person, which

² Of Christ, who in manner of the soul, quickeneth all the members.

² Such increase as is meet the body should have.

² Charity is the knitting of the limbs together.

² He descendeth to the fruits of Christian doctrine, and reasoneth first upon the principles of manners and actions, setting down ² most grave comparison between the children of God, and them which are not regenerate: For in these men, all the powers of the mind are corrupted, and their mind is given to vanity, and their senses are darkened with most gross mistiness, and their affections are so accustomed by little and little to wickedness, that at length they run headlong into all uncleanness, being utterly destitute of all judgment.

² If the noblest parts of the soul be corrupted, what is man but corruption only?

² Whereby God liveth in them.

² Void of all judgment.

² They strove to pais one another, as though there had been some gain to be gotten by it.

² Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Christ, which have other principles of their doings far different, ² wit, holy and honest desires, and ² mind clean changed by the virtue of the Holy Ghost, from whence proceed also like effects, as a just and holy life indeed.

² As they have learned, which acknowledge Christ indeed, and in good earnest.

² Yourselves.

² Where there ought to have been the greatest force of reason, there is the greatest corruption of all which wasteth all things.

² After the image of God.

² The effect and end of the new creation.

² Not feigned nor counterfeit.

² He commendeth severally certain peculiar Christian virtues, and first of all, he requireth truth, (that is to say, sincere manners) condemning all deceit and dissembling, because we are born ² for another.

² He teacheth us how to bridle our anger, in such sort, that although it be hot, yet that it break ² out, and that it be straightways quenched before ² sleep, lest Satan taking occasion to give us evil counsel, through that wicked counsellor, destroy us.

² If it so fall out that ye be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.

² Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.

² He descendeth from the heart to the hands, condemning their: and because the men which give themselves to this wickedness, use to pretend poverty, he sheweth that labour is a good remedy against poverty, which God blesteth in such sort, that they which labour have always some overplus to help other, so far is it from this, that they are constrained to steal other men's goods.

² By labouring in things that are holy, and profitable to his neighbour.

² He bridleth the tongue also, teaching us so to temper our talk, that our hearers minds be not only not destroyed, but also instructed.

² Word for word, rotten.

² By grace, he meaneth that whereby men may profit to the going ² forward in godliness and love.

² A general precept against all excess of affections which dwell in that part of the mind, which they call, angry, and he setteth against them the contrary means. And useth a most vehement preface, how we ought to take heed that we grieve not the Holy Spirit of God through our immoderateness and intemperancy, who dwelleth in us, to this end, to moderate all ² affections.

² An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behaviour towards all men.

² Now he cometh ² another kind of affections, which is in that part of the mind, which ² call covetous or desirous: and he reprehendeth fornication, covetousness and jesting, very sharply.

² Jest which men cast one at another: that no lightness be seen, nor evil example given, nor any offence moved by evil words or backbiting.

² Because these sins ² such, that the most part of men count them not for sins, he awaketh the godly to the end they should so much the more take heed to themselves from them, as most hurtful plagues.

A. D. 64. which is an ^b idolater, hath any inheritance in the kingdom of Christ, and of God.

6 * Let no man deceive you with vain words: for, for such things cometh the wrath of God upon the children of disobedience.

7 ¹ Be not therefore companions with them:

8 For ye were once darkness, but are now ^c light in the Lord: walk as children of light

9 (For the fruit of the ^d Spirit is in all good- nels, and righteousness, and truth),

10 Approving that which is pleasing to the Lord,

11 And have no fellowship with the unfruit- ful works of darkness, but even ^e reprove them rather.

12 For it is shame even to speak of the things which are done of them in secret.

13 But all things when they are reprov'd of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore ^f he saith, Awake thou that sleepest, and stand up from the ^g dead, and Christ shall give thee light.

15 ^h Take heed therefore that ye walk cir- cumspectly, not as fools, but as ⁱ wise,

16 ^j Redeeming the season: for the ^k days are evil.

17 * Wherefore be ye not unwise, but under- stand what the will of the Lord is.

18 ^l And be not drunken with wine, wherein is ^m excess: but be fulfilled with the Spirit,

19 Speaking unto yourselves in psalms, and hymns, and spiritual songs, singing, and making melody to the Lord in your ⁿ hearts,

20 Giving thanks always for all things unto God even the Father, in the name of our Lord Jesus Christ,

21 ^o Submitting yourselves one to another in the fear of God.

22 ¶ ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

21 ^o Submitting yourselves one to another in the fear of God.

22 ¶ ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

CHAP.

^b A bondslave to idolatry, for the covetous thinketh that his life standeth in his goods.

^c Because we are not so ready to any thing, as to follow evil examples, therefore the apostle warneth the godly remember always, that the other are, but as it were darkness, and that they themselves are as it were light. And therefore the others commit all villainies (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is) reprove their darkness, and to walk so, having Christ that true light going before them, as it becometh wise men.

^d The faithful called light, both because they have the true light in them which lighteneth them, and also because they give light to others, insomuch that their honest conversation reproveth the life of wicked men.

^e By whose force we were made light in the Lord.

^f Make them open to all the world, by your good life.

^g The scriptures, or God in the scripture.

^h He speaketh of the death of sin.

ⁱ The worse and more corrupt that the manner of this world are, the more watchful ought we to be against all occasions, and respect nothing but the will of God.

^j This is a metaphor taken from the merchants: who prefer the least profit that may be before all their pleasures.

^k The times troublesome and sharp.

^l He setteth the sober and holy assemblies of the faithful, against the dissolute banquets of the unfaithful, in which the praises of the only Lord must ring, be it in prosperity or adversity.

^m All kind of riot, joined with all manner of filthiness and shamefulness.

ⁿ With earnest affection of the heart, and not with the tongue only.

^o A short repetition of the end whereunto all things ought to be referred, to serve another for God's sake.

^p Now he descendeth to a family, dividing orderly all the parts of a family. And he saith, that the duty of wives consisteth herein, to be obedient to their husbands.

^q The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.

^r A declaration of the former saying: because God hath

made the man head of the woman in matrimony, as Christ is the head of the church.

^s Another argument: because the good estate of the wife dependeth of the man, so that this submission is not only just, but also very profitable: also the salvation of the church is of Christ, although far otherwise.

^t The conclusion of the wives duty towards their husbands.

^u The husbands duty towards their wives, is to love them as themselves, of which love, the love of Christ toward his church is a lively pattern.

^v Because many pretend the infirmities of their wives to excuse their hardness and cruelty, the apostle will- eth us to mark what of church Christ gat, when he joined it to himself, and how he doth not only loath all her filth, and uncleannesse, but ceaseth not to wipe the same away with his cleanness, until he wholly purged it.

^w Make it holy.

^x Through the promise of free justification and sanctifi- cation in Christ, received by faith.

^y The church, as it is considered in itself, shall not be without wrinkle, before it come to the mark it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is clean and without wrinkle.

^z Another argument: Every man loveth himself, even of nature, therefore he striveth against nature that loveth his wife: he proveth the consequence, first, by the my- tical knitting of Christ and the church together, and then by the ordinance of God, who saith that man and wife shall be one, that is, not to be divided.

^{aa} His own body.

^{ab} He alludeth to the making of the woman, which sig- nifieth our coupling together with Christ, which is wrought by faith, but is sealed by the sacrament of the supper.

^{ac} Look Matt. 15. 5.

^{ad} That might dream of natural conjunction, or knitting of Christ and his church together (such the husbands and the wives is) he sheweth that it is secret, to wit, spiritual, and such far differeth from the common capacity of as which consisteth by the virtue of the Spirit, and of the flesh, by faith and by no natural band.

^{ae} The conclusion both of the husband's duty towards his wife, and of the wife's towards her husband.

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† Col. 3. 18.

Tit. 2. 5.

1 Pet. 3. 1.

1 Cor. 11. 3.

Col. 3. 19.

Gen. 2. 1.

Matt. 19. 5.

Mark 10. 7.

1 Cor. 6. 16.

A. D.

C H A P. VI.

64. 1 He sheweth the duties of children, 5 servants, 9 and masters. 10 Then he speaketh of the fierce battle that the faithful have, 12 and what weapons we may use in the same. 21 In the end he commendeth Tychicus.

Children, ¹ obey your parents ² in the Lord: ³ for this is right.

2 ⁴ Honour thy father and mother (which is the first commandment with ⁵ promise)

3 That it may be well with thee, and that thou mayest live long on earth.

4 ⁶ And ye fathers, provoke not your children to wrath: but bring them up in instruction and ⁷ information of the Lord.

5 ⁸ Servants, be obedient unto them that are your masters, ⁹ according to the flesh, with ¹⁰ fear and trembling, ¹¹ in singleness of your hearts, as unto Christ:

6 Not with service to the eye, as men pleasers, but as the servants of Christ, ⁷ doing the will of God from the heart,

7 With good will, serving the ⁸ Lord, and not men.

8 ⁹ And know ye, that whatsoever good thing any man doth, that same shall he receive of the Lord, whether *he be* bond or free.

9 ¹⁰ And ye masters, do the same things unto them, putting away threatening: and know that even your master also is in heaven, neither is there ¹¹ respect of person with him.

10 ¹² Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devil.

12 ¹³ For we wrestle not against flesh and ¹⁴ blood, but against ¹⁵ principalities, against powers, and against the worldly governors, *the princes* of the darkness of this world, against

¹ He cometh to another part of a family, and sheweth that the duty of the children toward their parents, consisteth in obedience unto them.

² The first argument: because God hath so appointed: whereupon it followeth also that children are so far forth bound to obey their parents, ³ they may not swerve from the true worship of God.

⁴ For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have us.

⁵ The second argument: Because this obedience is most just.

⁶ A proof of the first argument.

⁷ The third argument: taken of the profit that ensueth thereby: Because the Lord vouchsafed this commandment amongst all the rest, of a special blessing.

⁸ With a special promise: for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is general.

⁹ It is the duty of fathers to use their fatherly authority moderately and to God's glory.

¹⁰ Such information and precepts as, being taken out of God's book, are holy and acceptable in him.

¹¹ Now he descendeth to the third part of a family, ¹² wit, to the duty both of the masters and of the servants. And he sheweth that the duty of servants consisteth in a hearty love and reverence to their masters.

¹³ He mitigateth the sharpness of service, in that they are spiritually free notwithstanding the same, and yet that spiritual freedom taketh not away corporal service: inasmuch that they cannot be Christ's, unless they serve their masters willingly and faithfully, so far forth ¹⁴ they may with safe conscience.

¹⁵ With careful reverence, for slavish fear is ¹⁶ allowable, much less in Christian servants.

¹⁷ To cut off occasion of all pretences, he teacheth us that it is God's will, that some are either born or made servants, and therefore they must respect God's will, although their service be never so hard.

¹⁸ Being moved with a reverence to God-ward, ¹⁹ though ye served God himself.

²⁰ Although they serve unkind and cruel masters, yet

spiritual wickednesses, which are in the high ²¹ places. A. D. 64.

13 ²² For this cause take unto you the whole armour of God, that ye may be able to resist in the ²³ evil day, and having finished all things, stand fast.

14 Stand therefore, and your loins girded about with verity, and having on the breast-plate of righteousness,

15 And your feet shod with the ¹⁶ preparation of the gospel of peace:

16 Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 And pray always with all manner prayer and supplication in the ¹⁹ Spirit: and watch thereunto with all perseverance and supplication for all saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the gospel,

20 Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak.

21 ¶ ²¹ But that ye may also know mine affairs, and what I do, Tychicus my dear brother and faithful minister in the Lord, shall shew you of all things,

22 Whom I have sent unto you for the same purpose, that ye might know mine affairs, and that he might comfort your hearts.

23 Peace be with the brethren, and love with faith from God the Father, and from the Lord Jesus Christ.

24 Grace be with all them which love our Lord Jesus Christ to *their* immortality. Amen.

¶ Written from Rome unto the Ephesians, and sent by Tychicus. The

the obedience of servants is no less acceptable to God, than the obedience of them that are free.

²² It is the duty of masters, to use the authority that they have over their servants modestly and holily, seeing that they in another respect have a ²³ master, which is in heaven, who will judge both the bond and the free.

²⁴ Either of freedom or bondage.

²⁵ He concludeth the other part of this epistle, with a grave exhortation, that all be ready and fight constantly, truiting to spiritual weapons, until their enemies be clean put to flight. And first of all, he warneth us to take the armour of God, wherewith only our enemy may be dispatched.

²⁶ Secondly, he declareth that our chiefest and mightiest enemies ²⁷ invisible, that we may not think that our chiefest conflict is with men.

²⁸ Against men, which ²⁹ are of a frail and brittle nature, against which are set spiritual subtilties, more mighty than the other by a thousand parts.

³⁰ He giveth the ³¹ names of the evil angels, by reason of the effects which they work: not that they are able to do the same of themselves, but because God giveth them the bridle.

³² He sheweth that these enemies are put to flight with the only armour of God, ³³ wit, with uprightnes of conscience, ³⁴ godly and holy life, knowledge of the gospel, faith, and ³⁵ be short, with the word of God, and using daily earnest prayer for the health of the church, and especially for the constancy of the true, godly, and valiant ministers of the word.

³⁶ Look chap. 5. 16.

³⁷ That the preparation of the gospel may be as it were shoes to you: and it is very fitly called the gospel of peace, for that, seeing we have ³⁸ go in God through most dangerous ranks of enemies, this may encourage ³⁹ us to go on manfully, in that we know by the doctrine of the gospel, that we may take our journey in God who is at peace with us.

⁴⁰ That holy prayers may proceed from the holy Spirit.

⁴¹ A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his epistles.

⁴² To life everlasting.

The Epistle of PAUL to the PHILIPPIANS.

CHAP. I.

A. D.
64.

3 Having testified his godly and tender affection towards the Philippians, 12 he intreateth of himself, and his bonds: 22 And pricketh them forward by his own example, 27 and exhorteth them to unity, 28 and patience.

PAUL¹ and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the² bishops and deacons:

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 I thank my God, having you in perfect memory

4 (Always in all my prayers for all you, praying with gladness),

5 Because of the³ fellowship which ye have in the gospel, from the⁴ first day unto now.

6 And I am persuaded of this same thing, that he that hath begun *this* good work in you, will perform it until the⁵ day of Jesus Christ:

7 As it becometh me so to judge of you all, because I have you in remembrance, that both in my⁶ bands, and in my defence and confirmation of the gospel, you all were partakers of my⁷ grace.

8⁸ For God is my record, how I long after you all from the very heart root in Jesus Christ.

9⁹ And this I pray, that your love may abound yet more and more in knowledge, and in all judgment,

10 That ye may allow those things which are best: that ye may be pure, and without offence, until the day of Christ,

11 Filled with the¹⁰ fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 ¶¹¹ I would ye understood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the gospel,

13 So that my bands¹¹ in Christ are famous throughout all the¹² judgment-hall, and in all other places,

14 Insomuch that many of the brethren in the Lord are boldened through my bands, and dare more frankly speak the¹³ word.

15 Some preach Christ even through envy and strife, and some also of good will.

16 The one part preacheth Christ of contention and not¹⁴ purely, supposing to add more afflictions to my bands:

17 But the others of love, knowing that I am set for the defence of the gospel.

18¹⁵ What then? yet Christ is preached all manner of ways, whether *it be* under a¹⁵ pretence, or sincerely: and I therein joy: yea, and will joy.

19 For I know that this shall turn to my salvation through your prayer, and by the help of the Spirit of Jesus Christ,

20¹⁶ As I fervently look for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now, Christ shall be magnified in my body, whether *it be* by life or by death.

21 For Christ *is* to me both in life, and in death advantage.

22¹⁷ And whether to live in the¹⁶ flesh were profitable for me, and what to chuse I know not.

23 For I am distressed between both, desiring to be loosed, and to be with Christ, which is best of all.

24 Nevertheless, to abide in the flesh, *is* more needful for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and joy of *your* faith,

26 That ye may more abundantly rejoice in Jesus Christ for me, by my coming to you again.

3 N

27 Only

A. D.
64.

¹ The mark whereat he shootheth in this epistle, is to confirm the Philippians, by all means possible, not only not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing he saith, he hopeth fully they will do, and that by the testimony of their lively charity, but in the mean season he referreth all things to the grace of God.

² By the bishops ■■■ meant both the pastors, which have the dispensation of the word, and the elders that govern: and by deacons, are meant those that were stewards of the treasury of the church, and had to look unto the poor.

³ Because that you also are made partakers of the gospel.

⁴ Ever since I knew you.

⁵ The Spirit of God will not forsake you unto the very latter end, until your mortal bodies shall appear before the judgment of Christ ■ be glorified.

⁶ A true proof of a true knitting together with Christ.

⁷ He calleth his bands grace, as though he had received some singular benefit.

⁸ He declareth his good will towards them, therewithal shewing by what means chiefly they may be confirmed, ■ wit, by continual prayer.

⁹ He sheweth what thing we ought chiefly desire, ■ wit, first of all that we may increase in the true knowledge of God, (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give ourselves to good works indeed, to the glory of God by Jesus Christ.

¹⁰ If righteousness be the tree, and good works the fruits, then must the Papists needs be deceived, when they say that works are the cause of righteousness.

¹¹ He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignity of the gospel, by this occasion, is greatly enlarged, although not with like affection in all men, yet in deed.

¹² For Christ's sake.

¹³ In the emperor's-court.

¹⁴ The gospel is called the word, to set forth the excellency of it.

¹⁵ Not with ■ pure mind, for otherwise their doctrine was pure.

¹⁶ He sheweth, by setting forth his own example, that the end of our afflictions is true joy, and that through the virtue of the Spirit of Christ, which he giveth ■ them that ask it.

¹⁷ Under ■ godly colour and shew: for they made Christ a colour for their ambition and envy.

¹⁸ We must continue ■■ to the end, with great confidence, having nothing before ■■ eyes but Christ's glory only, whether we live ■ die.

¹⁹ An example of ■ true shepherd, who maketh more account how he may profit his sheep, than he doth of any commodity of his own whatsoever.

²⁰ To live in this mortal body.

27 Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your matters, that ye continue in one spirit, and in one mind, fighting together through the faith of the gospel.

28 And in nothing fear your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 For unto you it is given for Christ, that not only ye should believe in him, but also suffer for his sake,

30 Having the same fight which ye saw in me, and now hear to be in me.

CHAP. II.

He exhorteth them above all things to humility, 6 and that by the example of Christ. 19 He promiseth to send Timotheus shortly unto them, 26 and excuseth the long tarrying of Epaphroditus.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy,

2 Fulfil my joy, that ye be like minded, having the same love, being of one accord, and of one judgment,

3 That nothing be done through contention or vain glory, but that in meekness of mind every man esteem other better than himself.

4 Look not every man on his own things, but every man also on the things of other men.

5 Let the same mind be in you that was even in Christ Jesus,

6 Who being in the form of God, thought it no robbery to be equal with God:

7 But he made himself of no reputation, and took on him the form of a servant, and was made like unto men, and was found in shape as a man.

8 He humbled himself, and became obedient unto the death, even the death of the cross.

9 Wherefore God hath also highly exalted him, and given him a name above every name,

10 That at the name of Jesus should every knee bow, both of things in heaven, and things in earth, and things under the earth,

11 And that every tongue should confess that Jesus Christ is the Lord, unto the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed me, not as in my presence only, but now much more in mine absence: so make an end of your own salvation with fear and trembling.

13 For it is God which worketh in you both the will and the deed, even of his good pleasure.

14 Do all things without murmuring and reasonings,

15 That ye may be blameless, and pure, and the sons of God, without rebuke in the midst of a naughty and crooked nation, among whom ye shine as lights in the world,

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither have laboured in vain.

17 Yea and though I be offered up upon the sacrifice and service of your faith, I am glad and rejoice with you all.

18 For the same cause also be ye glad, and rejoice with me.

19 And

Having set down those things before in manner of a preface, he descendeth now to exhortations, warning them first of all, to consent both in doctrine and mind, and afterwards, that being thus knit together with those common bands, they continue through the strength of faith to bear all adversity in such sort, that they admit nothing unworthy the profession of the gospel.

The word signifieth to stand fast, and it is proper to wrestlers, that stand fast and shrink not a foot.

We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the gospel imagine and practise against us: seeing that they are certain witnesses from God himself, both of our salvation, and of the destruction of the wicked.

He proveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith.

Now he sheweth for what purpose he made mention of his afflictions.

A most earnest request to remove all those things whereby that great and special consent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to pass that they separate themselves from another.

- Any Christian comfort.
If any feeling of inward love.
Like love.

He setteth before them a most perfect example of modesty and sweet conversation, Christ Jesus, whom we ought to follow with all our might: who abased himself so far for our sakes, although he be above all, that he took upon him the form of a servant, wit, our flesh, willingly subject to all infirmities, and the death of the cross.

Such God himself is, and therefore God, for there is in all parts like God, but God himself.

Christ that glorious and everlasting God knew that he might rightfully and lawfully appear in the base flesh of man, but remain with majesty for God: yet he chose rather to debase himself.

If the Son be equal with the Father, then is there of necessity equality, which Arius that heretic denieth: and

if the Son be compared to the Father, then is there distinction of persons, which Sabellius that heretic denieth.

He brought himself from all things, as it were to nothing.

By taking our manhood upon him.

He sheweth the most glorious event of Christ's submission, to teach us that modesty is the true way to praise and glory.

Dignity and renown, and the matter with it.
All creatures shall at length be subject to Christ.

Every nation.

The conclusion: We must go on to salvation with humility and submission, by the way of our vocation.

He is said to make an end of his salvation, which runneth in the stream of righteousness.

A most sure and grounded argument against pride, for that we have nothing in us praiseworthy, but it cometh of the free gift of God, and is without us; for we have no ability or power, so much as to will well, (much less do well) but only of the free mercy of God.

Why then? stocks, but yet we do not will well of nature, but only because God hath made of our naughty will a good will.

He describeth modesty by the contrary effects of pride, teaching us, that it is far both from all malicious and close inward hatred, and also from open contentions and brawlings.

To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darkness of this world.

The gospel is called the word of life, because of the effects which it worketh.

Again he pricketh them forward, setting before them his true apostolic care that he had of them: comforting them moreover, in the end they should not be sorry for the greatness of his afflictions, although he should die to make perfect their oblation with his blood, as it were with a drink-offering.

As if he said, I brought you Philippians to Christ, my desire is that you present yourselves lively sacrifice to him, and then shall it not grieve me to be offered up a drink-offering, to accomplish this your spiritual offering.

A. D. 64. 15 Let us therefore as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reveal even the same unto you.

16 Nevertheless, in that whereunto we are come, let us proceed by one rule, that we may mind one thing.

17 Brethren, be followers of me, and look on them which walk so, as ye have us for an example.

R. m. 15. 18 For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ:

19 Whose end is damnation, whose god is their belly, and whose glory is to their shame, which mind earthly things.

1 Cor. 1. 20 But our conversation is in heaven, from whence also we look for the Saviour, even the Lord Jesus Christ,

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.

CHAP. IV.

1 From particular exhortations, 4 he cometh to general. 10 He saith that he took such joy in their readiness to liberality, 12 that he will patiently bear the want.

Therefore, my brethren, beloved and longed for, my joy and my crown, so continue in the Lord, ye beloved.

2 I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithful yoke-fellow; help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always, again I say, Rejoice.

The conclusion of his exhortation standing upon three members: The one is, that such as have profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant, and understand not the things, and doubt of the abolishing of the law, they should cause no trouble, and should be gently borne withal, until they also be instructed of the Lord. The third is, that they esteem the false apostles by their fruits: wherein he doubteth not to set forth himself for an example.

He said before that he was not perfect. So that in this place he calleth them perfect, which have somewhat profited in the knowledge of Christ and the gospel, whom he setteth against the rude and ignorant, as he expoundeth himself in the next verse following.

He painteth out the false apostles in their colours, not upon malice or ambition, but with sorrow and tears, to wit, because that being enemies of the gospel (for that is joined with affliction) they regard nothing else, but the commodities of this life: that is to say, that flowing in peace and quietness, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end he forewarned them of.

Reward.

Which they hunt after at men's hands.

He setteth against these fellows; true passions which neglect earthly things, and aspire to heaven only, where they know, that even in their bodies they shall be clothed with that eternal glory, by the virtue of God.

A rehearsal of the conclusion: That they manfully continue until they have gotten the victory, trusting to the Lord's strength.

Mine honour.

In that concord, whereof the Lord is the band.

He also calleth on some by name, partly because they needed private exhortation, and partly also to stir up others to be more prompt and ready.

God is said, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlasting life, Ezekiel calleth it the writing of the house of Israel, and the secret of the Lord, chap. 13. 9.

He addeth particular exhortations: the first is, that the joy of the Philippians be not hindered by any afflictions that the wicked imagine and work against them.

5 Let your patient mind be known unto all men. The Lord is at hand.

6 Be nothing careful, but in all things let your requests be shewed unto God in prayer and supplication, with giving of thanks.

7 And the peace of God which passeth all understanding, shall preserve your hearts and minds in Christ Jesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report, if there be any virtue, or if there be any praise, think of these things,

9 Which ye have both learned and received, and heard, and seen in me: those things do, and the gospel of peace shall be with you.

10 Now I rejoice also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were careful, but yet lacked opportunity.

11 I speak not because of want: for I have learned in whatsoever state I am, therewith to be content.

12 And I can be abased; and I can abound: every where in all things I am instructed, both to be full, and to be hungry, and to abound, and to have want.

13 I am able to do all things through the help of Christ, which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate to mine affliction.

15 And ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, concerning the matter of giving and receiving, but ye only.

16 For

So is the joy of the Lord distinguished from our joy.

The second is, that taking all things in good part, they behave themselves moderately with all men.

Your quiet and settled mind.

The taking away an objection: We must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries.

The third is, that we be not too careful for any thing, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with quiet conscience we may wholly and with all our hearts submit ourselves to him.

So David began very often with tears, but ended with thanksgiving.

That great quietness of mind which God only giveth in Christ.

He divideth the mind into the heart, that is, into that part which is the seat of the will and affections, and into the higher part whereby we understand and reason of matters.

A general conclusion, that they have been taught both in word and example, so they frame their lives the rule of all holiness and righteousness.

Whatsoever things are such as do beautify and set you out with a holy gravity.

He witnesseth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty: but yet so moderating his words, that he might declare himself void of all suspicion of dishonesty, and that he hath a mind contented both with prosperity and adversity, and to be short, that he reposeth himself in the only will of God.

As though I passed for my want.

He useth a general word, and yet he speaketh but of one kind of cross, which is poverty, for commonly poverty bringeth all kinds of discommodity with it.

This is a metaphor taken from holy things, or sacrifices, for our life is like a sacrifice.

He witnesseth that he remembereth also their former benefits, and again putteth away sinister suspicion of immoderate desire, in that that he received nought of any else.

At the beginning, when I preached the gospel amongst you.

A. D. 64. 16 For even when I was in Thessalonica, ye sent once and afterward again for my necessity:

17 ¹⁰ Not that I desire a gift: but I desire the fruit which may further your reckoning:

18 Now I have received all, and have plenty: I was even filled, after that I had received of Epaphroditus that which came from you, an odour that smelleth sweet, ■ sacrifice acceptable and pleasant to God.

19 And my God shall fulfil all your necessities, through his riches, with glory in Jesus Christ.

■ He witnesseth again, that he alloweth well of their benefit, not so much for his own sake, ■ for theirs, because they gave it not so much to him, as they offered it to God ■ sacrifice, whereof the Lord himself will not be forget-

20 Unto God even our Father be praise for evermore. Amen. A. D. 64.

21 Salute all the saints in Christ Jesus. The brethren which are with me, greet you.

22 All the saints salute you; and most of all they which are of ¹ Cæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

■ Written to the Philippians from Rome, and sent by Epaphroditus.

ful.

○ He alludeth to the sweet smelling favours that were offered in the old law.

■ Such ■ belong to the emperor Nero.

The Epistle of PAUL to the COLOSSIANS.

C H A P. I.

A. D. 64.

1 After the salutation, 4 he praiseth them the more, to make them attentive unto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth God's grace towards them, 20 and sheweth that all the parts of ■ salvation consist in Christ alone.

PAUL an apostle of Jesus Christ, by the will of God, and Timotheus our brother,

2 To them which are at ^b Colosse, saints, and faithful brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 ¹ We give thanks to God even the ^c Father of our Lord Jesus Christ, alway praying for you.

4 Since we heard of your faith in Christ Jesus, and of your love toward all saints.

5 For the ¹ hope's sake which is laid up for you in heaven, whereof you have heard before by the word of truth, which is the gospel,

6 Which is come unto you, even as it is unto all the world, and is faithful, ■ it is also among you, from the day that ye heard and truly knew the grace of God,

7 As ye also learned of Epaphras our dea-

■ By the free bountifulness of God.

■ Colosse is situated in Phrygia, ■ far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.

■ He commendeth the doctrine that ■ delivered them by Epaphras; and their readiness in receiving it.

■ We cannot otherwise consider of God to our salvation, but as he is Christ's father, in whom we ■ adopted.

■ For the glory that is hoped for.

■ He declareth his good will towards them, telling them that they must not still remain ■ one stay, but go on further both in the knowledge of the gospel, and also in the true use of it.

○ Your spiritual love, ■ your love which cometh from the Spirit.

■ God's will.

■ The gift of continuance is not of us, but it proceedeth from the virtue of God; which he doth freely give us.

■ It must not be unwilling, and ■ it ■ drawn out of us by force, but proceed from a merry and joyful mind.

■ Having ended the preface, he goeth ■ the matter itself, that is ■ say, to an excellent description (although it be but short) of whole christianity, which ■ fitly divided into three treatises: for first of all, he expoundeth the true doctrine according ■ the order of the causes, beginning from this verse to the twenty-first. And from thence he beginneth to

fellow servant; which is for you ■ faithful minister of Christ:

8 ¹ Who hath also declared unto us your love in the ¹ Spirit.

9 For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisdom, and spiritual understanding,

10 That ye might walk worthy of the Lord; and please him in all things, being fruitful in all good works; and increasing in the knowledge of God,

11 ¹ Strengthened with all might through his glorious power, unto all patience, and long suffering with ¹ joyfulness,

12 ⁴ Giving thanks unto the ¹ Father; which hath made us meet to be partakers of the inheritance of the saints in ¹ light.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom ¹ of his dear Son,

14 ⁶ In whom we have redemption through his blood, that is, the forgiveness of sins.

15 ⁷ Who is the ¹ image of the invisible God; ¹ the first begotten of every creature.

16 ^{*} For by him were all things created which ■ in heaven, and which ■ in earth, things visible and invisible: whether they be ¹ thrones,

3 O

or

apply the same to the Colossians, with divers exhortations to the sixth verse of the second chapter. And last of all; in the third place, even in the third chapter, he refuteth the corruptions of true doctrine.

■ The efficient cause of our salvation is the only mercy of God the Father, who maketh us meet to be partakers of eternal life, delivering us from the darkness wherein we were born, and bringing ■ to the light of the knowledge of the glory of his Son.

■ In that glorious and heavenly kingdom.

■ The ■ itself of our salvation, is Christ the Son of God, who hath obtained remission of sins for us, by the offering up of himself.

■ A lively description of the person of Christ, whereby we understand, that in him only God sheweth himself ■ be seen: who was begotten of the Father before any thing was made, that is, from everlasting, by whom also all things that are made, were made without any exception, by whom also they do consist, and whose glory they serve.

■ Begotten before any thing was made: and therefore the everlasting Son of the everlasting Father.

■ He setteth forth the angels with glorious names, that by the comparison of most excellent spirits, ■ may understand how far passing the excellency of Christ is, in whom only we have ■ ourselves, and let go all angels:

A. D. 64.

■ Matt. 3: 17. and 17. 5. 2 Pet. 1. 17.

■ Heb. 1. 3.

■ John 1: 3.

of dominions, or principalities, or powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 And he is the head of the body of the church: he is the beginning, and the first-begotten of the dead, that in all things he might have the pre-eminence.

19 For it pleased the Father, that in him should all fulness dwell.

20 And through peace made by that blood of that his cross, to reconcile to himself through him, through him, *I say*, all things, both which are in earth, and which are in heaven.

21 And you which were in times past strangers and enemies, because your minds were in evil works, hath he now also reconciled,

22 In that body of his flesh through death, to make you holy, and unblameable, and without fault in his sight,

23 If ye continue grounded and stablished in the faith, and be not moved away from the hope of the gospel, whereof ye have heard, and which hath been preached to every creature which is under the heaven, whereof I Paul am a minister.

24 Now rejoice I in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am a minister, according to the dispensation of God which is given me unto you-ward, to fulfil the word of God,

26 Which is the mystery hid since the world began, and from all ages, but now is made manifest unto his saints,

27 To whom God would make known what is the riches of his glorious mystery among

the Gentiles, which riches is Christ in you, the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour and strive, according to his working which worketh in me mightily.

CHAP. II.

He condemneth, as vain, whatsoever is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meats, 18 and of worshiping of angels. 20 That we are delivered from the traditions of the law through Christ.

FOR I would ye knew what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seen my person in the flesh;

2 That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and your steadfast faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk in him,

7 Rooted and built in him, and stablished in the

Having gloriously declared the excellent dignity of the person of Christ, he describeth his office and function, to wit, that he is that same to the church, that the head is to the body, that is to say, the prince and governor of it, and the very beginning of true life, as who rising first from death is the author of eternal life, so that he is above all, in whom only there is most plentiful abundance of all good things, which is poured out upon the church.

Who so rose again that he should die no more, and who raiseth others from death to life by his power.

Most plentiful abundance of all things pertaining to God.

Now he teacheth how Christ executed that office which his Father enjoined him, to wit, by suffering the death of the cross (which was joined with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, well them which believed in him to come, and were already under this hope gathered into heaven, as them which should upon the earth believe in him afterward. And thus is justification described of the apostle, which is one and the chiefest part of the benefit of Christ.

The whole church.

Sanctification is another work of God in us by Christ, in that that he restored us (which hated God extremely, and were wholly and willingly given to sin) to his gracious favour in such sort, that he therewithal purifieth us with his Holy Spirit, and consecrateth us to righteousness.

The Son.

In that fleshly body, to give us to understand that his body was not fantastical body, but a true body.

The second treatise of this part of the epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is where any other true gospel.

To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

He purchaseth authority to this doctrine by his apostleship, and taketh most sure proof thereof, of his afflictions, which he suffereth for Christ's name, to instruct the churches with these examples of patience

For your profit and commodity.

The afflictions of the church are said to be Christ's afflictions, by reason of that fellowship and knitting together that the body and the head have, the one with the other: not that there is any more need to have the church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body.

He bringeth another proof of his apostleship, to wit, that God is the author of it, by whom also he was appointed peculiarly apostle of the Gentiles, to the end that by this means, that the same might be fulfilled by him, which the prophets foretold by the calling of the Gentiles.

Whom he chose to sanctify unto himself in Christ: moreover he saith, that the mystery of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily.

Thus Paul bridleth the curiosity of men.

He protesteth that he doth faithfully execute his apostleship in every place, bringing men unto Christ only through the Lord's plentiful blessing of his labours.

Perfect and sound wisdom, which is perfect in itself, and shall in the end make them perfect that follow it.

The taking away of an objection. In that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more careful for them.

Me present in body.

He concludeth shortly the sum of the former doctrine, to wit, that the whole sum of true wisdom, and most secret knowledge of God, consisteth in Christ only, and that this is the use of it touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

Whom he never saw.

Of that understanding, which bringeth forth a certain and undoubted persuasion in our minds.

There is no true wisdom without Christ.

A passing over to the treatise following, against the corruptions of Christianity.

With a framed kind of talk made to persuade.

The manner of your ecclesiastical discipline.

Doctrine.

So then Christ hangeth not upon men's traditions.

the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest there be any man that spoil you through philosophy and vain deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power.

11 In whom also ye are circumcised with circumcision made without hands, by putting off the sinful body of the flesh through the circumcision of Christ;

12 In that ye are buried with him through baptism, in whom ye are also raised up together through the faith of the operation of God, which raised him from the dead.

13 And you which were dead in sins, and in the uncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses;

Rom. 2. 29.

Rom. 6. 4. Eph. 1. 19.

Eph. 2. 1.

He bringeth all corruptions to three kinds. The first is, that which ariseth of vain and curious speculations, and yet beareth a shew of a certain subtil wisdom.

This is a word of war, and it is as much as to drive or carry away a spoil or booty.

The second, which is manifestly superstitious and vain, and standeth only upon custom and feigned inspirations.

The third kind was of them which joined the rudiments of the world (that is to say, the ceremonies of the law) with the gospel.

Principles and rules, wherewith God ruled his church, as it were under a schoolmaster.

A general confutation of all corruption is this, that that must needs be a false religion, which addeth any thing to Christ.

A reason: Because only Christ, God and man, is most perfect, and passeth far above all things, so that whosoever hath him, may require nothing more.

By these words is shewed a distinction of the natures.

This word (dwelleth) noteth out unto us the joining together of those natures, so that of God and man is one Christ.

These words set down most perfect Godhead to be in Christ.

The knitting together of God and man is substantial and essential.

Now he dealeth precisely against the third kind, that is to say, against them which urged the Jewish religion and first of all, he denieth that we have need of the circumcision of the flesh, seeing that without it, we are circumcised within by the virtue of Christ.

These many words are used to shew what the old man is, whom Paul in other places calleth the body of sin.

Look Rom. 6. 4.

The taking away of objection: We need not so much as the external sign which our fathers had, seeing that our baptism is a most effectual pledge and witness of that inward restoring and renewing.

So then all the force of the matter cometh not from the very deed done, that is to say, it is not the dipping of us into the water by minister, that maketh us to be buried with Christ, as the Papists say, that even for the very sake we become verily Christians, but it cometh from the virtue of Christ, for the apostle addeth the resurrection of Christ, and faith.

One end of baptism is the death and burial of the old man, and that by the mighty power of God only, whose virtue we lay hold on by faith, in the death and resurrection of Christ.

Through faith which cometh from God.

Another end of baptism is, that we which were dead in sin, might obtain free remission of sins and eternal life through faith in Christ who died for us.

A new argument which lieth in these few words, and it is thus: Uncircumcision was no hindrance to you, why you being justified in Christ should not obtain life, therefore you need not circumcision to the attainment of salvation.

He speaketh now more generally against the whole service of the law, and sheweth by two reasons, that it is abolished. First, to what purpose should he that hath obtained remission of all his sins in Christ, require those helps

14 And putting out the hand writing of ordinances that was against us, which was contrary to us, he even took it out of the way, and fastened it upon the cross,

A. D. 64. Eph. 1. 15.

15 And hath spoiled the principalities and powers, and hath made shew of them openly, and hath triumphed over them in the same cross.

16 Let no man therefore condemn you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath days,

17 Which are but shadow of things to come: but the body is in Christ.

18 Let no man at his pleasure bear rule over you by humbleness of mind, and worshipping of angels, advancing himself in those things which he never saw, rashly puff up with his fleshly mind,

19 And holdeth not the head, whereof all the body furnished and knit together by joints and bands, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from

of the law? Secondly, because, that if a man do rightly consider those rites, he shall find that they were so many testimonies of our guiltiness, wherby manifestly witnessed as it were by our own hand writing, that we deserved damnation. Therefore did Christ put out that hand writing by his coming, and fastening it to the cross, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use the ceremonies, as though we were still guilty of sin, and subject to the tyranny of our enemies?

Abolishing the rites and ceremonies.

Satan and his angels.

As a conqueror made he a shew of those captives, and put them to shame.

The cross was a chariot of triumph. No conqueror could have triumphed so gloriously in his chariot, as Christ did upon the cross.

The conclusion: wherein also he nameth three kinds, as the difference of days, and meats, and proveth by a new argument, that we are not bound unto them; to wit, because those things were shadows of Christ to come, but we possess him now exhibited unto us.

The body, as a thing of substance and flesh, he setteth against shadows.

He disputeth against the first kind of corruptions, and setteth down the worshipping of angels for an example: which kind of false religion he confutech, first, this way: because that they which bring in such a worship, attribute that unto themselves which is proper only to God, to wit, authority to bind men's consciences with religion; although they seem to bring in these words by humbleness of mind.

By foolish humbleness of mind: for otherwise humbleness is a virtue. For these angel-worshippers blamed such of pride as would go straight to God; and use no other under means beside Christ.

Secondly, because they rashly trust upon them for oracles those things which they neither saw nor heard, but devised of themselves.

Thirdly, because these things have no other ground whereupon they are built, but only the opinion of men, which please themselves without all measure in their own devices.

Without reason.

The fourth argument, which is of great weight: because they spoil Christ of his dignity, who only is sufficient both to nourish and also to increase his whole body.

Christ.

With the increasing which cometh from God.

Now last of all, he fighteth against the second kind of corruptions, that is to say, against mere superstitions, invented of men, which partly receive the simplicity of some with their craftiness, and partly with very foolish superstitions, and to be laughed at: as when godliness, remission of sins, or any such like virtue, is put in some certain kind of meat, and such like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument of comparison. If by the death of Christ, who established a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certain rudiments;

A. D. 64. the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?

21 ²¹ As touch not, taste not, handle not,

22 ²² Which all perish with the using, ²² *and* after the commandments and doctrines of men:

23 ²³ Which things have indeed a shew of wisdom, in ²³ voluntary religion and humbleness of mind, and in ²³ not sparing the body, which are things of no value, *for they pertain to the filling of the flesh.*

CHAP. III.

1 *Against earthly exercises, which the false apostles urged, 2 be setteth heavenly: 5 and beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duties which depend in each man's calling.*

IF ye then ¹ be ¹ risen with Christ, ¹ seek those things which are above, where Christ sitteth at the right hand of God.

■ Set your affections on things which are above, *and* not on things which are on the earth.

3 ³ For ye are dead, ³ and your life is hid with Christ in God.

4 When Christ which is our life shall appear, then shall ye also appear with him in glory.

rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of this world, that is to say, as though ye depended upon this life, and earthly things? Now this is the cause why before verse 8. he followed another order than he doth in the confutation: because he sheweth there by what degrees false religions ~~came~~ into the world, to wit, beginning ~~first~~ by ~~vain~~ speculations of the wise, after which in process of time succeeded gross superstition; against which mischiefs, the Lord set ~~in~~ length that service of the law, which some abused in like sort: but in the confutation he began with the abolishing of the law service, that he might ~~show~~ by comparison, that those false services ought much more ~~to~~ be taken away.

■ As though your felicity stood in these earthly things, and the kingdom of God ~~was~~ not rather spiritual.

■ An imitation in the person of these superstitious men, rightly expressing their nature and use of speech.

²² Another argument: The spiritual and inward kingdom of God cannot consist in these outward things, and such as perish with the using.

²¹ The third argument: Because God is not the author of these traditions, and therefore they did not bind the consciences.

²³ The taking away of an objection. These things have a godly shew, because men by this ~~way~~ seem to worship God with a good mind, and humble themselves, and neglect the body, which the most part of men curiously pamper up and cherish: but yet notwithstanding the things themselves are of no value, forso much as they pertain ~~to~~ to the things that ~~are~~ spiritual and everlasting, but to the nourishment of the flesh.

²¹ Which seem indeed to be some exquisite thing, and so wise devices, as though they came from heaven.

²² Hence sprang the works of supererogation, as the Papists ~~do~~ them, that is to say, needless works, as though ~~they~~ performed more than is commanded them: which was the beginning and the very ground whereon monks merits were brought in.

²³ A lively description of monkery.

¹ Seeing they stand in meat and drink, wherein the kingdom of God doth not stand.

² Another part of this epistle, wherein he taketh occasion by reason of those vain exercises, ~~to~~ shew the duty of a Christian life: which is an ordinary thing with him, after he hath once set down the doctrine itself.

³ Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holiness, out of which sundry ~~are~~ or rivers do afterwards flow.

⁴ For if ~~we~~ be partakers of Christ, ~~we~~ are carried ~~in~~ it were into another life, where ~~we~~ shall neither need ~~eat~~ or drink, for we shall be like unto the angels.

5 ⁵ Mortify therefore your ⁵ members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousness which is idolatry:

6 For the which things sake the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye lived in them.

8 But now put ye away even all these things, wrath, anger, malicioufness, cursed speaking, filthy speaking, out of your mouth.

9 Lye not one to another, ⁹ seeing that ye have put off the old man with his works,

10 And have put on the new, ¹⁰ which is renewed in ¹⁰ knowledge after the image of him that created him,

11 ¹¹ Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, ¹² put on the ¹² bowels of mercies, kindness, humbleness of mind, meekness, long-suffering:

13 Forbearing one another, and forgiving one another, if any man have ~~in~~ quarrel to another: even ~~as~~ Christ forgave, even so do ye.

14 And above all these things *put on* love, which is the ¹⁴ bond of perfectness.

15 And

³ The end and mark which all the duties of Christian life shoot at, is to enter into the kingdom of heaven, and to give ourselves to those things which lead us thither, that is, to true godliness, and not to these outward and corporal things.

■ So he calleth that shew of religion which he spake of in the former chapter.

■ A reason taken of the efficient causes, and others: you are dead as touching the flesh, that is, touching the old nature which seeketh after all transitory things; and on the other side, you have begun to live according to the Spirit, therefore give yourselves to spiritual and heavenly, and not to carnal and earthly things.

⁵ The taking away of an objection: while we are yet in his world, we are subject to many miseries of this life, so that the life that is in us, is as it were hidden: yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christ's and in God's hand, shall be assuredly and manifestly performed in that glorious coming of the Lord.

■ Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are spiritual, live. And he reckoneth up ~~a~~ great long scroll of vices, and their contrary virtues.

⁶ The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man corrupted, doth use them as the body doth his members.

⁷ Ufeth to come.

⁸ A definition of our new birth taken of the parts thereof, which are the putting off of the old man, that is to say, of the wickedness which is in ~~us~~ by nature, and the restoring, and repairing of the new man, that is to say, of pureness, which is given us by grace: but both of them ~~are~~ but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

¹⁰ Newness of life consisteth in knowledge which transformeth man to the image of God his maker, that is ~~to~~ say, to the sincerity and pureness of the whole soul.

¹¹ He speaketh of an effectual knowledge.

¹² He telleth them again that the gospel doth not respect those external things, but true justification and sanctification in Christ only, which have many fruits, ~~to~~ he reckoneth them up here: But commendeth two things especially, to wit, godly concord and continual study of God's word.

¹⁴ So put on, that ye never put off.

¹⁵ Those most tender affections of exceeding compassion. ■ Which bendeth and knitteth together all the duties that pass from ~~man~~ to man.

A. D. 64. 15 And let the peace of God¹ rule in your hearts, to the which ye are called in^k one body, and be ye thankful.

16 Let the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your own selves, in^l psalms, and hymns, and spiritual songs, singing with a grace in your hearts to the Lord.

17^{1 Cor. 10. 31} * And whatsoever ye shall do, in word or deed, *do* all in the^m name of the Lord Jesus, giving thanks to God even the Father by him.

18^{Eph. 5. 22.} ¶ *¹⁰ Wives, submit yourselves unto your husbands, as it isⁿ comely in the Lord.

19^{1 Pet. 3. 1.} *¹¹ Husbands, love your wives, and be not bitter unto them.

20^{1 Ph. 6. 1.} ¶ *¹² Children, obey your parents in^o all things: for that is well pleasing unto the Lord.

21¹³ Fathers, provoke not your children to anger, lest they be discouraged.

22^{Eph. 6. 5. Tit. 2. 9. 1 Pet. 2. 18.} ¶ *¹⁴ * Servants, be obedient unto them that are *your* masters according to the flesh, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye do, do it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord ye shall receive the^p reward of the inheritance: for ye serve the Lord Christ.

25¹⁵ But he that doth wrong, shall receive for the wrong that he hath done: and there is no respect of persons.

C H A P. IV.

1 He returneth to general exhortations, 3 touching prayer and gracious speech, 7 and so endeth with greetings and commendations.

YE masters, do unto your servants that which is just and equal, knowing that ye also have a master in heaven.

2^{Luke 28. 1 Thess. 5. 17. Eph. 6. 18. 2 Thess. 3. 1.} *² Continue in prayer, and watch in the same with thanksgiving.

3³ * Praying also for us, that God may open unto us² the door of utterance, to speak the mytery of Christ: wherefore I am also in bonds,

¹ Rule and govern all things.

^k You are joined together into one body through God's goodness, that you might help one another as fellow members.

^l By psalms he meaneth all godly songs which were written upon divers occasions; and by hymns, all such as contain the praise of God; and by spiritual songs, other more peculiar and artificial songs which were also in praises of God, but they were made fuller of music.

^m Call upon the name of Christ, when you do it, or do it to Christ's praise and glory.

ⁿ He goeth from precepts which concern the whole civil life of man, to precepts pertaining to every man's family, and requireth of wives subjection in the Lord.

^o For those wives do not well, that do not set God in Christ before them in their love, but this philosophy knoweth not.

¹¹ He requireth of husbands, that they love their wives, and use them gently.

¹² He requireth of children, that according to God's commandment, they be obedient to their parents.

^o In the Lord, and so it is expounded, Eph. 5. 19.

¹³ Of parents, that they be gentle toward their children.

¹⁴ Of servants, that fearing God himself, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their masters.

^p For that, that you shall have duly obeyed your masters, the time shall come, that you shall be made sons, of

4 That I may utter it, as it becometh me to speak.

5 ¶ *⁵ Walk^b wisely toward them that are⁶ without, and redeem the^c season.

6⁵ Let your speech be^d gracious always, and powdered with^e salt, that ye may know how to answer every man.

7 ¶ Tychicus^{our} beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state,

8 Whom I have sent unto you for the same purpose, that he might know your state, and might comfort your hearts,

9 With Onesimus a faithful and a beloved brother, who is one of you: They shall shew you of all things here.

10 Aristarchus my prison-fellow saluteth you, and Marcus Barnabas's cousin (touching whom ye received commandments, If he come unto you, receive him),

11 And Jesus which is called Justus, which are of the circumcision. These^f only are my work-fellows unto the^g kingdom of God, which have been unto my consolation.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and always striveth for you in prayers, that ye may stand perfect and full in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

14 Luke^h the beloved physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read of you, cause that it be read in the church of the Laodiceans also, and that ye likewise read the epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministry that thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul, Remember my bands. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

3 P The

servants, and then shall you know this ofⁱ surety, which shall be when you are made partakers of the heavenly inheritance.

⁵ He requireth of masters, that being mindful how that they themselves also shall render an account before that heavenly Lord and Master, which will revenge wrongful doings without any respect of masters or servants, they shew themselves just and upright, with equity, unto their servants.

⁶ He addeth certain general exhortations, and at length endeth his epistle with divers familiar and godly salutations.

⁷ Prayers must be continual and earnest.

⁸ Such as minister the word, must especially be commended to the prayers of the church.

⁹ An open and free mouth to preach the gospel.

¹⁰ In all parts of our life, we ought^j have good consideration even of them which are without the church.

¹¹ Advisedly and circumspectly.

¹² Seek occasion to win them, although you lose of your own by it.

¹³ Our speech and talk must be applied to the profit of the hearers.

¹⁴ Framed to the profit of your neighbour.

¹⁵ Against this is set filthy communication, as Eph. 4. 29

¹⁶ Why then, Peter was not at that time at Rome.

¹⁷ In the gospel.

The First Epistle of PAUL to the THESSALONIANS.

A. D.
54.

CHAP. I.

■ He therefore beginneth with thanksgiving, ⁴ to put them in mind that whatsoever was praise-worthy in them, ¹¹ it came of God's goodness: ⁸ and that they are ensamples unto others.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ: Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

² We give God thanks always for you all, making mention of you in our prayers,

³ Without ceasing, remembering your effectual faith, and diligent love, and the patience of your hope in our Lord Jesus Christ, in the sight of God, even our Father:

⁴ Knowing, beloved brethren, that ye are elect of God.

⁵ For our gospel was not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

⁶ And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the Holy Ghost,

⁷ So that ye were as ensamples to all that believe in Macedonia, and in Achaia:

■ For from you sounded out the word of the Lord, not in Macedonia and Achaia only: but your faith also which is toward God, spread abroad in all quarters, that we need not to speak any thing:

⁹ For they themselves shew of us what manner of entering in we had unto you, ⁵ and how ye turned to God from idols, to serve the living and true God,

¹⁰ And to look for his Son from heaven,

¹ An example of right Christian rejoicing, whereby also we learn, that such have great gifts in them, in two sorts bridled, to wit, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole epistle exhorteth the Thessalonians.

² He commendeth them for three special gifts, effectual faith, continual love, and patient hope: to the end they might be ashamed, being indued with such excellent gifts, not to continue in God's election.

⁴ Word for word, that your election is of God.

■ Another reason, why they ought in no wise to start back, but continue to the end, because they cannot doubt of this doctrine which hath been so many ways confirmed unto them even from heaven, as they themselves did well know.

■ Paul sheweth by two things that there followed very great fruit of his preaching, to wit, by these gifts of the Holy Ghost, and that certain assurance which was thoroughly settled in their minds, appeared by their willing bearing of the cross.

■ Another reason, because that day they embraced the gospel with great cheerfulness, insomuch that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid race.

■ With joy which cometh from the Holy Ghost.

^c All the believers.

⁵ It is no true conversion to forsake idols, unless a man therewithal worship the true and living God, in Christ the only Redeemer.

^e This word (That) is not put here without cause, and by (wrath) is meant that revenge and punishment, where-with the Lord will judge the world at length in his terrible

whom he raised from the dead, even Jesus which delivereth us from that wrath to come. A. D. 54.

CHAP. II.

¹ He declareth how faithfully he preached the gospel unto them, ⁵ seeking neither gain, ⁶ nor praise of men: ¹⁰ and he proveth the same by their own testimony: ¹⁴ that they did courageously bear persecutions of their countrymen: ¹⁷ that he desireth very much to see them.

FOR ye yourselves know, brethren, that our entrance in unto you was not in vain,

² But even after that we had suffered before, and were shamefully entreated at Philippi (as ye know) we were bold in our God, to speak unto you the gospel of God, with much striving. ¹²

³ For our exhortation was not by deceit, nor by uncleanness, nor by guile.

⁴ But as we were allowed of God, that the gospel should be committed unto us, so we speak, not as they that please men, but God, which approveth our hearts.

⁵ Neither yet did we ever use flattering words, as ye know, nor coloured covetousness, God is record.

⁶ Neither sought we praise of men, neither of you, nor of others, when we might have been chargeable, as the apostles of Christ.

⁷ But we were gentle among you, even as a nurse cherisheth her children.

⁸ Thus being affectioned toward you, our good will was to have dealt unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

⁹ For ye remember, brethren, our labour and ¹²

wrath.

¹ That which he touched before shortly concerning his apostlehip, he handleth now at large, and to that end and purpose which he spake of.

² The virtues of a true pastor are, freely without fear to preach the gospel, even in the midst of dangers.

^a Through God's gracious help.

^b To teach pure doctrine faithfully and with pure heart.

^c By any wicked and naughty kind of dealing.

^d To approve his conscience to God, being free from all flattery and covetousness.

^e Seeing there is this difference between the judgments of God, and the judgments of men, that when men chuse, they respect the qualities of those things which stand before them, but God findeth the reason of his counsel only in himself, it followeth, that seeing men are not able to think good thought, that whomsoever he first chuseth to those callings, he maketh them able, and doth not find them able. And therefore in that we were allowed of God, it hangeth upon his mercy.

^f Which liketh and alloweth of them.

⁵ To submit himself even to the basest, to win them, and to eschew all pride.

^c When I might lawfully have lived upon the expences of the church.

^f We were not rough, but easy and gentle as a nurse, that is neither ambitious nor covetous, but taketh all pains patiently as if she were a mother.

⁶ To have the flock that is committed unto him in more estimation than his own life.

^g To depart with his own right rather than to be chargeable to his sheep.

A. D. 54. and travail: for we laboured day and night, because we would not be chargeable unto any of you, and preached unto you the gospel of God.

10 ⁸ Ye are witnesses, and God also, how honestly and justly, and unblameably we behaved ourselves among you that believe:

11 ⁹ As ye know how that we exhorted you, and comforted, and besought every one of you, (as a father his children)

¹⁰ That ye would walk worthy of God, who hath called you unto his kingdom and glory.

¹¹ For this cause also thank we God without ceasing, that when ye received the word of God, which ye heard of us, ye received it not the word of men, but as it is indeed the word of God, which also worketh in you that believe.

14 ¹² For, brethren, ye are become followers of the churches of God, which in Judea are in Christ Jesus, because ye have also suffered the same things of your own countrymen, even as they have of the Jews,

15 ¹³ Who both killed the Lord Jesus and their own prophets, and have persecuted us away, and God they please not, and are contrary to all men,

16 And forbid us to preach unto the Gentiles, that they might be saved, to fulfil their sins always: for the wrath of God is come on them to the utmost.

17 ¹⁴ Forasmuch, brethren, as we were kept from you for a season, concerning fight, but not in the heart, we enforced the more to see your face with great desire.

18 Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoicing? are not even you in the presence of our Lord Jesus Christ at his coming?

20 Yes, ye are our glory and joy.

⁸ To excel others in example of a godly life.

⁹ To exhort and comfort with a fatherly mind and affection.

¹⁰ To exhort all men diligently and earnestly to lead a godly life.

¹¹ Having approved his ministry, he commendeth again (to that end and purpose I spake of) the cheerfulness of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

¹² He confirmeth them in their afflictions which they suffered of their people, because they were afflicted of their own countrymen: which well (saith he) the churches of the Jews, them: and therefore they ought to take it in good part.

¹³ Which Christ hath gathered together.

¹⁴ Even of them which were of the same country, and the same town that you are of.

¹⁵ He preventeth offence which might be taken, for that the Jews especially, above all others, persecuted the gospel. That is no thing, saith he, seeing they slew Christ himself, and his prophets, and have banished me also.

¹⁶ He foretelleth the utter destruction of the Jews, lest any should be moved by their rebellion.

¹⁷ For the Jews would neither enter into the kingdom of God themselves, suffer others to enter in.

¹⁸ Until that wickedness of theirs which they have by inheritance, it were, of their fathers, be grown so great, that the measure of their iniquity being filled, God may come forth to wrath.

¹⁹ The judgment of God being angry, which indeed appeared shortly after in the destruction of the city of Jeru-

C H A P. III.

A. D. 54.

1 To shew his affection toward them, he sendeth Timothy unto them: 6 he is so moved by the report of their prosperous state, 9 that he cannot give sufficient thanks, 11 and therefore he breaketh out into prayer.

Wherefore since we could no longer forbear, we thought it good to remain at Athens alone.

2 * And have sent Timotheus our brother and minister of God, and our labour-fellow in the gospel of Christ, to stablish you, and to comfort you touching your faith, ^{Act: 16. 1.}

3 That no man should be moved with these afflictions: for ye yourselves know, that we are appointed thereunto.

4 For verily when we were with you, we told you before that we should suffer tribulations, even as it came to pass, and ye know it.

5 Even for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had been in vain.

6 ² But now lately when Timotheus came from you unto us, and brought good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also do you;

7 Therefore, brethren, we had consolation in you, in all our affliction and necessity through your faith.

8 For now are we alive, if ye stand fast in the Lord.

9 For what thanks can we recompense to God again for you, for all the joy wherewith we rejoice for your sakes before our God,

10 Night and day, * praying exceedingly that we might see your face; and might accomplish that which is lacking in your faith. ^{Rom. 1. 10. and 15. 23.}

11 Now God himself, even our Father, and our Lord Jesus Christ; guide our journey unto you.

12 ³ And the Lord increase you, and make you

salem, whither many resorted even of divers provinces when it was besieged.

¹⁵ He meeteth with an objection, why he came not to them straightways being in so great misery: I desired oftentimes (saith he) and it lay in me, but Satan hindered my endeavours, and therefore I sent Timothy my faithful companion unto you, because you are most dear.

¹⁶ Were kept asunder from you, and as it were orphans.

¹⁷ The will of God, who calleth his, this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

¹⁸ Because they have hitherto gone so well forward, he exhorteth them again to make end of the rest of the journey, seeing that therein also they shall do him, their apostle, a great pleasure.

¹⁹ For now you cannot otherwise think me safe and in good case, unless you go forward in religion and faith.

²⁰ Paul was constrained, through the importunate dealing of the enemies, to leave the building which he had scarce begun: and for that cause he had left Silas and Timotheus in Macedonia, and when Timothy came to Athens to him, he sent him back again straightway. So that he desireth to see the Thessalonians, that he may thoroughly accomplish their faith and religion, that was as yet imperfect.

²¹ Another part of the epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in three things, in wit, in charity toward all men, and inward purity of the heart, the accomplishment whereof notwithstanding is deferred to the coming of Christ, who will then perfect his work by the same grace wherewith he began it in us.

A. D. 54. you abound in love one toward another, and toward all men, even as we *do* toward you,
 13 To make your hearts stable and unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

C H A P. IV.

1 He exhorteth them 3 to holiness, 9 and brotherly love. 13 He forbiddeth them to sorrow after the manner of heathens. 15 He setteth out the history of our resurrection.

AND furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that ye increase more and more, as ye have received of us, how ye ought to walk and to please God.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, and that ye should abstain from fornication,

4 That every one of you should know how to possess his vessel in holiness and honour,

5 And not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man oppress or defraud his brother in any matter: for the Lord is avenger of all such things, as we also have told you beforetime and testified.

7 For God hath not called unto uncleanness, but unto holiness.

8 He therefore that despiseth these things, despiseth not man, but God, who hath even given you his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye are taught of God to love one another.

10 Yea, and that thing verily ye do unto all the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to

meddle with your own business; and to work with your own hands, as we commanded you. A. D. 54.

12 That ye may behave yourselves honestly toward them that are without, and that nothing be lacking unto you.

13 ¶ I would not, brethren, have you ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope.

14 For if we believe that Jesus is dead, and is risen, even so them which sleep in Jesus, will God bring with him.

15 For this say we unto you by the word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep:

16 For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: ^{1 Cor. 15. 52.}

17 Then shall we which live and remain, be caught up with them also in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, comfort yourselves one another with these words.

C H A P. V.

1 Condemning the curious searching for the seasons of Christ coming, 6 he warneth them to be ready daily to receive him: 11 And so giveth them sundry good lessons.

BUT of the times and seasons, brethren, ye have no need that I write unto you:

2 For ye yourselves know perfectly, that the day of the Lord shall come, even as a thief in the night.

3 For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that

¹ Divers exhortations, the ground whereof is this, to be mindful of those things which they have heard of the apostle.

² That ye labour to excel more and more, and daily pass yourselves.

³ This is the sum of those things which he delivered them, to dedicate themselves wholly to God. And he condemneth plainly all filthiness through lust, because it is altogether contrary to the will of God.

⁴ Look John 17. 17.

⁵ Another reason, because it defileth the body.

⁶ The third, because the saints are discerned from them which know not God by honesty and purity.

⁷ Secondly, he reprehendeth all violent oppression, and immoderate desire; and sheweth most severely, as the prophet of God, that God will revenge such wickedness.

⁸ The 3 commandments which I gave you.

⁹ Thirdly, he requireth a ready mind to all manner of loving kindness, and exhorteth them to profit more and more in that virtue.

¹⁰ He condemneth unquiet brains, and such as are curious in matters which appertain not unto them.

¹¹ He rebuketh idleness and slothfulness, which vices whatsoever are given unto, fall into other wickedness, to the great offence of the church.

¹² The third part of the epistle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he speaketh of the mourning for the dead, and of the manner of the resurrection, and of the latter day.

¹³ We must take heed that we do not immoderately bewail the dead, that is, they use to do which think that they are utterly perished.

¹⁴ A confirmation: for death is but a sleep of the body (for he speaketh of the faithful) until the Lord cometh.

¹⁵ A reason of the confirmation: for seeing that the head is risen, the members also shall rise, and that by the virtue

of God.

¹⁶ They die in Christ, which continue in faith whereby they are grafted into Christ, even to the last gasp.

¹⁷ Will call their bodies out of their graves, and join their souls to them again.

¹⁸ The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep at the sound of the trumpet of God: Christ himself shall descend from heaven. The saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise, shall be taken up into the clouds to meet the Lord, and shall be in perpetual glory with him.

¹⁹ In the name of the Lord, as though he himself spake unto you.

²⁰ He speaketh of these things, as though he should be one of them whom the Lord shall find alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readiness, as if the Lord were coming at every moment.

²¹ The word which the apostle useth here, signifieth properly that encouragement which mainers use one to another, when they altogether with one shout put forth their oars and row together.

²² Suddenly, and in the twinkling of an eye.

²³ The day that God hath appointed for this judgment, we know not: but this is sure, that it shall come upon men when they look for nothing less.

²⁴ Look Acts 1. 7.

²⁵ Returning to exhortations, he warneth us which are lightened with the knowledge of God, that it is our duty not to live securely in delicioussness, lest we be suddenly taken in a dead sleep in pleasures: but contrariwise to have an eye to the Lord, and not suffer ourselves to be oppressed with the cares of this world, for that is meet for the darkness of the night, and ill for the light.

A. D. 64. that day shall come on you, as it were a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkness.

6 Therefore let us not sleep as do others, but let us watch and be sober.

7 For they that sleep, sleep in the night: and they that be drunken, are drunken in the night.

8 But let us which are of the day, be sober, putting on the breastplate of faith and love, and the hope of salvation for an helmet:

9 For God hath not appointed us unto wrath, but to obtain salvation by the means of our Lord Jesus Christ,

10 Which died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore exhort one another, and edify one another, even as ye do.

12 Now we beseech you, brethren, that ye acknowledge them which labour among you, and are over you in the Lord, and admonish you,

13 That ye have them in singular love for their works sake. Be at peace among yourselves.

14 We desire you, brethren, admonish them that are out of order: comfort the feeble-minded: bear with the weak: be patient toward all men.

3 We must fight with faith and hope, much less ought we lie carelessly snoring.

4 He pricketh us forwards by setting most certain hope of victory before us.

5 The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or virtue, yea even whilst we live here.

6 We must not only watch ourselves, but we are also bound to stir up and confirm one another.

7 We must have great consideration of them which are appointed to the ministry of the word, and government of the church by God, and do their duty.

8 That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.

9 In those things which pertain to God's service: so is the ecclesiastical function distinguished from civil authority, and true shepherds from wolves.

10 So then, where this cause ceaseth, there must the honour cease.

11 The maintenance of mutual concord, is especially to be looked unto.

12 We must have consideration of every man, and as the disease is, so must the remedy be used.

13 That keep not their rank or standing.

14 Charity ought not to be overcome with any injuries.

15 A quiet and appeased mind, is nourished with continual prayers, respecting the will of God.

15 See that none recompense evil for evil unto any man: but ever follow that which is good, both toward yourselves, and toward all men.

16 Rejoice evermore.

17 Pray continually.

18 In all things, give thanks: for this is the will of God in Christ Jesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Try all things, and keep that which is good.

22 Abstain from all appearance of evil.

23 Now the very God of peace sanctify you throughout: and I pray God that your whole spirit and soul and body may be kept blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he which calleth you, which will also do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you in the Lord, that this epistle be read unto all the brethren the saints.

28 The grace of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians, written from Athens.

1 An acceptable thing to God, and such as he liketh well of.

2 The sparks of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God: but true doctrine must be diligently distinguished from false.

3 The expounding of the word of God.

4 A general conclusion, that we waiting for the coming of Christ, do give ourselves to pureness, both in mind, will and body, through the grace and strength of the Spirit of God.

5 Whatsoever hath but the very shew of evil, abstain from it.

6 Separate you from the world, and make you holy to himself through his Spirit in Christ, in whom only you shall attain unto that true peace.

7 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witness in our vocation.

8 Always one and the same like himself, who performeth indeed whatsoever he promiseth: and an effectual calling is nothing else but a right declaring and true setting forth of God's will: and therefore the salvation of the elect is sure and sure.

9 Who will also make you perfect.

10 The last part of the epistle, wherein with most weighty charge he commendeth both himself and this epistle unto them.

The Second Epistle of PAUL to the THESSALONIANS.

C H A P. I.

A. D. 54. 3. He commendeth the increase of faith, and charity, 4 and the patience of the Thessalonians: 6 and describing God's vengeance against such as oppress the godly, 10 he teacheth the godly to wait for the last judgment.

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ:

Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 Q

3 We

A. D. 54. We ought to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you toward another, aboundeth,

So that we ourselves rejoice of you in the churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer:

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.

For it is a righteous thing with God, to recompense tribulation to them that trouble you.

And to you, which are troubled, rest with us, when the Lord shall shew himself from heaven with his mighty angels,

In flaming fire, rendering vengeance unto them that do not know God, and which obey not unto the gospel of our Lord Jesus Christ,

Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,

When he shall come to be glorified in his saints, and to be made marvellous in all them that believe (because our testimony toward you was believed) in that day.

Wherefore, we also pray always for you, that our God may make you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power,

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, accord-

ing to the grace of our God, and of the Lord Jesus Christ.

CHAP. II.

He sheweth that the day of the Lord shall not come, till there be a departure from the faith, and that Antichrist be revealed, whose destruction he setteth out: 15 and thereupon exhorteth to constancy.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our assembling unto him,

That ye be not suddenly moved from your mind, nor troubled, neither by spirit, nor by word, nor by letter, as if it were from us, as though the day of Christ were at hand.

Let no man deceive you by any means: for that day shall not come, except there come a departing first, and that that man of sin be disclosed, even the son of perdition,

Which is an adversary, and exalteth himself against all that is called God, or that is worshipped: so that he doth sit as God in the temple of God, shewing himself that he is God.

Remember ye not, that when I was yet with you, I told you these things?

And now ye know what withholdeth, that he might be revealed in his time.

For the mystery of iniquity doth already work: only he which now withholdeth, shall let till he be taken out of the way.

And then shall that wicked man be revealed,

The first part of the epistle, wherein he rejoiceth that through the grace of God, they have manfully sustained all the assaults of their enemies, wherein he confirmeth them: moreover shewing with what gifts they must chiefly fight, to wit, with faith and charity, which must daily increase.

That whereas it grew up before, it doth also receive some increase every day, and more.

He openeth the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousness sake, we may behold as it were in a glass the testimony of that judgment to come, and the end thereof most acceptable to us, and most sharp to his enemies.

A proof: God is just, therefore he will worthily punish the unjust, and will do away the miseries of his people.

He confirmeth them also by the way, by this means, that the condition both of this present state and the state to come, is common to him with them.

A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked.

There is no knowledge of God unto salvation, without the gospel of Christ.

The children of God shall be counted by the faith which they have in the gospel, which is preached unto them by the apostles.

Seeing that we have the mark set before us, it remaineth that we go unto it. And we go to it, by certain degrees of causes: first by the free love and good pleasure of God by virtue whereof all other inferior causes work: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in us, and us in Christ.

By (calling) he meaneth not the very act of calling, but that self-same thing whereunto we are called, which is the glory of that heavenly kingdom.

Which he determined long since, only upon his gracious and merciful goodness towards you.

So then, faith is an excellent work of God in us: and we see here plainly that the apostle leaveth nothing to free-will, to make it check-mate with God's working therein, as the Papists dream.

The second part of the epistle, containing an excellent prophecy of the state of the church, which shall be from the apostles time unto the latter day of judgment.

If we think earnestly upon that unmeasurable glory,

which we shall be partakers of with Christ, it will be an excellent remedy for us against wavering and impatience, so that neither the glittering of the world shall allure us, nor the dreadful sight of the cross dismay us.

We must take heed of false prophets, especially in this matter, which go about to deceive, and that for the most part, after three sorts: for either they brag of feigned prophetic revelations, or they bring conjectures and reasons of their own, or use counterfeit writings.

By dreams and fables, which men pretend to be spiritual revelations.

Either by word of mouth, or by books written.

Either by forged letter, or falsely glossed upon.

The apostle foretelleth that before the coming of the Lord, there shall be a throne set up clean contrary to Christ's glory, wherein that wicked man shall sit, and transfer all things that appertain to God, to himself, and many shall fall away from God to him.

By speaking of one, he pointeth out the body of the tyrannous and persecuting church.

All men know who he is that saith he can shut up heaven and open it at his pleasure, and took upon him to be Lord and Master, above all kings and princes, before whom kings and princes fall down and worship, honoring that Antichrist a god.

He foretelleth that Antichrist (that is, whosoever he be that shall occupy that seat that falleth away from God) shall not reign without the church, but in the very bosom of the church.

This prophecy was continually declared to the ancient church, but it was neglected of them that followed.

What hindereth and stayeth.

Even in the apostle's time the first foundations of the apostatic all-feat were laid, but yet so that they deceived men.

He foretelleth that when the empire of Rome is taken away, the seat that falleth away from God shall succeed and hold his place, as the old writers, Tertullian, Chrysostom and Hierom, do expound it.

He which is now in authority, and ruleth all, to wit, the Roman empire.

That wickedness shall at length be detected by the word of the Lord, and shall utterly be abolished by Christ's coming.

Word for word, that lawless fellow, that is to say, he that shall tread God's law clean under foot.

A. D. 54. 11. 4. vealed, * whom the Lord shall ^k consume with the ^l Spirit of his mouth, and shall abolish with the brightness of his coming:

9 ^o Even him whose coming is by the effectual working of Satan, with all power, and signs, and ^m lying wonders,

10 And in all deceivableness of unrighteousness among them that perish, because they received not the love of the truth, that they might be saved.

11 And therefore God shall send them ⁿ strong delusion, that they should believe lyes,

12 That all they might be damned which believed not the truth, but ^o had pleasure in unrighteousness.

13 ^o But we ought to give thanks alway to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation, through ^p sanctification of the Spirit, and the ^q faith of truth,

14 Whereunto he called you by our ^r gospel, to obtain the glory of our Lord Jesus Christ.

15 ^o Therefore, brethren, stand fast, and keep the instructions, which ye have been taught, either by word, or by our epistle.

16 Now the same Jesus Christ our Lord, and our God, even the Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good work.

C H A P. III.

1 He desireth them to further the preaching of the gospel with their prayers, 6 and to withdraw themselves from those, who through idleness 11 and curiosity, pervert good order: whom he excludeth from the company of the faithful.

Furthermore, ^r brethren, * pray for us, that the word of the Lord may have free passage and be glorified, even as *it is* with you,

■ Bring to nought.

^r With his word, for the true ministers of the word are as a mouth, whereby the Lord breatheth out that mighty and everlasting word, which shall break his enemies in funder, as it were ^m iron rod.

■ He foretelleth that Satan will bestow all his might and power, and use all false miracles that he can to establish that seat, and that with great success, because the wickedness of the world doth so deserve it: yet so, that only the unfaithful shall perish through his deceit.

■ Which are partly false, and partly wrought to establish ^m falsehood.

■ A most mighty working to deceive them.

■ They liked lyes so well, that they had pleasure in them, which is the greatest madness that may be.

^o The elect shall stand stedfast and safe from all their mischiefs. Now election is known by these testimonies: faith is gathered by sanctification: faith, by that we accord unto the truth: truth, by calling, through the preaching of the gospel: from whence we come at length to a certain hope of glorification.

■ To sanctify you.

■ Faith which layeth hold not upon lyes, but upon the truth of God, which is the gospel.

^r By our preaching.

^o The conclusion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth and writings of the apostles, through that free good will of God, which comforteth us with an invincible hope, and also in all godliness our whole life long.

^r He addeth now consequently according to his manner, divers admonitions: the first of them is, that they make prayers for the increase and free passage of the gospel, and for the safety of the faithful ministers of the same.

■ Which have no care of their duty.

■ It is no marvel that the gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the church shall never be destroyed by the multitude of the

2 And that we may be delivered from ^a unreasonable and evil men: ^b for all men have not faith.

3 But the Lord is faithful, which will stablish you, and keep you from ^b evil.

4 ^o And we are persuaded of you through the Lord, that ye both do, and will do the things which we warn you of.

5 ^o And the Lord guide your hearts to the love of God, and the waiting for of Christ.

6 ^o We warn you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruction which he received of us:

7 ^o For ye yourselves know, ^m how ye ought ⁿ to follow us: * for we behaved not ourselves inordinately among you, * 1 Cor. 12. 1. * 1 Thes. 4: 11.

■ Neither took we bread of any man for nought: but we wrought with labour and travail night and day, because we would not be chargeable to any of you.

9 Not because we have not authority, but that we might make ourselves an example unto you to follow us.

10 For even when we were with you, this we warned you of, that if there were any which would not work, that he should ^c not eat.

11 For we hear, that there are some which walk among ^d you inordinately, and work not at all, ^e but are busy bodies.

12 ^o Therefore them that are such, we warn and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread.

13 ^o And ye, brethren, be not weary in well doing.

14 ^o If any man obey not this our saying in this

wicked, because it is grounded and stayed upon the faithful promise of God.

■ From Satan's snares, ^m from evil.

^o The second admonition is, that they follow always the doctrine of the apostles as ^m rule for their life.

^o Thirdly, he diligently and earnestly admonisheth them of two things which ^m given us by the only grace of God, to wit, of charity, and ^m watchful mind to the coming of Christ.

^o Fourthly, he saith, that idle and lazy persons ought not to be relieved of the church, nay, that they are not to be suffered.

^o Lest he might seem to deal hardly with them, he setteth forth himself for an example, who besides his travail in preaching, laboured with his hands, which he saith he was not simply bound to do.

^o What shall we do then with those idle bellied monks, and sacrificing priests? A monk (saith Socrates, book 8. of the Tripartite history) which worketh not with his hands; is like a thief.

^o How great ^m fault idleness is, he declareth by that, that God created no man in vain, or to ^m purpose, neither is there any to whom he hath not allotted, as it were, a certain standing and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sin and wickedness.

^o He reprehendeth a vice, which is joined with the former, whereupon follow an infinite sort of mischiefs: to wit, that there are none more busy in other men's matters, than they which neglect their own.

^o The Lord commandeth and the apostles pray in the name of Christ, first, that ^m man be idle, and next, that every ^m do quietly and carefully see to do his duty in that office and calling wherein the Lord hath placed him.

■ We must take heed, that some men's unworthiness cause ^m to be slack in well doing.

■ Excommunication is ^m punishment for the obstinate:

A. D. 64. this letter, note him, and have no company with him. ¹² that he may be ashamed:
¹⁵ Yet count him not as an enemy, but admonish him as a brother.
¹⁶ Now the Lord himself of peace give you peace always by all means. The Lord be with you all.
¹⁷ The salutation of me Paul, with mine

own hand, which is the token in every epistle: so I write. A. D. 65.
¹⁸ The grace of our Lord Jesus Christ be with you all. Amen.
 ¶ The second epistle to the Thessalonians, written from Athens.

¹² We must have no familiarity nor fellowship with the excommunicate.
¹³ The end of excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance.
¹⁴ We must so eschew familiarity with the excommuni-

cate, that we diligently seek all occasions and means that may be, to bring them again into the right way.
¹⁵ Prayers are the seals of all exhortations.
¹⁶ The apostle subscribeth his letter with his own hand, that false letters might not be brought and put in place of true.

The First Epistle of PAUL to TIMOTHY.

CHAP. I.

A. D. 65. *Setting forth a perfect pattern of a true pastor, whose office especially consisteth in teaching, & he warneth him that vain questions set apart, he teach those things, which further charity and faith: 12 and that his authority be not condemned, 14 he sheweth what an one he is made through the grace of God.*

⁶ From the which things some have erred, and have turned unto vain-jangling. A. D. 65.
⁷ They would be doctors of the law, and yet understand not what they speak, neither whereof they affirm.
⁸ And we know, that the law is good, if a man use it lawfully.
⁹ Knowing this, that the law is not given unto a righteous man, but unto the lawless and disobedient, to the ungodly and to sinners, to the unholy and to the prophane, to murderers of fathers and mothers, to man-slayers,
¹⁰ To whoremongers, to buggers, to men-stealers, to lyars, to the perjured, and if there be any other thing that is contrary to wholesome doctrine,
¹¹ Which is according to the glorious gospel of the blessed God, which is committed unto me.
¹² Therefore I thank him which hath made me strong, that is, Christ Jesus our Lord: for he counted me faithful, and put me in his service:
¹³ When before I was a blasphemour, and a persecutor,

PAUL an apostle of Jesus Christ, by the commandment of God our Saviour, and of our Lord Jesus Christ our hope,
² Unto Timothy my natural son in the faith: Grace, mercy, and peace from God our Father, and from Christ Jesus our Lord.
³ As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou mayest warn some, that they teach none other doctrine,
⁴ Neither that they give heed to fables and genealogies which are endless, which breed questions rather than godly edifying which is by faith.
⁵ For the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned:

¹ First of all, he avoucheth his own free vocation and also Timothy's, that the same might be confirmed by the other: and therewithal he declareth the sum of the apostolical doctrine, to wit, the mercy of God in Christ Jesus, apprehended by faith, the end whereof is yet hoped for.
² There is as much difference betwixt mercy and grace, as is betwixt the effect and the cause: for grace is that free good will of God, whereby he chose us in Christ, and mercy is that free justification which followeth it.
³ This whole epistle consisteth in admonitions, wherein all the duties of a faithful pastor are lively set out: and the first admonition is this, that no innovation be either made in the apostles doctrine itself, or in the manner of teaching it.
⁴ The doctrine is corrupted not only by false opinions, but also by vain and curious speculations: the declaration and utterance whereof can nothing help our faith.
⁵ He noteth out one kind of vain questions.
⁶ The second admonition is, that the right use and practice of the doctrine must be joined with the doctrine. And that consisteth in pure charity, and a good conscience, and true faith.
⁷ Of the law.
⁸ There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.
⁹ That which he spoke before generally of vain and curious controversies, he applieth to them which, pretending zeal of the law, dwelled upon outward things, and never made an end of babbling of foolish trifles.
¹⁰ There are none more unlearned, and impudent

in usurping the name of holiness, than foolish sophistical babblers.
⁷ The taking away of objection: He condemneth not the law, but requireth the right use and practice of it.
⁸ He indeed escapeth the curse of the law, and therefore doth not abhor it, who fleeing and eschewing those things which the law condemneth, giveth himself with all his heart, to observe it: and not he that maketh vain babbling of outward and curious matters.
⁹ And such a one is he, whom the Lord hath endued with true doctrine, and with the Holy Ghost.
¹⁰ To such as make an art, as it were, of sinning.
¹¹ He setteth against fond and vain babbling, not only the law, but the gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious gospel, and the gospel of the blessed God, the virtue whereof these babblers knew not.
¹² A reason why neither any other gospel is to be taught than he hath taught in the church, neither after any other sort, because there is no other gospel beside that which God committed to him.
¹³ He maintaineth of necessity his apostleship against some that did carp at his former life, debasing himself even to hell, to advance Christ's only mercy, wherewith he abolished all those his former doings.
 ■ Which gave me strength, not only when I had no will to do well, but also when I was wholly given to evil.
¹⁴ These are the preparative works which Paul braggeth of.

A. D. 65. persecutor, and an oppressor: but I was received to mercy: for I did it ignorantly through unbelief.

14 But the grace of our Lord was exceeding abundant¹² with faith and love, which is in Christ Jesus.

15¹³ This is a true saying, and by all means worthy to be received, that¹⁴ Christ Jesus came into the world to save sinners, of whom I am chief.

16 Notwithstanding for this cause was I received to mercy, that Jesus Christ should first shew on me all long suffering, unto the ensample of them which shall in time to come believe in him unto eternal life.

17¹⁴ Now unto the King everlasting, immortal, invincible, unto God¹⁵ only wise, be honour and glory for ever and ever. Amen.

18¹⁵ This commandment commit I unto thee, son Timothy, according to the prophecies which went before upon thee, that thou¹⁶ by them shouldest fight a good fight.

19 Having faith¹⁷ and a good conscience, which some have put away, and as concerning faith have made shipwreck.

20 Of whom is Hymeneus, and Alexander,¹⁸ whom I have delivered unto Satan, that they might¹⁹ learn not to blaspheme.

C H A P. II.

1 He exhorteth them to make public prayers for all men, 4, 5 and that for two causes: 8 And therefore he willet all men in all places to pray. 9 And declareth in what apparel, 11 and with what

¹² He proveth this change by the effects, for that, that he that was a profane man, is become a believer: and he that did most outrageously persecute Christ, burneth now in love toward him.

He turneth the reprobach of the adversaries upon their own head, shewing that this singular example of the goodness of God, redoundeth to the commodity of the whole church.

¹ Worthy to be believed.

¹⁴ He breaketh out into an exclamation, even for very zeal of mind, for that he cannot satisfy himself in amplifying the grace of God.

Look John 17. 3.

¹⁵ The conclusion of both the former fatherly admonitions, to wit, that Timothy striving manfully against all lets, being called to the ministry according to many prophecies which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience.

¹ By the help of them.

Wholsome and sound doctrine.

Whosoever keep not a good conscience, do lose also by little and little the gift of understanding: which he proveth by two most lamentable examples.

¹⁷ Such fall from God and his religion, are not to be suffered in the church, but rather ought to be excommunicated.

Cast out of the church, and so delivered them to Satan.

That by their smart they might learn what it is to blaspheme.

¹ Having dispatched those things which pertain to doctrine, he speaketh now in the second place of the other part of the ministry of the word, to wit, of public prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates, were at that time enemies of the church.

An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godliness and honesty, and therefore must we commend them especially to God, that they may faithfully execute so necessary an office.

This word containeth all kind of duty, which is to be

modesty, women ought to behave themselves in holy assemblies. A. D. 65.

¹ Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men,

² For kings, and for all that are in authority, that we may lead a quiet and a peaceable life, in all godliness and honesty:

³ For this is good and acceptable in the sight of God our Saviour,

⁴ Who will that all men shall be saved, and come unto the acknowledging of the truth.

⁵ For there is one God, and one Mediator between God and man, which is the man Christ Jesus,

⁶ Who gave himself a ransom for all men, to be that testimony in due time.

⁷ Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lye not) even a teacher of the Gentiles in faith and verity.

⁸ I will therefore that the men pray, every where lifting up pure hands without wrath, or doubting.

⁹ Likewise also the women, that they array themselves in comely apparel, with shamefacedness and modesty, not with broided hair, or gold, or pearls, or costly apparel;

¹⁰ But (as becometh women that profess the fear of God) with good works.

¹¹ Let the women learn in silence with all subjection.

¹² I permit not a woman to teach, neither to usurp authority over the man, but to be in silence: 3 R 13 For

used amongst men in all their affairs.

³ Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order: to wit, because the Lord by calling of all sorts, yea sometimes those that are greatest enemies to the gospel, will have his church gathered together after this sort, and therefore prayers to be made for all.

⁴ God should not else be manifested to be the only God of all men, unless he should shew his goodness in saving of all sorts of men: neither should Christ be seen to be the only Mediator between God and all sorts of men, by having taken upon him that nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.

^b Christ Jesus which was made man.

A confirmation, because that even to the Gentiles is the secret of salvation now opened and made manifest, the apostle himself being appointed properly to this office, which he doth faithfully and sincerely execute.

Faithfully and sincerely: and by faith, he meaneth wholsome and sound doctrine; and by truth, an upright and sincere handling of it.

⁶ He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, only nation, and in one certain place, came together to public service: but now churches or congregations are gathered together every where (orderly and decently), and men come together to serve God publicly with common prayer; neither must we strive for the nation, or for the purification of the body, or for the place, but for the mind, to have it clean from all offence, and full of sure trust and confidence.

^d He putteth the sign for the thing itself, the lifting up of hands for the calling upon God.

Without those griefs and offences of the mind, which hinder us from calling upon God with a good conscience.

Doubting, which is against faith, James. 1. 6.

Thirdly, he appointeth women to learn in the public assemblies with silence and modesty, being comely apparelled, without any riot or excess in their apparel.

⁸ The first argument, why it is not lawful for women to teach in the congregation, because by this means, they should be placed above men, for they should be their masters: which is against God's ordinance.

A. D. 65. Gen. 1. 27. Gen. 3. 6. 13 For Adam was first formed, then Eve.
14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children she shall be saved, if they continue in faith, and love, and holiness with modesty.

C H A P. III.

He setteth out bishops, & and Christian deacons, with their wives, 12 children and family: 15 he calleth the church the house of God.

THIS is a true saying, If any man desire the office of a bishop, he desireth a worthy work.

2 A bishop therefore must be unreprouvable, the husband of one wife, watching, temperate, modest, harbourous, apt to teach,

3 Not given to wine, no striker, not given to filthy lucre, but gentle, no fighter, not covetous,

4 One that can rule his own house honestly, having children under obedience with all honesty:

5 For if any cannot rule his own house, how shall he care for the church of God?

6 He may not be a young scholar, lest he being puffed up fall into the condemnation of the devil.

7 He must also be well reported of, even of them, which are without, lest he fall into rebuke, and the snare of the devil.

8 Likewise must deacons be grave, not double tongued, not given unto much wine, neither to filthy lucre:

2 He proveth this ordinance of God, whereby the woman is subject to man, first by that that God made the woman after man, for man's sake.

3 Then, because that after sin, God enjoined the woman this punishment, for that the man was deceived by her.

4 Adam was deceived, but through his wife's means, and therefore she is worthy for this cause subject to her husband, and ought to be.

5 He addeth a comfort by the way, that their subjection hindereth not us that women may be saved as well as men if they behave themselves in those burdens of marriage holily and modestly, with faith and charity.

6 Having dispatched the treatise, well of doctrine and of the manner of handling of it, as also of public prayer, he now in the third place cometh to the persons themselves, speaking first of pastors, and afterward of deacons, and he useth a preface, that the church may know that there be certain and sure rules.

7 A bishoprick, or the ministry of the word, is not an idle dignity, but a work, and that an excellent work, and therefore a bishop must be furnished with many virtues both at home and abroad. Wherefore it is requisite, before he be chosen, to examine well his learning, his gifts, and abilities, and his life.

8 He speaketh not here of ambitious seeking, than that which there cannot be a worse fault in the church, but generally of the mind and disposition of man, framed and disposed to help and edify the church of God, when and wheresoever it shall please the Lord.

9 Therefore he that shutteth out married men from the office of bishops, only because they are married, is Antichrist.

10 A common tippler, and one that will fit by it.

11 Lest by reason that he is advanced to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into.

12 Likewise the deacons must first be proved, that there may be a good trial of their honesty, truth, sobriety, mind void of covetousness, that they be well instructed in the doctrine of faith, and be short, of their good conscience and integrity.

13 These are they that had to see to the poor.

14 The doctrine of the gospel, which is a mystery in-

9 Having the mystery of the faith in pure conscience.

10 And let them first be proved: then let them minister, if they be found blameless.

11 Likewise their wives must be honest, not evil speakers, but sober, and faithful in all things.

12 Let the deacons be the husbands of one wife, and such as can rule their children well, and their own households.

13 For they that have ministered well, get themselves a good degree, and great liberty in the faith which is in Christ Jesus.

14 These things write I unto thee, trusting to come very shortly unto thee.

15 But if I tarry long, that thou mayest yet now how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth,

16 And without controversy, great is the mystery of godliness, which is, God is manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up in glory.

C H A P. IV.

He condemneth as well false doctrines of marriage and the choice of meats, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 and the daily reading of the scripture.

NOW the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrines of devils:

2 Which speak lyes through hypocrisy, and have

ced: for flesh and blood do not reveal it.

3 Regard must be had also to the pastors and deacons wives.

4 They that have more wives than one at one time, must neither be called to be ministers, nor to be deacons.

5 Honour and estimation.

6 Bold and assured confidence without fear.

7 Paul purposing to add many peculiar things pertaining to the daily office of a pastor, speaketh first a word or two concerning his coming to Timothy, that he should be so much the more careful, lest at his coming he might be reproved of negligence.

8 The pastor hath always to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept

9 To wit, in respect of men: for the church resteth upon that corner stone, Christ, and is the preserver of the truth, not the mother.

10 There is nothing more excellent than this truth, whereof the church is the keeper and preserver here among men, the ministry of the word being appointed to that end and purpose: for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ, by taking our nature upon him, whose majesty, notwithstanding in so great weakness, was manifested many ways, in omuch that the sight of it pierced the very angels, and to conclude, he being preached unto the Gentiles, was received of them, and is now placed above in glory unpeakable.

11 The power of the Godhead shewed itself so marvellously in that weak flesh of Christ, that though he were a weak man, yet all the world knoweth he was and is God.

12 He setteth against that true doctrine, false opinions, which he foretelleth, that certain which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that a great number shall give ear to them.

13 From the true doctrine of God.

14 Although heretics counterfeit holiness never so much, yet have they no conscience.

15 For they will, if it were, practise the art of disguised persons and players, that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefacedness.

A. D. 65. have their ^a consciences burned with an-hot iron,
 3 ^b Forbidding to marry, *and commanding* to
 abstain from meats ^c which God hath created
 to be received ^d with giving thanks of them
 which believe and know the truth.

4 ^e For every creature of God *is* good, and
 nothing *ought* to be refused, if it be received
 with thanksgiving.

5 ^f For it is ^g sanctified by the ^h word of
 God, and prayer.

6 ⁱ If thou put the brethren in remembrance
 of these things, thou shalt be a good minister of
 Jesus Christ, which hast been nourished up in the
 words of faith, and of good doctrine, which thou
 hast continually ^j followed.

7 ^k But cast away prophane and old wives
 fables, ^l and exercise thyself unto ^m godli-
 nefs.

8 ⁿ For bodily exercise profiteth little: but
 godliness is profitable unto all things, which
 hath the promise of the life present, and of that
 that is to come.

9 ^o This *is* a true saying, and by all means
 worthy to be received.

10 For therefore we labour and are rebuked,
 because we trust in the living God, which is the
 Saviour of all men, specially of those that be-
 lieve.

11 These things warn and teach.

12 ^p Let no man despise thy youth, but be
 unto them that believe, an ensample, in word, in
 conversation, in love, in spirit, in faith *and* in
 pureness.

13 ^q Till I come, give attendance to reading,
 to exhortation, *and* to doctrine.

^a Whose conscience waxed so hard, that there grew **■**
 hard fleshiness over it, and so became to have a canker
 in it, and now at length required of very necessity to be
 burned with a hot iron.

^b He setteth down two kinds of this false doctrine, to
 wit, the law of sole life, and difference of meats.

^c He proveth that he justly called such doctrines devilish,
 first, because the teachers of them make laws of things
 which are not their own: for have they created the meats?

^d Secondly, because they overthrow, with their decrees,
 the end whereof they were created of God, to wit, that we
 should use them.

^e Thirdly, for that by this means they rob God of his
 glory, who will be honoured in the use of them. And
 herewithal, the apostle declaieth, that we must use the li-
 berality of God, soberly, and with a good conscience.

^f He setteth an apostolical rule, for raking away the dif-
 ference of meats, against that false doctrine.

^g He useth God's benefits rightly, which acknowledgeth
 the giver of them by his word, and calleth upon him.

^h It is so made pure and holy in respect of us, so that we
 may use it with **■** good conscience, **■** received **■** the Lord's
 hands.

ⁱ We confess and acknowledge that God is the maker
 and giver of those creatures which **■** use. Secondly, that
 we are of the number of those, who through Christ's bene-
 fit have recovered that right over all creatures, which Adam
 lost by his fall. Thirdly, by our prayers **■** crave of the
 Lord that we may use those meats with **■** good conscience,
 which we receive at his hands. Fourthly, we make an end
 of our eating and drinking with thanksgiving and prayer:
 and so are our meats sanctified **■** us.

^j The conclusion, with an exhortation **■** Timothy, **■**
 propound these things diligently **■** the churches, which he
 had sucked of the apostle, even in **■** from the
 text.

^k Never departing from the side of it.

^l He setteth again true doctrine, **■** only against that
 false and apostolical doctrine, but also against all vain and
 curious subtilties,

^m It is not only requisite that the minister of the word
 be sound in doctrine, but also that his life be godly and
 religio **■**.

ⁿ In the true serving of God.

^o Godliness consisteth in spiritual exercise, and **■** in
 outward austerities of life, which though it be something
 to be accounted of, if it be rightly used, yet it is in

14. Despise not the gift that is in thee, which **A. D.**
 was given thee by prophecy with the laying **65.**
 on of the hands of the company of the elder-
 ship.

15 These things exercise, *and* give thyself
 unto them, that it may be seen how thou profit-
 est among all men.

16 Take heed unto thyself, and unto learn-
 ing: continue therein: for in doing this thou
 shalt both ^b save thyself, and them that hear
 thee.

CHAP. V.

■ Having set down a manner how to rebuke all de-
 grees, 5 he intreateth of widows, who then were
 chosen for the service of the church: 17 then he
 cometh to elders, 23 and speaketh somewhat touch-
 ing the health of the body.

REBUKE ^a not an elder, but exhort him
 as ^b father, *and* the younger men as bre-
 thren,

2 The elder women as mothers, the younger
 as sisters, with all pureness.

3 ^c Honour widows, which are widows in-
 deed.

4 ^d But if any widow have children, or ne-
 phews, let them learn first to shew godliness ^e to-
 ward their own house, and ^f to recompense their
 kindred: ^g for that is an honest thing, and ac-
 ceptable before God.

5 ^h And she that is a widow indeed, and left
 alone, trusteth in God, and continueth in sup-
 plications and prayers night and day.

6 ⁱ But she that liveth in pleasure, is dead
 while she liveth.

7 These

■ wise comparable with godliness, for it profiteth not of
 itself, but through the benefit of another; but this hath the
 promise both of the life present, and of that that is to
 come.

^a He goeth a little from his matter, and sheweth that
 they which give themselves to godliness, although they are
 afflicted and reproached, are notwithstanding not to be ac-
 counted miserable, as other men are, because they are not
 afflicted for that cause that other men are, and the end of
 them both is far different **■** from the other. For how
 can God forsake his, which is bountiful, even toward his
 enemies? And he willet that this doctrine be well beaten
 into their heads.

^b Now he returneth to that exhortation, shewing which
■ the true virtues of **■** pastor, whereby he may come to be
 revered, although he be but young, to wit, such speech
 and life as are witnesses of charity, zeal, faith, and purity:
 but here is **■** mention made of the crozier staff, ring, clock,
 and such other foolish and childish toys.

^c The private exercise of pastors is continual reading
 of the scriptures, whereout they may draw water of whol-
 some doctrine and exhortation, both **■** themselves and **■**
 others.

^d Faith is by hearing, and hearing by preaching: and
 therefore the ministers of the word are so said to save them-
 selves and others, for that in them the Lord hath put the
 word of reconciliation.

^e Of keeping measure in private reprehensions, accord-
 ing to the degrees of ages and kinds.

^f The apostle giveth these rules touching the care of wi-
 dows.

^g Have care of those widows which have need of help.
^h Widows children and nephews must take care for their
 parents according **■** their ability.

ⁱ The first reason, because that that which they bestow
 upon theirs, they bestow it upon themselves.

^j Another, because nature itself teacheth **■** to recom-
 pense our parents.

^k The third: because this dutifulness pleaseth God.

^l The second rule. Let the church have care of such
 as are widows indeed, that is to say, such as **■** poor and
 destitute of help of their own friends, and live godly and
 religiously.

^m The third rule: Let widows that live in pleasure, and
 neglect the care of their own family, be holden and ac-
 counted as fallers away from God and his religion, and
 worse than very infidels.

A. D. 65. 7 These things therefore warn *them* of, that they may be blameless.

8 If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, that hath been the wife of one husband,

10 And well reported of for good works: if she have nourished her children, if she have lodged the strangers, if she have washed the saints feet, if she have ministered unto them which were in adversity, if she were continually given unto every good work.

11 But refuse the younger widows: for when they have begun to wax wanton against Christ, they will marry,

12 Having damnation, because they have broken the first faith.

13 And likewise also being idle, they learn to go about from house to house: yea, they are not only idle, but also prattlers and busy-bodies, speaking things which are not comely.

14 I will therefore that the younger women marry, and bear children, and govern the house, and give none occasion to the adversary to speak evil.

15 For certain are already turned back after Satan.

16 If any faithful man or faithful woman have widows, let them minister unto them, and let not the church be charged, that there may be sufficient for them that are widows in deed.

17 ¶ The elders that rule well, let them be had in double honour, especially they which labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out

the corn: and, The labourer is worthy of his wages.

19 ¶ Against an elder receive none accusation, but under two or three witnesses

20 ¶ Them that sin, rebuke openly, that the rest also may fear.

21 ¶ I charge *thee* before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, and do nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, and go before unto judgment: but some men's follow after.

25 Likewise also the good works are manifest beforehand, and they that are otherwise, cannot be hid.

C H A P. VI.

¶ He sheweth the duty of servants: 10 and what a mischievous evil covetousness is: 13 and having spoken somewhat of rich men, he once again forbiddeth Timothy 20 to cumber himself with vain babblings.

LET as many servants as are under the yoke, count their masters worthy of all honour, that the name of God, and his doctrine, be not evil spoken of.

2 And they which have believing masters let them not despise them, because they are brethren: but rather do service, because they are faithful, and beloved, and partakers of the benefit. ¶ These things teach and exhort.

3 If

¶ The fourth rule; Let none under threescore years old, be taken into the number of widows, to serve the congregations or churches, and such as are free from all reproach of unchastity, and are well reported of, for their diligence, charity, and integrity.

¶ That hath had no more husbands, but one at one time.

¶ This is spoken in respect of the manners of those countries.

¶ The first reason, why younger widows are not to be admitted to this ministry, is this, because for the lightness of their age, they will at length shake off the burden that Christ had laid upon them, and think rather upon marrying again: and so will forsake the ministry whereunto they had bound themselves.

¶ Take them not into the college of widows.

¶ Another reason: because they are for the most part prattlers and busy-bodies and gadders up and down, neglecting their charge and duty.

¶ The fifth rule: Let younger widows marry, and govern their houses godly.

¶ The sixth rule: Let the faithful help their widows at their own charges as much as they can, and let not the congregation be burdened with these expences.

¶ Now he giveth rules, and sheweth how he ought to behave himself with the elders, that is to say, with the pastors, and such as have the governance in the discipline of the church, which is president of their company. The first rule: Let the church or congregation see unto this especially, as God himself hath commanded that the elders should do their duty well, be honestly maintained.

¶ We must be more careful for them than for the rest.

¶ There were two kinds of elders, the one attended upon the government only, and looked to the manners of the congregation, the other did beside that attend upon preaching and prayers, to and for the congregation.

¶ The second rule: Let no accusation be admitted against an elder, but under two or three witnesses.

¶ The third rule: Let the elders so convicted, be rebuked openly, that they may be an example to others.

¶ The fourth rule: Let sincerity be used without any prejudice or respect of persons in ecclesiastical proceedings

(especially against the elders) because God himself is there present, and the Lord Jesus Christ with a multitude of angels.

¶ The fifth rule: Let the minister lay hands suddenly on no man. Let him not be faulty herein, either by favouring any man's folly, or perverse affection: if aught be done otherwise than well of his fellows, let him keep his conscience pure.

¶ As much as in thee lieth, do not rashly admit any whatsoever to any ecclesiastical function.

¶ The sixth rule: Let the elders have indifferent consideration of their health, in the manner of their diet.

¶ Because hypocrites sometimes creep into the ministry, although there be never so great diligence used, the apostle willeth the pastors not to be troubled therefore, or slack any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that we offend not therein.

¶ Another comfort belonging to them, which sometimes are slandered and misreported of.

¶ He addeth also rules for the servants duty towards their masters: whereupon no doubt there were many questions then moved by them, which took occasion by the gospel to trouble the common state. And this is the first rule: Let servants that are come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelity.

¶ The reason, lest God should seem by the doctrine of the gospel to stir up men to rebellion and all wickedness.

¶ The second rule: Let not servants that are come to the faith, and have also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them.

¶ Let this be sufficient, that touching those things which pertain to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are.

¶ A general conclusion, that these things ought not only to be simply taught, but must with exhortations be diligently beaten into their heads.

A. D. 65. 3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness,
 4 He is put up and knoweth nothing, but doteth about questions and^b strife of words, whereof cometh envy, strife, railings, evil surmising,
 5 Froward^a disputations of men of corrupt minds and destitute of the truth, which think that gain is godliness: from such separate thyself.
 6^c But godliness is great gain, if a man be content with that he hath.
 7^d For we brought nothing into the world, and it is certain, that we can carry nothing out.
 8 Therefore when we have food and raiment, let us therewith be content.
 9^e For they that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction.
 10 For the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and^d pierced themselves through with many sorrows.
 11^f But thou, O^e man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekness.
 12 Fight the good fight of faith: lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
 13^g I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ,

which under Pontius Pilate^e witnessed^h good confession,
 14 That thou keep *this* commandment without spot, and unrebukeable, until the appearing of our Lord Jesus Christ,
 15 Which in due time he shall shew, that isⁱ ^h blessed and Prince only, the King of kings and Lord of lords:
 16 Who only hath immortality, and dwelleth in the light that none can attain unto, ^h whom never man saw, neither can see, unto whom be honour and power everlasting. Amen.
 17^j Charge them that are rich in^k this world, that they be not high minded, and that they^k trust not in uncertain riches, but in the^h living God (which giveth us abundantly all things to enjoy):
 18 That they do good, and be rich in good works, and be ready to distribute and communicate.
 19^l Laying up in store for themselves^h good foundation against the time to come, that they may obtain eternal life.
 20^m O Timothy, keep that which is committed unto thee, and avoid prophane and vain babblings, and oppositions of science falsely so called,
 21 Which while someⁿ profess, they have erred concerning the faith. Grace be with thee. Amen.

¶ The first *epistle* to Timothy, written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

Ch. 5. 21.

^a He condemneth severely, and excommunicateth or casteth out of the church as proud men, such as content not themselves with Christ's doctrine (that is to say the doctrine of godliness) but weary both themselves and others in vain questions, (for all other things are vain) because they content not themselves in Christ's doctrine: and as lying deceivers, because they favour or sound of nothing but vanity: as madmen, because they trouble themselves so much in matters of nothing: as mischievous plagues, for that they cause great contentions, and corrupt men's minds and judgment: to be short, as prophane and wicked, because they abuse the precious name of godliness and religion, to filthy lucre.
^b Striving about words, and not about matter: and by words he meaneth all those things which have not pith in them, and whereby we can reap no profit.
^c Such as we see in those shameless schools of popery, which are nothing else but vain babbling and prattling.
^d He turneth away fitly the name of gain and lucre, confessing that godliness is great gain, but far after another sort, to wit, because it bringeth true sufficiency.
^e He mocketh their folly, which do so greedily gape after frail things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that excess.
^f He frayeth Timothy from covetousness after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtful, wherewith covetous men do torment themselves so far forth, that in the end they cast away from them their faith and salvation.
^g Sorrow and grief do as it were pierce through the mind of man, and are the harvest and true fruits of covetousness.
^h A peculiar exhortation to divers virtues, wherewith it becometh the pastors especially to be furnished.

^e Whom the Spirit of God ruleth.
^h A most earnest request and charge to observe and keep all the promises faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to set against the vain glittering of this world, and his power against all the terrors of the wicked.
ⁱ He heapeth many words together, to one purpose: whereby he voucheth the power of God, which if we stick fast unto, we shall not be moved out of our standing.
^j He addeth for an overplus, as it were, a sharp admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, and deceitful hope, against which he setteth three excellent virtues, hope in the living God, liberality towards their neighbour, and gentle conditions.
^k In things pertaining to this life, with whom those men are compared which are rich in good works.
^l Who only is, and that everlasting: for he setteth the nature of riches against God.
^m The praise of liberality, by the effects thereof: because it is a sure testimony of the Spirit of God which dwelleth in us, and therefore of the salvation that shall be given us.
ⁿ He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the minds of all ministers of the word, to wit, that they eschew all vain babblings of sophistry, and continue in the simplicity of sincere doctrine.
^o Not only in word, but also in countenance and gesture: to be short, whilst their behaviour was such, that even when they held their peace, they would make men believe their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

A. D. 65.
 • Matt. 27. 11.
 John 18. 37.
 • Ch. 1. 12.
 Rev. 17. 4.
 and 19. 16.

• John 1. 18.
 • Mark 4. 19.
 Luke 12. 15

• Matt. 6: 2

The Second Epistle of PAUL to TIMOTHY.

CHAP. I.

A. D. 66. *5 He commends Timothy's faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 and that neither for his bonds, 15 nor the reviling of others, he faint. 11 He triumpheth of his apostleship. 14 He willeth him to have care of the thing committed unto him, 16 and praiseth Onesiphorus.*

PAUL an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus.

2 To Timothy my beloved son: Grace, mercy and peace from God the Father, and from Jesus Christ our Lord.

3 I thank God, whom I serve from mine elders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to us the Spirit of fear, but of power, and of love, and of a sound mind.

8 Be not therefore ashamed of the testimony of our Lord, neither of me his prisoner: but be partaker of the afflictions of the gospel, according to the power of God,

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given to us through Christ Jesus before the world was,

10 But is now made manifest by that appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto light through the gospel,

11 Whereunto I am appointed preacher, and apostle, and teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.

13 Keep the true pattern of the wholesome words which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That worthy thing, which was committed to thee, keep through the Holy Ghost, which dwelleth in us.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.

CHAP.

¹ Sent of God to preach that life, which he promised in Christ Jesus.

² The chiefest mark that he shooteth at in this epistle, is to confirm Timothy to continue constantly, and manfully even to the end, setting first before him, the great good will he beareth him, and then reckoning up the excellent gift which God would as it were have to be by inheritance in Timothy, and his ancestors, which might so much the more make him bound to God.

³ From Abraham, Isaac and Jacob: for he speaketh of Pharisaism, but of Christianism.

⁴ He warneth us to set the invincible power of the Spirit which God hath given us, against those storms which may and do come upon us.

⁵ The gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the devil get about to put out: and therefore we, on the contrary side must labour as much as we can to foster and keep it burning.

⁶ To pierce us through, and terrify us, as men whom the Lord will destroy.

⁷ He proveth that the ignominy or shame of the cross is not only not to be ashamed of, but also that it is glorious and most honourable: first because the gospel, wherefore the godly are afflicted, is the testimony of Christ: and secondly, because at length the great virtue and power of God appeareth in them.

⁸ For his sake.

⁹ The gospel after that sort is said to be afflicted in them that preach it.

¹⁰ Through the power of God.

¹¹ He sheweth with how great benefits God hath bound us, to maintain boldly and constantly his glory which is joined with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternal purpose of God, to save in Christ, which was to come, whereby it should

come to pass, that we should at length be freely called of God by the preaching of the gospel, Christ the destroyer of death and author of immortality.

² He saith, that that grace was given us from everlasting into which we were predestinate from everlasting. So that the doctrine of foreseen faith and foreseen works, is clean contrary to the doctrine which preacheth and teacheth the grace of God.

³ Before that course of years which hath run on, ever since the beginning of the world.

⁴ Hath caused life and immortality to appear.

⁵ That is, the gospel which the apostle preached.

⁶ He confirmeth his apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it.

⁷ By setting his own example before us, he sheweth how it may be that we shall not be ashamed of the cross of Christ, to wit, if we be sure that God both can and will keep the salvation which he hath, it were, laid up in store by himself for against that day.

⁸ He sheweth wherein he ought to be most constant, to wit, both in the doctrine itself, the abridgment whereof is faith and charity, and next in the manner of teaching it, a lively pattern and shape whereof Timothy knew in the apostle.

⁹ An amplification taken of the dignity of so great a benefit committed to the ministers.

¹⁰ The taking away of an objection. It is a hard thing to do it, but the Spirit of God is mighty, who hath inwardly endued us with his virtue.

¹¹ He preventeth an offence which arose by the means of certain that fell from God, and the religion, and uttereth also their names, that they might be known of all men. But he setteth against them the singular faith of one man, that one only good example might counterpoise and weigh down all evil examples.

A. D. 66.
1 Cor. 1. 2.
1 Tim. 3. 5.
Rom. 16.
25.
Eph. 1. 4.
Col. 1. 16.
Tit. 1. 2.
1 Tim. 2. 7.

A. D.
66.

C H A P. II.

2 The better to set out perseverance in the Christian warfare, 3 he taketh similitudes 4 from soldiers; 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the saints: 15 Then he warneth Timothy to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, by many witnesses, the same deliver to faithful men, which shall be able to teach others also.

3 Thou therefore suffer affliction as a good soldier of Jesus Christ.

4 No man that warreth, entangleth himself with the affairs of this life, because he would please him that hath chosen him to be a soldier.

5 And if any man also strive for mastery, he is not crowned, except he strive as he ought to do.

6 The husbandman must labour before he receive the fruits.

7 Consider what I say: and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, made of the seed of David, was raised again from the dead according to my gospel,

9 Wherein I suffer troubles as an evil doer, even unto bonds: but the word of God is not bound.

10 Therefore I suffer all things for the elect's sake, that they might also obtain the salvation which is in Christ Jesus, with eternal glory.

11 It is a true saying, For if we be dead

¹ The conclusion of the former exhortation, which hath also added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themselves, but they rather, which do most freely communicate it with others, to the end that many may be partakers of it, without any man's loss or hindrance.

² When many were by, which can bear witness of these things.

³ Another admonition: That the ministry of the word is a spiritual warfare, which no man can so travail in, that he may please his captain, unless he forego and part with all hindrances which might draw him away from it.

⁴ With affairs of household, or other things that belong to other ordinary businesses.

⁵ The third admonition: The ministry is like to a game or jousting, wherein men strive for the victory, and no man is crowned, unless he strive according to the laws which are prescribed, be they never so hard and painful.

⁶ Another similitude, tending to the same end: no man may look for the harvest, unless he first take pains to plow and sow his ground.

⁷ All these things cannot be understood, and much less practised, unless we ask of God, and he give us understanding.

⁸ He confirmeth plainly two principles of our faith, which are always assaulted of heretics, the one whereof (to wit, that Christ is the true Messiah, made man of the seed of David) is the ground of our salvation: and the other is the highest part of it, to wit, that he is risen again from the dead.

⁹ The taking away of an objection: Truth it is, that he is kept in prison as an evil doer, yet there is a cause, why therefore some should go about to derogate credit from his gospel, seeing that notwithstanding God did bless his ministry, nay rather, that example of this his captivity and patience did sundry ways confirm the church in the hope of a better life.

¹⁰ The fourth admonition: We ought not to contend upon words and questions, which are not only unprofitable, but also for the most part hurtful: but rather upon this, how we may frame ourselves to all manner of patience, and to die also with Christ (that is to say, for Christ's name) because that is the plain way to the most glorious life: as contrariwise, the falling away of men can diminish no part of the truth of God, although by such means they procure

together with him, we shall also live together with him. A. D. 66.

12 If we suffer, we shall also reign together with him: if we deny him, he also will deny us.

13 If we believe not, yet abideth he faithful: he cannot deny himself.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, but to the perverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.

16 Stay prophane and vain babblings: for they shall increase unto more ungodliness.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the truth have erred from the mark, saying that the resurrection is past already, and do destroy the faith of certain.

19 But the foundation of God remaineth sure, and hath this seal, The Lord knoweth who are his: and, Let every one that calleth on the name of Christ, depart from iniquity.

20 Notwithstanding, in a great house are not only vessels of gold and of silver, but also of wood and of earth, and some for honour, and some unto dishonour.

21 If any man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Lord, and prepared unto every good work.

22 Flee also from the lusts of youth, and follow after righteousness, faith, love, and peace, with them that call on the Lord with a pure heart,

23 And

most certain destruction to themselves.

¹ If we be afflicted with Christ, and for Christ's sake.

² Call God to witness, or as a judge: as Moses, Joshua, Samuel, and Paul himself did, Acts 20.

³ The fifth admonition: A minister must not be an idle disputer, but a faithful steward, in dividing aright the word of truth, insonmuch that he must stop the mouths of other vain babblers.

⁴ By adding nothing to it, neither over-slipping any thing, neither mangling it, nor renting it in tunder, nor wresting of it: but marking diligently what his hearers are able to hear, and what is fit to edifying.

⁵ Mark and watch, and see they creep not on further.

⁶ He discovereth the subtilty of Satan, who beginning with these principles, draweth us by little and little to ungodliness through the means of that wicked and prophane babbling, still creeping on: which he proveth by the horrible example of them that taught, that the resurrection was already past.

⁷ A digression, wherein he saith that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God, and not to us: and therefore it is no marvel if we count hypocrites oftentimes for the true brethren: but we must take heed that we be not like them, but rather that we be indeed such as we are said to be.

⁸ That serveth and worshippeth him, and is as it were named of him, a faithful man, or Christian.

⁹ The taking away of an objection: It is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one service, but we must look to this, that we be found vessels prepared to honour.

¹⁰ By these words is meant the execution of the matter, and the cause: for in that we purge ourselves, it is not to be attributed to any free will that is in us, but to God, who freely and wholly worketh in us a good and an effectual will.

¹¹ Returning to the matter from whence he digressed, ver. 16. he warneth him to exercise himself in weighty matters, and such pertain to godliness.

¹² The sixth admonition: We must above all things eschew all bitterness of mind, both in teaching all men, and also in calling them back which have gone out of the way.

A. D. 64. 23 * And put away foolish and unlearned questions, knowing that they engender strife.
 24 But the servant of the Lord must not strive, but *must* be gentle toward all men, apt to teach, ¹ suffering the evil,
 25 Instructing them with meekness that are ¹ contrary minded, *proving* if God at any time will give them repentance, that they may acknowledge the truth,
 26 And come to amendment out of the snare of the devil, of whom they are taken prisoners, to *do* his will.

CHAPTER III.

¶ He foretelleth the dangerous times that are to ensue, 9 but with the certain hope of victory, 10 he encourageth him to the combat, setting out especially the trial of sound doctrine.

THIS ¹ know also, that in the ² last days shall come perilous times:

2 For men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankful, ³ unholy,

3 Without natural affection, truce breakers, false accusers, intemperate, fierce, no lovers at all of them which are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God,

5 Having a shew of godliness, but have denied the power thereof: ⁶ turn away therefore from such:

6 For of this sort are they which creep into houses, and lead captive simple women laden with sins, and led with divers lusts,

7 *Which women* are ever learning, and are never able to come to the acknowledging of the truth.

8 * And as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith.

9 ¹ But they shall prevail no longer: for their madness shall be evident unto all men, as theirs also was.

10 ¶ ² But thou hast ³ fully known my doctrine, manner of living, purpose, faith, long-suffering, love, patience,

11 Persecutions, *and* afflictions which came unto me at ⁴ Antioch, at Iconium, and at Ly-

stra, which persecutions I suffered: but from them all the Lord delivered me: A. D. 64.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evil men and deceivers shall wax ¹ worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and which are committed unto thee, knowing of whom thou hast learned *them*:

15 And that thou hast known the holy scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

16 * ⁵ For the whole scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, *and* to instruct in righteousness,

17 That the ⁶ man of God may be absolute, being made perfect unto all good works.

CHAPTER IV.

¶ He chargeth him to preach the gospel with all diligence, 3 in that so miserable a time: 6 That his death is hard at hand, ⁷ yet so, that as a conqueror, he maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothy, 11 even by reason of his present state.

I charge thee therefore before God, and before the Lord Jesus Christ, which shall judge the quick and dead at that his appearing, and in his kingdom,

2 Preach the word: be instant, in season and out of season: reprove, rebuke, exhort with all long suffering and doctrine.

3 ¹ For the time will come when they will not suffer wholesome doctrine: but having their ears itching, shall after their own lusts get them an heap of teachers,

4 And shall turn their ears from the truth, and shall be given unto ² fables.

5 ³ But watch thou in all things: suffer adversity: do the work of an evangelist: ⁴ cause thy ministry to be thoroughly liked of.

6 * For I am now ready to be ⁵ offered, and the time of my departing is at hand.

7 I have

have perfectly delivered unto us whatsoever pertaineth either to discern, know, and establish true opinions, and to confute false: and furthermore to correct evil manners, and to frame good.

¶ The prophets and expounders of God's will, are properly and peculiarly called, Men of God.

¶ The principal and chief of all admonitions being therefore proposed with a most earnest charge, is this: that the word of God be propounded with a certain holy importunity, as necessity requireth: but so, that a good and true ground of the doctrine be laid, and the vehemency be tempered with all holy meekness.

¶ Faithful pastors, in times past, took all occasions they could, because ¹ were very prompt and ready to return to their fables.

¶ To false and unprofitable doctrines which the world is now so bewitched withal, that it had rather the open light of the truth were utterly put out, than it would come out of darkness.

¶ The wickedness and falling away of the world ought to cause faithful ministers to be so much the more careful.

¶ Prove and shew by good and substantial proof, that thou art the true minister of God.

¶ He foretelleth his death to be ¹ hand, and setteth before them an excellent example, both of invincible constancy, and sure hope.

¶ To be offered for a drink-offering: and he alludeth to the pouring out of blood or wine, which was used in sacrifices.

• 1 Tim. 1. 4. and 2. 7. Tit. 2. 9.

• Exod. 7. 11.

¹ To win them through our patient bearing with them. but not to please them, or excuse them in their wickedness.

² He meaneth such ³ do not yet see the truth.

⁴ The seventh admonition: We may not hope for any church in this world without corruption: but there shall be rather great abundance of most wicked men, even in the very bosom of the church, which notwithstanding shall make a shew and countenance of great holiness and charity.

⁵ Which make no account, either of right or honesty.

⁶ We must not dally with such ⁷ resist the truth, not of simple ignorance, but of ⁸ perverse mind, (which thing appeareth by their fruits, which he painteth out here lively) but we must rather turn away from them.

⁹ He addeth a comfort: the Lord will at length pluck off all their vizards.

¹⁰ That we be not deceived by such hypocrites, we must set before us the virtues of the holy servants of God. and we must not be afraid of persecution, which they suffered willingly, and which always followeth true godliness. But we must especially hold fast the doctrine of the apostles, the sum whereof is this, that we ¹¹ saved through faith in Christ Jesus.

¹² Thou knowest thoroughly not only what I taught and did, but also how I was minded and disposed.

¹³ Which is in Pindia.

¹⁴ Their wickedness shall daily increase.

¹⁵ The eighth admonition, which is most precious: A pastor must be wise by the word of God only: wherein we

A. D. 66. 7 I have fought a good fight, and have finished my course: I have kept the faith.

8 For henceforth is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give **me** that day: and not **me** only, but unto all them also that love that his appearing.

9 Make speed to **come** unto me at once:

10 For Demas hath forsaken me, and hath embraced this present world, and is departed unto Thessalonica, Crescens is gone to Galatia, Titus unto Dalmatia.

+Col. 4. 10. 14. 11 * Only Luke is with me. Take Mark, and bring him with thee: for he is profitable unto me to minister.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

14 Alexander the copper-smith hath done me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also: for he withstood our preaching fore:

16 At my first answering no man assisted me, but all forsook me: I pray God, that it may not be laid to their charge.

■ The last part of the epistle, setting forth grievous complaints against certain, and examples of singular godliness in every place, and of **his** mind never wearied.

■ Contented himself with this world.

17 Notwithstanding the Lord assisted me, and strengthened me; that by me the preaching might be fully believed; and that all the Gentiles should hear: and I was delivered out of the mouth of the lion.

18 And the Lord will deliver me from every evil work; and will preserve me unto his heavenly kingdom: to whom be praise for ever and ever. Amen.

19 Salute Prisca and Aquila; and the household of Onesiphorus. * Ch. 1. 16.

20 Erastus abode at Corinth: Trophimus I left in Miletum sick.

21 Make speed to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit: Grace be with you. Amen.

■ The second epistle written from Rome unto Timothy, the first bishop elected of the church of Ephesus, when Paul presented the second time before the emperor Nero:

* Of Nero.

† Preserve **me** pure from committing any thing unworthy my apostleship.

‡ To make **me** partaker of his kingdom.

The Epistle of PAUL to TITUS.

C H A P. I.

A. D. 65. 6 He sheweth what kind of men ought to be chosen ministers: 12 how vain babblers mouths should be stopped: 12 And through this occasion he toucheth the nature of the Cretians, 14 and the Jews who put holiness in outward things.

PAUL **is** a servant of God, and **an** apostle of Jesus Christ, according to the faith of God's elect, **and** the acknowledging of the truth which is according unto godliness,

■ Unto the hope of eternal life, which God that cannot lye, hath promised before the world began:

* Rom. 16. 25. Eph. 3. 9. Col. 1. 26. † Tim. 1. 9. ‡ Pet. 1. 20. § Gal. 1. 1. 3 **But** hath made his word manifest in due time through the preaching which is committed unto me, according to the commandment of God our Saviour.

1 He voucheth his apostleship (not for Titus, but for the Cretians sake) both by the testimony of his outward calling, and by his consent, wherein he agreeth with all the elect from the beginning of the world.

2 A minister; as Christ himself, in that that **is** a minister and head of the prophets, is called a servant, Isa. 43. 10.

3 Of those whom God hath chosen.

4 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this end, that worshipping God aright, they may at length obtain life everlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time according to his eternal purpose.

5 Hope is the end of faith.

6 Freely, and of his mere liberality.

7 Look **in** Tim. 1. 9.

8 This truth is no other where to be sought, but in the preaching of the apostles.

A. D. 65. 4 **To** Titus my natural son according to the faith, Grace, mercy, and peace from God the Father, and from the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest continue to redress the things that remain, and shouldest ordain elders in every city, as I appointed thee;

6 * If any be unrepensible; the husband of one wife; having faithful children, which are not slandered of riot, neither are disobedient. * 1 Tim. 3. 2.

7 **For** a bishop must be unrepensible; God's steward, not froward, not angry, not given to wine, no striker, not given to filthy lucre;

8 **But** harbourous; one that loveth goodness, wife, righteous, holy, temperate,

3 T Holding

1 This word (Saviour) doth **not** only signify preserver of life, but also giver of life.

2 The apostle moveth the Cretians to hear Titus, by setting forth his consent and agreement with him in the faith, and therewithal sheweth by what special **ways** we may distinguish true ministers from false.

3 There is but one way of salvation, common both to the pastor and the flock.

4 The first admonition, to ordain elders in every city.

5 This word proper horses and oxen, which will not abide the yoke.

6 The second admonition: What faults pastors (whom he comprehended afore under the word elders) ought to be void of, and what virtues they ought to have.

7 Whom the Lord hath appointed steward of his gifts,

8 Not hard conditioned, and evil to please.

9 Circumspect, and of a sound judgment, and of a singular example of moderation.

A. D. 65. 9 Holding fast that faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and convince them that say against it :

10 For there are many disobedient and vain talkers and deceivers of minds, chiefly they of the circumcision,

11 Whose mouths must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even one of their own prophets said, The Cretians are always liars, wild beasts, slow bellies.

13 This witness is true : wherefore convince them sharply, that they may be found in the faith,

14 And not taking heed to Jewish fables, and commandments of men, that turn away from the truth.

15 Unto the pure are all things pure : but unto them that are defiled, and unbelieving, is nothing pure, but even their minds and consciences are defiled.

16 They profess that they know God, but by works they deny him, and are abominable and disobedient, and unto every good work reprobate.

C H A P. II.

1 He desireth that all generally persons and states, should be brought to Christ in manners. 11 He draweth an argument from the end of our redemption, 12 which is, that we live godly and uprightly.

BUT speak thou the things which become wholesome doctrine,

2 That the elder men be watchful, grave, temperate, sound in the faith, in love, and in patience.

3 The elder women likewise, that they be in such behaviour as becometh holiness, not false accusers, nor subject to much wine, but teachers of honest things,

4 That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,

5 The third admonition : The pastor must hold fast that doctrine which the apostles delivered, and pertaineth to salvation, leaving all curious and vain matters.

6 The fourth admonition : To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit, in governing them which shew themselves apt to learn, and confuting the obstinate.

7 An applying of the general proposition to a particular. The Cretians above all other need sharp reprehensions : both because their minds naturally given to lyes and falsehoods, and also because of certain covetous Jews, which under a colour of godliness, joined partly certain vain traditions, and partly old ceremonies with the gospel.

8 Of the Jews, or rather of those Jews which went about to join Christ and the law together.

9 Epimenides, who was counted a prophet amongst them. Look upon Laerius, and Cicero in his first book of divination.

10 Roughly and plainly, and go not about the bush with them.

11 He sheweth in few words, that purity consisteth not in any external worship, and that that is according to the old law (as in difference of meats and washings, and other such things which are abolished) but in the mind and conscience : and whosoever teach otherwise, know what is true religion indeed, and also nothing less than that they would seem to be.

12 If our minds and consciences be unclean, what cleanliness is there in us before regeneration ?

13 The fifth admonition : The doctrine must not only be generally pure, but also be applied to all ages and orders of

5 That they be temperate, chaste, keeping at home, good and subject unto their husbands, that the word of God be not evil spoken of.

6 Exhort young likewise, that they be sober minded.

7 In all things shew thyself an example of good works with uncorrupt doctrine, with gravity, integrity,

8 And with the wholesome word, which cannot be condemned, that he which withstandeth, may be ashamed, having nothing concerning you to speak evil of.

9 Let servants be subject to their masters, and please them in all things, not answering again,

10 Neither pickers, but that they shew all good faithfulness, that they may adorn the doctrine of God our Saviour in all things.

11 For that grace of God, that bringeth salvation unto all men, hath appeared,

12 And teacheth us, that we should deny ungodliness and worldly lusts, and that we should live soberly and righteously; and godly in this present world,

13 Looking for that blessed hope, and appearing of that glory of that mighty God, and of our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and purge us, to be a peculiar people unto himself, zealous of good works.

15 These things speak and exhort, and convince with all authority. See that no man despise thee.

C H A P. III.

1 He willetb that all generally be put in mind to reverence such as be in authority : That they remember their former life, and attribute all justification unto grace. 9 And if any brawler withstand these things, 10 he willetb that he be rejected.

P U T them in remembrance that they be subject to the principalities and powers, and that they be obedient, and ready to every good work,

2 That

men, according to the diversity of circumstances.

3 What are the chiefest virtues for old and young, both men and women, and how they ought be stirred up unto them continually.

4 No gadders up and down.

5 The sixth admonition : That both the pastor's life and doctrine must be sound.

6 Not such gravity as may drive men from coming to the minister, but such as may cause them to come in most reverent and honest sort.

7 The seventh admonition, of servants duty toward their masters.

8 Which may be done without offence to God.

9 The eighth admonition, belonging to all the godly : that seeing God calleth all to the gospel, and Christ hath justified us, that he hath also sanctified us, we must all of us give our selves true godliness, and righteousness, setting before us a sure hope of that immeasurable glory : which thing must in such sort be beaten into their heads, that the gain sayers also must be reprov'd, by the authority of the mighty God.

10 Lusts of the flesh, which belong to the present state of this life and world.

11 Christ is here most plainly called that mighty God, and his appearance and coming is called by the figure Metonymy, our hope.

12 As it were a thing peculiarly laid up for himself.

13 With all authority possible.

14 He declareth particularly and severally that which he said before generally, noting out certain chief and principal duties, which men owe to men, and especially subjects to their magistrates.

A. D. 65. Epist. c.

1 Pet. 2. 18.

1 Cor. 1. 2. Col. 3. 22.

Rom. 13. 1 Pet. 2. 13.

A. D. 65. ■ That they speak evil of no man, that they be no fighters, *but* soft, shewing all meekness unto all men.

¹ *Cor.* 6. 11. 3 * For we ourselves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousness and envy, hateful, *and* hating one another.

4 But when that bountifulness and that love of God our Saviour toward man appeared,

² *Tim.* 1. 9. 5 * Not by the works of ^a righteousness which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the ^b Holy Ghost,

6 Which he shed on us abundantly through Jesus Christ our Saviour,

7 That we, being justified by his grace, should be made heirs according to the hope of eternal life.

8 ¹ This is ■ true saying, and these things I will thou shouldest affirm, that they which have believed God, might be careful to shew forth ^c good works. These things *are* good and profitable unto men.

³ *Tim.* 1. 4. ⁴ *Tim.* 2. 23. 9 * But stay foolish questions, and genealo-

² He confirmeth again the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our baptism.

³ Word for word, of works which are done in righteousness: and this place doth fully refute the doctrine of merits.

^b Which the virtue of the Holy Ghost worketh.

⁴ Again with great earnestness he beatech into our heads, how that we ought to give ourselves to true godliness, and

gies, and contentions, and brawlings about the law: for they are unprofitable and vain.

A. D. 65.

10 ⁴ Reject him that ■ heretic, after once or twice admonition,

11 Knowing that he that is such, is perverted, and sinneth, being damned of his ownself.

12 ⁵ When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the law, and Apollos ■ their journey diligently, that they lack nothing.

14 And let ours also learn to shew forth good works for necessary uses, that they be not unfruitful.

15 All that are with me, salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ To Titus, elect the first bishop of the church of the Cretians, written from Nicopolis in Macedonia.

eschew all vain questions, which serve ■ nothing but to move strife and debate.

^c Give themselves earnestly unto good works.

⁴ The ministers of the word must at once cast off heretics, that is, such ■ stubbornly and seditiously disquiet the church, and will give no ear to ecclesiastical admonitions.

⁵ Last of all, he writeth a word or two of private matters, and commendeth certain men.

The Epistle of PAUL to PHILEMON.

1 Paul handling a base and small matter, yet according to his manner mounteth aloft unto God. 8 Sending again to Philemon his vagabond and thievish servant, he entreateth pardon for him, and very gravely preacheth of Christian equity.

PAUL ■ prisoner of Jesus Christ, and our brother Timothy, unto Philemon our dear friend, and fellow-helper:

2 And to our dear sister Apphia, and to Archippus our fellow soldier, and to the church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and from the Lord Jesus Christ.

¹ *The.* 1. 1. ² *The.* 1. 3. 4 I * give thanks to my God, making mention always of thee in my prayers

5 (When I hear of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints),

6 That the ^a fellowship of thy faith may be made effectual, and that whatsoever good thing is in you through Christ Jesus, may be ^b known.

7 For we have great joy and consolation in

thy love, because by thee, brother, the saints ^c bowels are comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is convenient,

9 ¹ Yet, for love's sake, I rather beseech thee, though I be as I am, even Paul aged; and even now a prisoner for Jesus Christ.

10 I beseech thee for my son * Onesimus, whom I have begotten in my bonds;

11 Which in times past was to thee unprofitable, but now profitable both to thee and to me,

12 Whom I have sent again: thou therefore receive him, that is mine own ^d bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of ^e necessity, but willingly.

15 It may be that he therefore ^f departed for ^g a season, that thou shouldest receive him for ever:

16 Not

^a By fellowship of faith, he meaneth those duties of charity which are bestowed upon the saints, and flow forth of an effectual faith.

^b That by this means all men may perceive how rich you are in Christ, to wit, in faith, charity, and all bountifulness.

^c Because thou didst so dutifully and cheerfully refresh the saints, that they conceived inwardly a marvellous joy: for by this word (bowels) is meant not only the inward feeling of wants and miseries that men have one of another's state, but also that joy and comfort which entereth

into the very bowels, as though the heart were refreshed and comforted.

^d An example of a Christian excuse and commendation for another man.

^e As mine own son, and as if I had begotten him of mine own body.

^f That thou mightest not seem to have lent me thy servant upon constraint, but willingly.

^g Thus he assuageth the harder kind of speech, which is to say, he ran away.

^h For a little time.

¹ *Col.* 4. 9.

16 Not now as a servant, but above a servant, even as a brother beloved, especially me: how much more then unto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receive him as myself.

18 If he hath hurt thee, or oweth thee aught, that put on mine accounts.

19 I Paul have written this with mine own hand, I will recompense it: albeit I do not say to thee, that thou owest moreover unto me even thine own self.

20 Yea, brother, let me obtain this pleasure of thee in the Lord: comfort my bowels in the Lord.

^b Because he is thy servant, other servants are, and because he is the Lord's servant, so that thou must needs love him, both for the Lord's sake, and for thine

21 Trusting in thine obedience, I wrote unto thee, knowing that thou wilt do even more than I say.

22 Moreover also prepare me lodging: for I trust through your prayers I shall be freely given unto you.

23 There salute thee Epaphras my fellow prisoner in Christ Jesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a servant.

fake.

^c Good brother, let me obtain this benefit at thine hand,

The Epistle to the HEBREWS.

The drift and end of this epistle is, to shew that Jesus Christ the Son of God, both God and man, is that true, eternal and only prophet, king, and high priest, that was shadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and sanctified.

CHAP. I.

A. D.
64.

1 To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, and he advanced him above the angels.

10 And proveth by divers testimonies of the scripture, that he far passeth all other.

AT sundry times and in divers manners God spake in the old time to our fathers by the prophets: in these last days he hath spoken unto us by his Son,

2 Whom he hath made heir of all things, by whom also he made the worlds,

Col. 1. 15.

3 Who being the brightness of the glory, and the ingrav'd form of his person, and bearing up all things by his mighty word, hath by himself purged our sins, and sitteth on the right hand of the majesty in the highest places,

4 And is made so much more excellent than the angels, inasmuch he hath obtained a more excellent name than they:

^a The first part of the general proposition of this epistle. The Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after sort, and in shadows, signified by his prophets, and hath fully opened his Father's will to the world.

^b So that the former declaration made by the prophet was not full, and nothing must be added to this later.

Which one Son is God and man.

^c The second part of the same proposition: The same Son is appointed of the Father to be our King and Lord, by whom also he made all things: and in whom only he setteth forth his glory, yea, and himself also to be beholden of us, who beareth up and sustaineth all things by his will and pleasure.

^d Possessor and equal partner of all things with the Father.

^e That is, whatsoever hath been any time, is, or shall be.

^f He in whom that glory and majesty of the Father shineth, who is otherwise infinite, and cannot be beholden.

His Father's person.

Sustaineth, defendeth, and cherisheth.

^g The third part of the same proposition: The same Son executed the office of the high priest in offering up himself, and is our only and most mighty Mediator in heaven.

^h This sheweth that the favour of that his sacrifice is not only most acceptable to the Father, but also is everlasting, and furthermore, how far this high priest passeth

5 For unto which of the angels said he at any time, Thou art my Son, this day begat I thee? and again, I will be his Father, and he shall be my Son?

6 And again, when he bringeth in his first begotten Son into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.

¶ But unto the Son he saith, O God, thy throne is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

9 Thou hast loved righteousness and hated iniquity: wherefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast established the earth, and the heavens are the works of thine hand.

11 They

the other high priests.

^a Before he cometh to declare the office of Christ, he setteth forth the excellency of his person, and first of all he sheweth him to be man, that therewithal he is God also.

^b Dignity and honour.

^c He proveth and confirmeth the dignity of Christ manifested in the flesh, by these six evident testimonies, whereby it appeareth that he far passeth all angels, inasmuch that he is called both Son, and God, in verses 5, 6, 7, 8, 10 and 13.

^d The Father begat the Son from everlasting, but that everlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To-day).

^e The Lord was not content to have spoken it once, but he repeateth it in another place.

Cherub, Psalm 18. 11.

Seraph, Isa. 6. 2.

The throne is proper to princes, and not to servants.

For everlasting, for this doubling of the word increaseth the signification of it beyond all measure.

The government of thy kingdom is righteous.

This kind of rehearsing, which the Jews use by contraries, hath great force in it.

In that, that the word became flesh, by pouring the Holy Ghost upon him without measure.

For he is the head, and are his members.

Made the earth firm and sure.

A. D.

64.

Ps. 2. 7.

Ch. 5. 5.

2 Sam. 7.

24.

1 Cor. 22.

10.

Ps. 97. 7.

Ps. 104. 4.

Ps. 45. 9.

Ps. 104. 4.

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A. D. 64. 11 They shall perish, but thou dost remain: and they shall wax old as doth a garment,

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 ¹⁰ Unto which also of the angels said he at any time, * Sit ¹¹ my right hand, till I make thine enemies thy footstool?

14 Are they not all ¹² ministering spirits, sent forth to minister, for their sakes which shall be heirs of salvation?

C H A P. II.

¹ Therefore ² be inferreth that good heed must be given to Christ's doctrine: ³ And he setteth him out unto us even as our brother in our flesh, that we may with ⁴ good will yield up ourselves wholly unto him.

Wherefore ¹ we ought diligently ² give heed to the things which ³ we have heard, lest at any time we ⁴ run out.

² For if the ³ word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward,

³ How shall we escape, if we neglect so great salvation, ⁴ which at the first began to be preached by the Lord, and ⁵ afterward ⁶ confirmed unto us by ⁷ them that heard him,

⁸ * God bearing witness thereto, both with ⁹ signs and wonders, and with divers miracles, and

¹⁰ By that name, by which we commonly call princes messengers, he here calleth the spirits.

¹¹ Now as it were pausing with himself, and shewing to what end and purpose all these things were spoken, to wit, to understand by the excellency of Christ, above all creatures, that his doctrine, majesty, and priesthood, is most perfect, he useth an exhortation taken from a comparison.

¹² He maketh himself an hearer. ¹³ They are said to let the word run out, which hold it not fast when they have heard it.

¹⁴ The law which appointed punishment for the offenders: and which Paul saith was given by angels, Gal. 3. 19. and Stephen, Acts 7. 53.

¹⁵ If the breach and transgression of the word spoken by angels was not suffered unpunished, much less shall it be lawful for us ¹⁶ neglect the gospel which the Lord of angels preached, and was confirmed by the voice of the apostles, and with so many signs and wonders from heaven, and especially with so great and mighty working of the Holy Ghost.

¹⁷ By the apostles.

¹⁸ This is the true end of miracles. Now they ¹⁹ called signs, because they appear one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed thing: and virtues, because they give us a glimpse of God's mighty power.

²⁰ If it were an heinous matter ²¹ to contemn the angels which are but servants, much more heinous is it ²² contemn that most mighty King of the restored world.

²³ The world ²⁴ come, whereof Christ is Father, Isa. 9. 6. or the church, which, as a ²⁵ world, ²⁶ to be gathered together by the gospel.

²⁷ He sheweth that the use of this kingly dignity consisteth herein, that men might not only in Christ recover that dignity which they have lost, but also might be through him advanced above all things, which dignity of ²⁸ David describeth most excellently.

²⁹ What is there in man that thou shouldest have so great regard of him, and do him that honour?

³⁰ He calleth all the citizens of that heavenly kingdom, as they are considered in themselves, before that God giveth them the liberty of that city in Christ, man, and the Son of man.

³¹ This is the first honour of the citizens of the world ³² come, that they are next the angels.

³³ For they shall be in very great honour when they shall be partakers of the kingdom. And he speaketh of the thing that shall be, as though it ³⁴ already, because it ³⁵ so certain.

³⁶ An objection: But where is this so great rule and dominion?

³⁷ The answer: This is already fulfilled in Jesus Christ our head, who ³⁸ for a time for our sakes inferior to the angels, being made man: but ³⁹ is advanced into most

gifts of the Holy Ghost, according to his own ⁴⁰ will? A. D. 64.

⁴¹ For he hath ⁴² not put in subjection unto the angels the ⁴³ world to come, whereof we speak:

⁴⁴ But ⁴⁵ one in a certain place witnessed, saying, ⁴⁶ What is man, that thou shouldest be mindful of him? or the ⁴⁷ son of man, that thou wouldest consider him? ⁴⁸ Pl. 8. 6.

⁴⁹ Thou ⁵⁰ madest him a little inferior to the angels: thou crownest him with ⁵¹ glory and honour, and hast set him above the works of thine hands.

⁵² Thou hast put all things in subjection ⁵³ under his feet: And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. ⁵⁴ But we yet see not all things subdued unto him, ⁵⁵ Cor. 15. 27.

⁵⁶ But we ⁵⁷ see Jesus crowned with glory and honour, ⁵⁸ which was made little ⁵⁹ inferior ⁶⁰ Phil. 2. 8. to the angels, ⁶¹ through the ⁶² suffering of death, that by God's grace he might ⁶³ taste death for ⁶⁴ all men.

⁶⁵ For it became ⁶⁶ him, for whom ⁶⁷ are all these things, and by whom ⁶⁸ are all these things, ⁶⁹ seeing that he brought many children unto glory, ⁷⁰ that he should consecrate the ⁷¹ Prince or their salvation through afflictions.

⁷² For he that ⁷³ sanctifieth, and they which

3 U are

high glory.

⁷⁴ By his virtue and power, which appeareth manifestly in the church.

⁷⁵ Who abased himself for ⁷⁶ season, and took upon him the shape of ⁷⁷ servant.

⁷⁸ He sheweth the cause of this subjection, ⁷⁹ wit, to taste of death for ⁸⁰ sakes, that so doing the part of a Redeemer, he might not only be our prophet and king, but also our high priest.

⁸¹ That he might die.

⁸² Feel death.

⁸³ Herein consisteth the force of the argument: for we could ⁸⁴ at length be glorified with him, unless he had been abased for us, even all the faithful. And by this occasion the apostle cometh ⁸⁵ the other part of the declaration of Christ's person, wherein he proveth him to be in such sort God, that he is also man.

⁸⁶ He proveth ⁸⁷ by other arguments, why it behoved the Son of God, who is ⁸⁸ God (as he proved a little before) to become man notwithstanding, subject ⁸⁹ all miseries, sin only except.

⁹⁰ God.

⁹¹ First of all, because the Father, to whose glory all things are to be referred, purposed to bring many sons unto ⁹² glory. And how could he have men for his sons, unless ⁹³ his only begotten Son had become brother to men?

⁹⁴ Secondly, the Father determined to bring those sons to glory, to wit, out of that ignominy wherein they lay before. Therefore the Son should not have been seen plainly to be made man, unless he had been made like unto other men, that he might come to glory by the self-same way, by the which he should bring others: yea rather, it became him which was Prince of the salvation of others, ⁹⁵ he consecrated above others, through those afflictions, Prophet, King, and Priest, which are the parts of that principality for the salvation of others.

⁹⁶ The chieftain, who as he is chiefest in dignity, ⁹⁷ is he the ⁹⁸ begotten from among the dead, amongst many brethren.

⁹⁹ The ground of both the former arguments: for neither should we be sons through him, neither could he be consecrated through afflictions, unless he had been made man like unto us. But because his Sonhood dependeth not upon nature only, for no man is accounted the son of God, unless that, besides that he is a son of man, he be also Christ's brother, (which is by sanctification, that is, by becoming ¹⁰⁰ with Christ, who sanctifieth us through faith) therefore the apostle maketh mention of the sanctifier, ¹⁰¹ wit, of Christ, and of them that are sanctified, to wit, of all ¹⁰² faithful; whom therefore Christ vouchsafeth to call brethren.

¹⁰³ He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification: and by

A. D. are sanctified, are all of one: wherefore he is not ashamed to call them brethren,
 12¹³ Saying, I will declare thy name unto my brethren: in the midst of the church will sing praises to thee.
 13¹⁴ And again, I will put my trust in him. And again, Behold here am I, and the children which God hath given me.
 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part with them, that he might destroy through death, him that had the power of death, that is, the devil,
 15 And that he might deliver all them, which for fear of death were all their life time subject to bondage:
 16 For he in no sort took on him the angels nature, but he took on him the seed of Abraham.
 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be merciful, and a faithful high priest in things concerning God, that he might make reconciliation for the sins of the people:
 18 For in that he suffered, and was tempted, he is able to succour them that are tempted.

C H A P. III.

Now he sheweth how far inferior Moses is to Christ, 5, 6 even so much as the servant to the master: and so he bringeth in certain exhortations and threatenings taken out of David, 8 against such as either stubbornly resist, 12 or else are very slow to obey.

by far sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us.
 1 Ore, of one self-same nature of man.
 2 That which he taught before of the incarnation of the Sanctifier, he applieth to the prophetic office.
 3 He applieth the same to the king's power of Christ, in delivering him from the power of the devil and death.
 4 I will commit myself to him, and to his defence.
 5 This Isaiah speaketh of him self and his disciples, but betokening thereby all ministers, as also his disciples signify the whole church. And therefore seeing Christ is the head of the prophets and ministers, these words more rightly verified of him, than of Isaiah.
 6 Are made of flesh and blood, which is a frail and brittle nature.
 7 The devil is said to have the power of death, because he is the author of sin: and from sin cometh death, and for this cause he beggeth us daily to sin.
 8 He speaketh of one of the prince, joining to him secretly all his angels.
 9 By (death) thou must understand here, that death which is joined with the wrath of God, as it must needs be, if it be without Christ, than the which there can be nothing devised more miserable.
 10 He expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of man's nature. And he nameth Abraham, respecting the promises made Abraham in his behalf.
 11 The nature of angels.
 12 The very nature of man.
 13 He applieth the same to the priesthood, for which he should not have been fit, unless he had become man, and that like unto in all things, sin only except.
 14 Not only as touching nature, but qualities also.
 15 That he might be truly touched with the feeling of our miseries.
 16 Doing his office sincerely.
 17 Was tried and egged to wickedness by the devil.
 18 Having laid the foundation, that is to say, declared and proved both the natures of one self-same Christ, he giveth him three offices, to wit, the office of a prophet, king, and priest, and as touching the office of teaching and governing, compareth him with Moses and Joshua, unto

Therefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and High Priest of our profession, Christ Jesus:
 2 Who was faithful to him that hath appointed him, even as Moses was in all his house.
 3 For this man is counted worthy of more glory than Moses, insomuch as he which hath builded the house, hath more honour than the house.
 4 For every house is builded of some man, and he that hath built all things, is God.
 5 Now Moses verily was faithful in all his house, servant, for witness of the things which should be spoken after:
 6 But Christ is the Son, over his own house, whose house we are, if we hold fast that confidence and that rejoicing of that hope unto the end.
 7 Wherefore, as the Holy Ghost saith, To-day if ye shall hear his voice,
 8 Harden not your hearts, in the provocation, according to the day of the temptation in the wilderness,
 9 Where your fathers tempted me, proved me, and saw my works forty years long.
 10 Wherefore I was grieved with that generation, and said, They err ever in their heart, neither have they known my ways.
 11 Therefore I swear in my wrath, If they shall enter into my rest.
 12 Take heed, brethren, lest at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God.
 13 But the fourteenth verse of the next chapter, and with Aaron touching the priesthood. And he propoundeth that which he purposed to speak of, with most grave exhortation, that all our faith may tend to Christ, as to the only everlasting teacher, governor, and high priest.
 1 The ambassador or messenger, as Rom. 15. he is called the minister of circumcision.
 2 Of the doctrine of the gospel which we profess.
 3 He confirmeth his exhortation with two reasons, first of all, because Christ Jesus was appointed such an one of God: secondly, because he thoroughly executed the offices that his Father enjoined him.
 4 Apostle and high priest.
 5 Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over God's house, and executed faithfully their offices: but by and by after he sheweth that there is great unlikeliness in that same similitude.
 6 The first comparison: The builder of the house is better than the house itself, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ Lord and God made all this house.
 7 Another comparison: Moses was a faithful servant in this house, that is, in the church, serving the Lord that was to come, but Christ ruleth and governeth his house Lord.
 8 He applieth the former doctrine to his end, exhorting all men by the words of David to hear the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternal rest.
 9 To wit, Christ's.
 10 He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and in confidence he joineth hope.
 11 So that God will speak again after Moses.
 12 In the day that they vexed the Lord, or strove with him.
 13 They are brutish and mad.
 14 Now weighing the words of David, he sheweth first by this word, To-day, that we must not neglect the occasion while we have it: for that word is not to be restrained to David's time, but it comprehendeth all that time wherein God calleth us.

A. D. 64.

Num. 12.

Pf. 95. l. Ch. 4. 7.

A. D. 64. 13 But exhort one another daily, ¹ while it is called to day, lest any of you be hardened through the deceitfulness of sin:

14 ¹ For we are made partakers of Christ, ² if we keep sure unto the end that ³ beginning wherewith we are upholden,

15 ¹ So long as it is said, To-day if ye hear his voice, harden not your hearts, as in the provocation.

16 For some when they heard, provoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased forty years? Was he not displeased with them that sinned, * whose carcases fell in the wilderness?
 * Num. 14. 37.

18 And to whom sware he that they should not enter into his rest, but unto them that obeyed not?

19 So we see that they could not enter in, because of unbelief.

C H A P. IV.

1 He joineth exhortation with threatening, lest they, even as their fathers were, be deprived of the rest offered unto them, 11 but that they endeavour to enter into it. 14 And so he beginneth to intreat of Christ's priesthood.

LET us fear therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seem to be deprived:

2 ¹ For unto us was the gospel preached as also unto them: but the word that they heard, profited not them, because it was not ² mixed with faith in those that heard it.

3 ² For we which have believed, do enter in to the rest, as he said to the other, * As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the se-

¹ While to-day lasteth, that is to say, so long as the gospel is offered to us.

² Now he considereth these words, ² If you hear his voice, &c. shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief.

³ That beginning of trust and confidence: and after the manner of the Hebrews, he calleth that, beginning, which is chiefest.

¹ So long as this voice soundeth out.

² By these words, ² His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the prophets respected none other.

³ He compareth the preaching of the gospel in drink, which being drunk, that is to say, heard, profiteth nothing, unless it be tempered with faith.

² Lest any man should object that those words were meant of the land of Canaan, and of Moses's doctrine, and therefore cannot be well drawn to Christ, and to eternal life; the apostle sheweth that there are two manner of rests spoken of in the scriptures: the one of the seventh day, wherein God is said to have rested from all his works: another is said to be that same, whereunto Joshua led the people: but this rest is not the last rest whereunto ² are called: and that he proveth by two reasons. For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words, To-day, and threateneth them still that they shall ² enter into the rest of God, which refused then the voice of God that sounded in their ears, we must needs say that he meant another ² than the time of Moses, and another rest than the rest of the land of Canaan; and that is, that everlasting rest, wherein we begin ² live ² God, after that the ² of this life ceaseth: as God rested the seventh day from those his works, that is ² say, from making the world. Moreover the apostle therewithal signifieth that the way ² this rest, which Moses and the land of Canaan, and all that order of the

venth day on this wise, ² And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entered not therein for unbelief's sake:

7 Again he appointed in David a certain day, by To-day, after so long ² time, saying, as it is said, * This day, If ye hear his voice, harden not ² your hearts.
 * Ch. 3. 7.

8 For if ² Jesus had given them rest, then would he not after this have spoken of another day:

9 There remaineth therefore a rest to the people of God.

10 ² For he that is entered into his rest, hath also ceased from his own works, ² God did from his.

11 ² Let us study therefore to enter into that rest, lest ² any man fall after the same ensample of disobedience.

12 ² For the ² word of God is ² lively, and mighty in operation, and sharper than any two-edged sword, and entereth through, even unto the dividing asunder of the ² soul and the ² spirit, and of the joints and the marrow, and is a ² discerner of the thoughts and the intents of the heart.

13 Neither is there any creature; which is not manifest in ² his sight: but all things are naked and open unto his eyes, with whom we have to do.

14 ² Seeing then that we have a great High Priest, which is entered into heaven, even Jesus the Son of God, let us ² hold fast our profession:

15 ² For we have not an High Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin.

16 Let

law did shadow, is opened in the gospel only.

² He speaketh of Joshua the son of Nun: and as the land of Canaan was ² figure of our true rest, so was Joshua a figure of Christ.

² As God rested the seventh day, so must we rest from our works, that is, from such ² proceed from our corrupt nature.

² He returneth to an exhortation.

² Lest any man become ² like example of infidelity.

² An amplification taken from the nature of the word of God, the power wherof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickening the believers.

² The doctrine of God which is preached both in the law and in the gospel.

² He calleth the word of God lively, by reason of the effects it worketh in them to whom it is preached.

² He calleth that the soul which hath the affections resident in it.

² By the spirit, he meaneth that noblest part which is called the mind.

² In God's sight.

² Now he entereth into the comparison of Christ's priesthood with Aaron's, and declareth even in the very beginning the marvellous excellency of this priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him against Aaron's priests, and the transitory tabernacle, which compares he setteth forth afterward ² large.

² And let it not ² of our hands.

² Lest he might ² by this great glory of our High Priest, ² stay and stop ² from going unto him, he addeth straightways after, that he is notwithstanding our brother indeed, (as he proved it also before) and that he accounteth all ² mieries his ², to call ² boldly ² him.

A. D. 64. 10 Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in the time of need.

C H A P. V.

1 First he sheweth the duty of the high priest: 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that he hath fulfilled all things belonging therunto.

FOR every high priest is taken from among men, and is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins,

2 Which is able sufficiently to have compassion on them that are ignorant, and that are out of the way, because that he is also compassed with infirmity,

3 And for the same's sake he is bound to offer for sins, as well for his own part, as for the people's.

• 1 Chron. 13. 12. and 23. 13. 4 * 3 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

• Ps. 2. 7. Ch. 1. 5. Heb. 1. 4. Ch. 7. 17. Ch. 7. 15. 5 So likewise Christ took not to himself this honour, to be made the high priest: but he that said unto him, * Thou art my Son, this day began I thee, gave it him.

6 As he also in another place speaketh, * Thou art a priest for ever, after the order of Melchisedek:

7 4 Who in the days of his flesh did offer up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was also heard in that which he feared.

8 And though he were the Son, yet learned he obedience by the things which he suffered.

9 5 And being consecrate, was made the author of eternal salvation unto all them that obey him:

10 And is called of God an high priest after the order of Melchisedek:

* The first part of the first comparison of Christ's high priesthood with Aaron's: Other high priests are taken from among men, and are called after the order of men.

† The first part of the second comparison: Others as weak are made high priests, the end that feeling the same infirmity in themselves which is in all the rest of the people, they should in their own and the people's offer gifts and sacrifices, which are witnesses of common faith and repentance.

2 Offering of things without life.

3 Beasts which were killed, but especially in the sacrifices for sins and offences.

4 Fit and meet.

5 On them that are sinful: for in the Hebrew tongue, under ignorance and error is every sin meant, even that sin that is voluntary.

6 For that he himself beareth about with him nature subject to the same discommodities and vices.

7 The third comparison which is whole. The others are called of God, and so was Christ, but in another order than Aaron: for Christ is called the Son, begotten of God, and a Priest for ever after the order of Melchisedek.

8 After the likeness or manner as it is afterward declared.

9 The other part of the second comparison: Christ being exceedingly afflicted, and exceedingly merciful, asked not for his sins, for he had none, but for his fear, and obtained his request, and offered himself for all his.

10 While he lived here with us, in our weak and frail nature.

† To deliver him from death.

‡ He learned indeed what it is to have a Father, whom man must obey.

§ The other part of the first comparison. But Christ was consecrate of God the Father as the author of our salvation, and high priest for ever, and therefore he is so a man, that notwithstanding he is far above all men.

11 6 Of whom we have many things to say, which are hard to be uttered, because ye are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you what are the first principles of the word of God: and are become such as have need of milk, and not of strong meat,

13 For every one that useth milk, is inexperienced in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of age, which through long custom have their wits exercised to discern both good and evil.

C H A P. VI.

1 He briefly toucheth the childish slothfulness of the Hebrews, 4 and terrifieth them with severe threatenings: 7 He stirreth them up to endeavour in time to go forward: 9 He hopeth well of them: 13 He alledgeth Abraham's example, 17 and compareth faith that taketh hold the word, 19 unto an anchor.

THEREFORE, leaving the doctrine of the beginnings of Christ, let us be led forward unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptism, and laying on of hands, and of the resurrection from the dead, and of eternal judgment.

3 And this will we do if God permit:

4 * 2 For it is impossible that they which were once lightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed again by repentance: seeing they crucify again to themselves the Son of God, and make a mock of him:

7 For

* Look chap. 2. 10.

† A digression until he come to the beginning of the seventh chapter: wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speak.

‡ An example of an apostolic chiding.

§ In the word which teacheth righteousness.

¶ All their power whereby they understand and judge.

‡ The first principles of Christian religion, which we do call the catechism.

§ Certain principles of catechism, which comprehend the sum of the doctrine of the gospel, were given in few words, and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the church, at the days appointed for baptism: and of the children of the faithful which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternal judgment.

¶ He addeth a vehemency to his exhortation, and a most sharp threatening of the certain destruction that shall come them which fall from God and his religion.

‡ He speaketh of a general backsliding, and such as do altogether fall away from the faith, and not of sins which are committed through the frailty of a man against the first and second table.

§ We must mark the force of this word, for it is one thing to believe Lydia did, whose heart God opened, Acts 16. 13. and another thing to have some taste.

¶ As men that hate Christ, and, though they crucified him again, make him mocking-stock to all the world, and that to their own destruction, Julian the apostate or backslider did.

A. D. 64. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God :

8 But that which beareth thorns and briers, is reprov'd, and is near unto cursing, whose end is to be burned.

9 + But beloved; we have perswaded ourselves better things of you, and such as accompany salvation; though we thus speak :

10 For God is not unrighteous that he should forget your work, and labour of love, which ye shewed toward his name, in that ye have ministered unto the faints, and yet minister.

11 And we desire that every one of you shew the same diligence; to the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them which through faith and patience inherit the promises.

13 For when God made the promise to Abraham, because he had no greater to swear by, he swore by himself,

14 Saying, * Surely I will * abundantly bless thee, and multiply thee marvellously :

15 And so after that he had tarried patiently, he enjoyed the promise.

16 For men verily swear by him that is greater than themselves, and an oath for confirmation is among them an end of all strife.

17 So God; willing more abundantly to shew unto the heirs of promise the stableness of his counsel, bound himself by an oath,

18 That by two immutable things; wherein it is impossible that God should lye, we might have strong consolation, which have our refuge to lay hold upon that hope that is set before us :

19 Which hope we have as an anchor of the soul, both sure and stedfast, and it entereth into that which is within the veil,

20 Whither the forerunner is for us entered

in, even Jesus, that is made an high priest: for ever after the order of Melchisedec. A. D. 64.

CHAP. VII.

He hath hitherto stirred them up, to mark diligently what things are to be considered in Melchisedec, 15 whereunto he is like unto Christ, 20 wherefore the law should give place to the gospel.

FOR this Melchisedec * was king of Salem, the priest of the most high God; who met Abraham, as he returned from the slaughter of the kings, and blessed him: * Gen. 14. 18.

2. To whom also Abraham gave the tithe of all things: who first is by interpretation king of righteousness: after that he is also king of Salem, that is, king of peace:

3 Without father, without mother, without kindred, and hath neither beginning of his days, neither end of life: but is likened unto the Son of God, and continueth a priest for ever.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tithe of the spoils.

5 For verily they which are the children of Levi, which receive the office of the priesthood, have commandment to take, according to the law, tithes of the people (that is, of their brethren) though they came out of the loins of Abraham. * Num. 18. 21.

6 But he whose kindred is not counted among them, received titles of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the greater.

8 And here men that die, receive tithes: but there he receiveth them, of whom it is witnessed, that he liveth.

9 And to say as the thing is, Levi also which receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father Abraham, when Melchisedec met him.

11 If therefore perfection had been by the

3 X

priest-

3 He setteth forth the former threatening with a similitude.

4 He mitigateth and assuageth all that sharpness, hoping better of them to whom he writeth.

5 He praiseth them for their charity, thereby encouraging them to go forward, and to hold out to the end.

6 He sheweth what virtues chiefly they have need of to go forward constantly, and also to profit: to wit, of charity, and patience: and lest any man should object and say, that these things are impossible to be done, he willeth them to set before themselves the examples of their ancestors, and to follow them.

7 Another prick; to prick them forward: Because the hope of the inheritance is certain, if we continue to the end, for God hath not only promised it, but also promised it with an oath.

I will heap up benefits most plentifully upon thee.

8 More than was needful, were it not for the wickedness of men which believe not God, no, though he swear;

9 He likeneth hope to an anchor: because that even as an anchor, being cast into the bottom of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven. And he maketh mention of the sanctuary, alluding to the old tabernacle, and by this means returneth to the comparisons of the priesthood of Christ with the Levitical.

10 He repeateth David's words, wherein all those comparisons, whereof he hath before made mention, are signified, as he declareth in all the next chapter.

11 Declaring those words, according to the order of Melchisedec, whereupon that comparison standeth of the priesthood of Christ with the Levitical: first, Melchisedec himself is considered as the figure of Christ, and these the heads of that comparison: Melchisedec was a king and a priest, and such an one indeed is Christ alone. He was a king of peace and righteousness, such an one indeed is Christ alone.

With a solemn and priestly blessing.

Another figure: Melchisedec is set before us to be con-

sidered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death, are written of: and such an one indeed is the Son of God, to wit, an everlasting Priest: as he is God, without mother wonderfully begotten; as he is man, without father wonderfully conceived.

3 Another figure: Melchisedec in consideration of his priesthood was above Abraham: for he took tenths of him, and blessed him as a priest: such a one indeed is Christ, upon whom dependeth even Abraham's sanctification, and all the believers, and whom all ought to worship and reverence as the author of all.

Were begotten of Abraham.

5 He speaketh of the public blessing which the priests used.

6 A double amplification: The first, that Melchisedec took the tenths as one immortal (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting priest) but the Levitical priests as mortal men, for they succeed one another: the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the priesthood of Melchisedec (that is, Christ's, who is pronounced to be an everlasting priest according to this order) is more excellent than the Levitical.

The third treatise of this epistle, wherein after he hath proved Christ to be a King, a Prophet and Priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all others, but in Christ they are true and perfect. And he beginneth with the priesthood, wherewith also the former treatise ended, that by this means all the parts and members of the disputation may better hang together. And first of all he proveth that the Levitical priesthood was imperfect, because another priest is promised a long time after, and according to another order, that is to say, of another manner of rule and fashion.

If the priesthood of Levi could have made any man perfect.

A. D. 64. priesthood of the Levites (for under it the law was established to the people) what needed it furthermore that another priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12^o For if the priesthood be changed, then of necessity must there be a change of the law.

13 For he of whom these things are spoken, pertaineth unto another tribe, whereof no man served at the altar:

14 For it is evident, that our Lord sprung out of Judah, concerning the which tribe Moses spake nothing touching the priesthood.

15 And it is yet a more evident thing, because that after the similitude of Melchisedec there is risen up another priest,

16 Which is not made priest after the law of the carnal commandment, but after the power of the endless life.

• Pl. 110. 4. • Ca. 5. 7. 17 For he testifieth thus, Thou art a priest for ever, after the order of Melchisedec.

18 For the commandment that went afore, is disannulled, because of the weakness thereof, and unprofitableness.

19 For the law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw near unto God.

20 And forasmuch as it is not without an oath (for these are made priests without an oath:

• Pl. 110. 4. 21 But this is made with an oath by him that said unto him, The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchisedec.)

22 By so much is Jesus made a surety of a better testament.

23 And among them many were made priests, because they were not suffered to endure, by the reason of death:

^o He sheweth how that by the institution of the new priesthood, not only the imperfection of the priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi did shut forth the tribe of Juda, and made it also inferior to Levi: and this latter doth place the priesthood in the tribe of Juda.

^o Of the institution of Aaron.

^o Had any thing to do about the altar.

^o Lest any man might object, that the priesthood indeed was translated from Levi to Juda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth those words of David, for ever according to the order of Melchisedec, whereby also a diverse institution of priesthood is well perceived.

^o He proveth the diversity and excellency of the institution of Melchisedec's priesthood, by this, that the priesthood of the law did stand upon an outward and bodily anointing: but the sacrifice of Melchisedec is set out to be everlasting and more spiritual.

^o Not after the ordination, which commandeth frail and transitory things, was done in Aaron's consecration, and all that whole priesthood.

^o Again, that no man might object that the last priesthood was added to make a perfect one, by the coupling of them both together, he proveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctify us, either of themselves, or being joined with another?

^o The ceremonial law.

^o Another argument, whereby he proveth that the priesthood of Christ is better than the priesthood of Levi, because his was established with an oath, but theirs not so.

^o Another argument tending to the same purpose. The Levitical priests (as mortal men) could not be everlasting; but Christ, as he is everlasting, so hath he also an everlasting priesthood, making most effectual intercession for them which by him come unto God.

^o Which cannot pass away.

^o He is fit and meet.

^o Another argument: There are required in high

24 But this man, because he endureth ever, hath a priesthood which cannot pass from one to another.

25 Wherefore, he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest it became us to have, which is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

27 Which needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for that did he once, when he offered up himself.

28 For the law maketh men high priests, which have infirmity: but the word of the oath that was since the law, maketh the Son, who is consecrated for evermore.

C H A P. VIII.

1 To prove more certainly that the ceremonies of the law are abrogated, 5 he sheweth that they were appointed to serve the heavenly pattern: 8 he bringeth in the place of Jeremiab, 15 to prove the amendment of the old covenant.

NOW of the things which we have spoken, this is the sum, that we have such an high priest, that sitteth at the right hand of the throne of the majesty in heavens,

2 And is a minister of the sanctuary, and of that true tabernacle which the Lord pitched, and not man:

3 For every high priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity that this man should have somewhat also to offer:

4 For he were not a priest, if he were on the

priest, innocency and perfect pureness, which may separate him from sinners, for whom he offereth. But the Levitical high priests shall not be found to be such, for they offer first for their own sins: but Christ only is such a one, and therefore the true and only high Priest.

^o Another argument, which notwithstanding he handleth afterward: The Levitical priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himself, but for others; not sacrifices, but himself; not oftentimes, but once. And this ought not to seem strange, saith he, forasmuch as they are weak, but this man is consecrate an everlasting priest, and that by an oath.

^o That sacrifice which he offered.

^o It was so done, that it needeth not to be repeated or offered again any more.

^o The commandment of God, which was bound with an oath.

^o Another argument taken of the time: former things are taken away by the latter.

^o Exhibited.

^o He briefly repeateth that, whereunto all these things are to be referred, to wit, that we have a far other high priest than those Levitical high priests are, even such an one as sitteth at the right hand of the most high God in heaven.

^o They of Levi were high priests in an earthly sanctuary, but Christ is in the heavenly.

^o Of heaven.

^o They of Levi exercised their priesthood in a frail tabernacle, but Christ beareth about with him a far other tabernacle, to wit, his body, which God himself made to be everlasting, as it shall afterward be declared, chap. 9. 11.

^o Of his body.

^o He bringeth a reason, why it must needs be that Christ should have a body, which he calleth a Tabernacle, which the Lord pitched, and not man) to wit, that he might have what to offer: for otherwise he could not be an high priest. And the self-same body is both the tabernacle and the sacrifice.

^o He giveth a reason, why he said that our high priest is in the heavenly sanctuary, and in the earthly: because,

A. D. 64. the earth, seeing there are priests that according to the law offer gifts,

5 Who serve unto the pattern and shadow of heavenly things, as Moses was warned by God, when he was about to finish the tabernacle. * See, said he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now our high priest hath obtained a more excellent office, inasmuch as he is the Mediator of a better testament, which is established upon better promises.

7 For if that first testament had been unblameable, no place should have been sought for the second.

8 For in rebuking them he saith, * Behold, the days will come, saith the Lord, when I shall make with the house of Israel, and with the house of Judah, a new testament :

9 Not like the testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt : for they continued not in my testament, and I regarded them not, saith the Lord.

10 For this is the testament that I will make with the house of Israel, After those days, saith the Lord, I will put my laws in their mind, and in their heart I will write them, and I will be their God, and they shall be my people :

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least of them to the greatest of them.

12 For I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more.

13 In that he saith, a new testament, he hath abrogated the old : now that which is disannulled and waxed old, is ready to vanish away.

C H A P IX.

2 Comparing the form of the tabernacle, 10 and the ceremonies of the law, 11 unto the truth set out in

cause, saith he, if he were now on the earth, he could not minister in the earthly sanctuary, seeing there are yet Levitical priests which are appointed for him, that is to say, to be patterns of that perfect example. And what purpose should the patterns serve, when the true original example is present ?

6 He entereth into the comparison of the old and transitory testament or covenant, being but for a time, whereof the Levitical priests were mediators, with the new, the everlasting mediator whereof is Christ, and shew, that this is not only better than that in all respects, but also that that was abrogated by this.

7 He proveth by the testimony of Jeremiah, that there is a second testament or covenant, and therefore that the first was not perfect.

8 He calleth it a house, as it were one family of the whole kingdom : for whereas the kingdom of David was divided into two factions, the prophet giveth us to understand, that through the New Testament they shall be joined together again in one.

9 The conclusion therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed from the old ; and again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

10 A division of the first tabernacle, which he calleth worldly, that is to say, transitory, and earthly, into two parts, to wit, into the holy places, and the holiest of all.

11 An earthly and a sitting.

12 He calleth it the second vail, not because there were two vails, but because it was behind the sanctuary, as the first tabernacle.

13 The holiest sanctuary.

14 The Hebrews call the cover of the ark of the covenant, the mercy seat, whom both the Grecians and we follow.

15 Now he cometh to the sacrifices, which he divideth

Christ, 15 he concludeth that now there is no more need of another priest, 24 because Christ himself hath fulfilled these duties under the new covenant.

A. D. 67:

THEN the first testament had also ordinances of religion, and a worldly sanctuary.

2 For the first tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which tabernacle is called the holy places.

3 And after the second vail was the tabernacle, which is called the holiest of all,

4 Which had the golden center, and the ark of the testament overlaid round about with gold, wherein the golden pot which had manna was, and Aaron's rod that had budded, and the tables of the testament.

5 And over the ark were the glorious cherubims, shadowing the mercy seat : of which things we will not now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, and accomplished the service.

7 But into the second went the high priest alone, once every year, not without blood, which he offered for himself, and for the ignorances of the people.

8 Whereby the Holy Ghost this signified, that the way into the holiest of all was not yet opened, while yet the first tabernacle was standing,

9 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 Which only stood in meats and drinks, and divers washings, and carnal rites, which were enjoined, until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is, no part of this building,

12 Nei-

into those daily sacrifices, and that yearly and solemn sacrifice, with the which the high priest only but once every year, entering into the holiest of all with blood, offered for himself and the people.

13 For the sins, look chap. 5. 2.

14 Of that yearly rite and the ceremony, he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the holiest of all : for why did the high priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himself, and for others, and after, did that the Holiest of all again ?

15 An objection : If the way were not opened into heaven by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies used ? To wit, that they might be called back to that spiritual example, that is to say, to Christ, who should correct all those things at his coming.

16 For that time that that figure had to last.

17 Another reason why they could not make clean the conscience of the worshippers, to wit, because they were outward and carnal, or corporal things.

18 For they were, as you would say, a burden, from which Christ delivered us.

19 Now he entereth into the declaration of the figures, and first of all comparing the Levitical high priest with Christ, (that is to say, the figure with the thing itself) he attributeth to Christ the administration of good things to come ; that is, everlasting, which those carnal things had respect unto.

20 Another comparison of the first corruptible tabernacle with the latter, (that is to say, with the human nature of Christ) which is the true incorruptible temple of God, whereinto the Son of God entered, as the Levitical high priests into the other, which was frail and transitory.

21 By a more excellent and better.

* Jer. 31. 31, 32, 33. 34. Rom. 11. 27. Ch. 10. 16.

* Num. 17. 10. * 1 Kings 8. * Iron. 5. 10. * Exod. 25. 22.

* Exod. 30. 16. Lev. 16. 2.

A. D. 67. 12 Neither by the blood of goats and calves: but by his own blood entered he once into the holy place, and obtained eternal redemption for us.

• Lev. 16. 13 For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling them that are unclean, sanctifieth as touching the purifying of the flesh,

1 Pet. 1. 14 How much more shall the blood of Christ, which through the eternal Spirit offered himself without fault to God, purge your conscience from dead works, to serve the living God?

• Rom. 5. 1. 1 Pet. 2. 24. 15 And for this cause he is the mediator of the new testament, that through death which was for the redemption of the transgressions that were in the former testament, they which were called might receive the promise of eternal inheritance.

16 For where a testament is, there must be the death of him that made the testament.

• Gal. 3. 17 For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the law, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the book, and all the people,

Another comparison of the blood of the sacrifices with Christ. The Levitical high priests entering by those their holy places into their sanctuary, offered corruptible blood for one year only: but Christ entering into that holy edifice of his, entered by it into heaven itself, offering his own most pure blood for an everlasting redemption. For one self same Christ answereth both to the high priest, and the tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures; so that Christ is both high priest, and tabernacle, and sacrifice, yea, all those both truly and for ever.

For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf.

If the outward sprinkling of blood and ashes of beasts was a true and effectual sign of purifying and cleansing, how much more shall the thing it self, and the truth of judgment, which in times past was shadowed by those external sacraments, that is to say, his blood, which is in such sort man's blood, that it is also the blood of the Son of God, and therefore hath an everlasting virtue of purifying and cleansing, do it?

He considereth the signs apart, being separate from the thing itself.

From sins, which proceed from death, and bring forth nothing but death.

The conclusion of the former argument: therefore seeing the blood of beasts did not purge sins, the New Testament, which was before time promised, whereunto those outward things had respect, is now indeed established, by the virtue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth, that Christ shed his blood also for the fathers, for he was shadowed by these old ceremonies; otherwise, unless they had served to represent him, they had been nothing at all profitable. Therefore this Testament is called the latter, not as concerning the virtue of it, (that is to say, remission of sins) but in respect of that time, wherein the thing itself was finished, that is to say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectual by death; and therefore that it might be effectual, it must needs be that he that made the Testament should die.

There must be a proportion between those things which purify, and those which are purified: Under the law all those figures were earthly: the tabernacle, the book, the vessels, the sacrifices, although they were the signs of heavenly things. Therefore it was requisite, that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with

20 Saying, This is the blood of the testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than are these:

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true sanctuary: but is entered into very heaven, to appear now in the sight of God for us,

25 Not that he should offer himself often, as the high priest entered into the holy place every year with other blood,

26 (For then must he have often suffered since the foundation of the world) but now in the end of the world hath he been made manifest once, to put away sin by the sacrifice of himself.

27 And it is appointed unto men that they shall once die, and after that cometh the judgment:

28 So Christ was once offered to take away the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation.

CHAP.

water, wool, hyssop. But under Christ all things are heavenly, an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and an heavenly life, offered before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ.

As the Lord had commanded.

He used to sprinkle. The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, and wool, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood.

Another double comparison: The Levitical high priest entered into the sanctuary, which was made indeed by the commandment of God, but yet with men's hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Christ entered into heaven itself. Again, he appeared before the ark, but Christ before God the Father himself.

Another double comparison: The Levitical high priest offered other blood, but Christ offered his own: He every year once iterated his offering: Christ offering himself but once, abolished sin altogether, both of the former ages, and of the ages to come.

An argument to prove that Christ's offering ought not to be repeated: Seeing that sins were to be purged from the beginning of the world, and it is proved that sins cannot be purged but by the only blood of Christ: he must needs have died oftentimes, since the beginning of the world. But a man can die but once: therefore Christ's oblation, which was once done in the latter days, neither could nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to sins that were before, and to sins that are after his coming.

In the latter days.

That whole root of sin.

He speaketh of the natural state and condition of man: For as for Lazarus, and certain others that died twice, that was no usual thing, but extraordinary: and as for them that shall be changed, their changing is a kind of death,

1 Cor. 15. 51.

Thus the general promise is restrained to the elect only: and we have to seek the testimony of our election, not in the secret counsel of God, but in the effects that our faith worketh; and so we must climb up from the lowest step to the highest, there to find such comfort as is most certain, and shall never be moved.

Shortly by the way he setteth out Christ as a judge, partly to terrify them, which do not rest themselves in the only oblation of Christ once made, and partly to keep the faithful in their duty, that they go not back.

A. D.

64.

Exod. 24.

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A. D. 64.

C H A P. X.

1 He proveth that the sacrifices of the law were imperfect, 2 because they were yearly renewed. 5 But that the sacrifice of Christ is one, and perpetual, 6 he proveth by David's testimony: 19 Then he addeth an exhortation, 29 and severely threateneth them that reject the grace of Christ. 36 In the end he praiseth patience, 38 that cometh of faith.

FOR the law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offer year by year continually, sanctify the comers thereunto:

2 For would they not then have ceased to have been offered, because that the offerers once purged, should have no more conscience of sins?

3 But in those sacrifices there is a remembrance again of sins every year.

4 For it is impossible that the blood of bulls and goats should take away sins.

5 Wherefore when he cometh into the world, he saith, * Sacrifice and offering thou wouldst not: but a body hast thou ordained me.

6 In burnt-offerings and sin-offerings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the book it is written of me) that I should do thy will, O God.

8 Above when he said, Sacrifice and offering, and burnt-offerings, and sin-offerings thou wouldst not have, neither hadst pleasure therein (which are offered by the law)

9 Then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second.

10 By the which will we are sanctified, even by the offering of the body of Jesus Christ once made. A. D. 64.

11 And every priest standeth daily ministering, and oft-times offereth one manner of offering, which can never take away sins.

12 But this man, after he had offered one sacrifice for sins, sitteth for ever at the right hand of God,

13 And from henceforth tarrieth, till his enemies be made his footstool.

14 For with one offering hath he consecrated for ever them that are sanctified.

15 For the Holy Ghost also beareth us record: for after that he had said before,

16 * This is the testament that I will make unto them after those days, saith the Lord, I will put my laws in their heart; and in their minds I will write them,

17 And their sins and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sin.

19 Seeing therefore, brethren, that by the blood of Jesus we may be bold to enter into the holy place,

20 By the new and living way, which he hath prepared for us, through the vail, that is, his flesh:

21 And seeing we have an high priest, which is over the house of God,

22 Let us draw near with a true heart in assurance of faith, our hearts being pure from an evil conscience:

23 And washed in our bodies with pure water; let us keep the profession of our hope, without wavering, (for he is faithful that promised)

3 Y 24 And

* He preventeth privy objection. Why then were those sacrifices offered? The apostle answereth, first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctify: for to what purpose should those sins which are purged be repeated again; and wherefore should new sins come to be repeated every year, if those sacrifices did abolish sin?

Of things which everlasting, which were promised to the fathers, and exhibited in Christ.

A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the law could not do it, therefore Christ speaking of himself as of our high priest, manifested in the flesh, witnesseth evidently that God rested not in the sacrifices, but in the obedience of his Son, our high priest, in whose obedience he offered up himself once to his Father for us.

The Son of God is said to come into the world, when he was made man.

It word for word in the Hebrew text, Thou hast pierced mine ears through, that is, thou hast made me obedient, and willing to hear.

That is, the sacrifices, to establish the second, that is, the will of God.

A conclusion with the other part of the comparison: The Levitical high priest repeateth the same sacrifices daily in his sanctuary: whereupon it followeth, that neither those sacrifices, neither those offerings, neither those high priests, could take away sins. But Christ having offered one sacrifice once for the sins of all men, and having sanctified his own for ever, sitteth at the right hand of the Father, having all power in his hands.

At the altar.

He preventeth privy objection, to wit, that yet notwithstanding we are subject to sin and death: whereunto the apostle answereth, that the full efficacy of Christ's virtue hath not yet shewed itself, but shall at length appear, when he will at once put to flight all his enemies, with

whom yet we strive.

Although there do yet remain in us reliques of sin, yet the work of our sanctification which is to be perfected; hangeth upon the self same sacrifice, which never shall be repeated: and that the apostle proveth by alledging again the testimony of Jeremy, thus: Sin is taken away by the New Testament, seeing the Lord saith, that it shall come to pass, that, according to the form of it, he will no more remember our sins: Therefore we need now no purging sacrifice to take away that which is already taken away; but we must rather take pains, that we may now through faith be partakers of that sacrifice.

Why then, where is the fire of purgatory, and that Popish distinction of the fault, and the punishment?

He said well, for sin: for there remaineth another offering, to wit; of thanksgiving.

The sum of the former treatise: We are not shut out of the holy place, the fathers were, but we have entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood, not of beasts, but of Jesus. Neither, as in times past, doth the high priest shut us out, by setting the vail against us, but through the vail, which is his flesh, he hath brought us into heaven itself; being present with us, so that we have now truly an high priest, which is over the house of God.

So Christ's flesh sheweth us the godhead, it were under a vail. For otherwise we were not able to abide the brightness of it.

A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applied to us: to wit, by faith, which also he describeth by the consequences, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all means possible one another's salvation, through the love that is in us one towards another.

With no double and counterfeit heart, but with such heart as is truly and indeed given to God.

This is it which the Lord saith, Be ye holy, for I am holy.

With the grace of the Holy Ghost.

Ch. 1. 13.
Ps. 110. 1.
1 Cor. 15.
Ch. 1. 13.

Jer. 31.
Rom. 11.
Ch. 8. 8.

A. D. 24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that we have among ourselves, as the manner of some is: but let us exhort *one another*,^s and that so much the more, because ye see that the day draweth near.

• Ca. 5. 4. 26 * For if we sin^m willingly after that we have received and acknowledged that truth, there remaineth no more sacrifice for sins.

27 But a fearful looking for of judgment, and violent fire, which shall devour the² adversaries.

• Deut. 19. 28 ² He that despiseth Moses's law, dieth without mercy^r under two or three witnesses:

• Deut. 19. 29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the testament as an unholy thing, wherewith he was sanctified, and doth despite the Spirit of grace?

• Deut. 32. 30 ¹³ For we know him that hath said, * Vengeance *belongeth* unto me: I will recompense, saith the Lord. And again, the Lord shall^o judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 ¹¹ Now call to remembrance the days that are passed, in the which, after ye had received light, ye endured a great fight in afflictions,

33 Partly while ye were made a² gazing stock both by reproaches and afflictions, and partly while ye became³ companions of them which were so tossed to and fro.

34 For both ye sorrowed with me for my bonds, and suffered with joy the spoiling of your goods, knowing in yourselves how that ye have in heaven a better, and an enduring^r substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very^r little while, and he that shall come, will come, and will not tarry.

• Heb. 12. 4. Rom. 1. 17. Gal. 3. 11. 38 ¹² Now the just shall live by faith: but if *any* withdraw himself, my soul shall have no pleasure in him.

39 But we are not they which withdraw ourselves unto perdition, but *follow* faith unto the conservation of the soul.

¹ Having mentioned the last coming of Christ, he stirreth up the godly to the meditation of ^m holy life, and cirteth the faithless fallers from God to the fearful judgment seat of the Judge, because they wickedly rejected him in whom only salvation consisteth.

² Without any cause or occasion, or shew of occasion.

³ For it is another matter to sin through the frailty of man's nature, and another thing to proclaim war as it were to God as to an enemy.

⁴ If the breach of the law of Moses was punished by death, how much more worthy death is it to fall away from Christ?

⁵ The reason of all these things is, because God is a revenger of such as despise him: otherwise he should not rightly govern his church. Now there is nothing ^m horrible than the wrath of the living God.

⁶ Rule or govern.

⁷ As he terrified the fallers away from God, so doth he now comfort them that are constant, and stand; strongly setting before them the success of their former fights, so stirring them up to ^m sure hope of a full and ready victory.

⁸ You were brought forth to be shamed.

⁹ In taking their miseries to be your miseries.

¹⁰ Goods and riches.

¹¹ He will come within this very little while.

¹² He commendeth the excellency of ^m sure faith by the

C H A P. XI.

1 He declareth in the whole chapter, that the fathers, which from the beginning of the world were approved of God, attained salvation no other way than by faith, that the Jews may know, that by the same only, they are knit unto the fathers in an holy union.

NOW^r faith is the ground of things which are hoped for, and the evidence of things which are not seen.

¹ For by it *our*² elders were well reported of.

3 ³ Through faith we understand that the world was ordained by the word of God, so that the things which we^b see, are not made of things which did appear.

4 ⁴ By faith Abel⁵ offered unto God a greater sacrifice than Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which *faith* also he being dead, yet speaketh.

5 ⁵ By faith was⁶ Enoch translated, that he should not^c see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please *him*: for he that cometh to God, must believe that God is, and that he is⁴ rewarder of them that seek him.

7 ⁶ By faith⁷ Noah, being warned of God of the things which were as yet not seen, moved with repentance, prepared the ark to the saving of his household, through the which *ark* he condemned the world, and was made heir of the righteousness which is by faith.

8 ⁷ By faith⁸ Abraham, when he was called, obeyed God, to go out into⁸ place which he should afterward receive for inheritance: and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob, heirs with him of the same promise:

10 For he looked for⁹ a city having⁹ a foundation, whose builder and maker is God.

11 Through faith⁹ Sarah also received strength to conceive seed, and was delivered of a child when

effect, because it is the only way to life: which sentence he setteth forth, and amplifieth, by setting the contrary against it.

¹ An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth, ^m it were, before our eyes things that are invisible.

² He sheweth that the fathers ought ^m be accounted of by this virtue.

³ That is, those fathers of whom we came: and whose authority and example ought to move us very much.

⁴ He sheweth the property of faith, by setting out unto us most picked examples of such as from the beginning of the world excelled ^m the church.

⁵ So that the world which we see, ^m not made of any matter that appeared, or was before, but of nothing.

⁶ Abel.

⁷ Enoch.

⁸ That he should not die.

⁹ This reward is not referred ^m our merits, but to the free promise, as Paul teacheth ^m Abraham, the father of all the faithful, Rom. 4. 4.

¹⁰ Noah.

¹¹ Abraham and Sarah.

¹² This foundation is set against their tabernacles.

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ABRAHAM'S FAITH.

A. D. when she was past age, because she judged him faithful which had promised.

12 And therefore sprang there of one, even of one which was ^f dead, *so many* as the stars of the sky in multitude, and [■] the sand of the sea shore which is innumerable.

13 All these died in ^e faith, and received not the ^h promises, but saw them afar off, and believed *them*, and ⁱ received *them* thankfully, and confessed that they were strangers and pilgrims on the earth:

14 For they that saw such things declare plainly, that they seek a country.

15 And if they had been mindful of that *country* from whence they came out, they had leisure to have returned.

16 But now they desire [■] better, that is, an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them [■] city.

[■] Gen. 22. 10. 17 By faith ^{*} Abraham offered up Isaac, when he was ^k tried, and he that had received the ^l promises, offered his only begotten son,

[■] Gen. 27. 12. Rom. 9. 7. 18 (To whom it was said, [■] In Isaac shall thy seed be called)

19 For he considered that God was able to raise *him* up even from the dead: from ^m whence he received him also after ⁿ sort.

[■] Gen. 27. 28, 39. 20 ^{*} By faith [■] Isaac blessed Jacob and Esau, concerning things to come.

[■] Gen. 48. 15. [■] Gen. 47. 31. 21 ^{*} By faith [■] Jacob when he was a dying, blessed both the sons of Joseph, and ^{*} leaning on the end of his staff, worshipped God.

[■] Gen. 50. 25. 22 ^{*} By faith ^{*} Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment of his bones.

[■] Exod. 2. 2. Act. 7. 20. 23 ^{*} By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, neither ^o feared they the ^{*} king's commandment.

[■] Exod. 1. 16. [■] Exod. 2. 11. 24 By faith ^{*} Moses, when he was come to age, refused to be called the son of Pharaoh's daughter,

25 And chose rather to suffer adversity with the people of God, than to enjoy the [■] pleasures of sins for [■] season,

26 Esteeming the rebuke of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, and feared not the fierceness of the king: for he endured, as he that saw him which is invisible.

28 Through faith he ordained the ^{*} passover, and the effusion of blood, lest he that destroyed the first born should touch them. A. D. 64. Exod. 12. 22.

29 ^{*} By faith they ^{*} passed through the red sea, [■] by dry land, which when the Egyptians had assayed to do, they were swallowed up. Exod. 14. 22.

30 ^{*} By faith the ^{*} walls of Jericho fell down, after they were compassed about seven days. Josh. 6. 20.

31 ^{*} By faith the ^{*} harlot ^{*} Rahab perished not with them which obeyed not, when [■] she had received the spies ^r peaceably. Josh. 6. 23. Josh. 2. 1.

32 ^{*} And what shall I more say? for the time would be too short for me to tell of ^{*} Gideon, of ^{*} Barac, and of ^{*} Sampson, and of ^{*} Jepetha, also of David, and Samuel, and of the prophets: Judg. 6. 11. Judg. 4. 6. Judg. 13. 24. Judg. 17. 1. and 12. 7.

33 Which through faith subdued kingdoms, wrought righteousness, obtained the ^r promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battle, turned to flight the armies of the aliens:

35 The ^l women received their dead raised to life: others also were ^u racked, and would not be delivered, that they might receive [■] better resurrection.

36 And others have been tried by mockings and scourgings; yea, moreover by bonds and imprisonment:

37 They were stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandered up and down in [■] sheeps skins, and in goats skins, being destitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandered in wildernesses, and mountains, and dens, and caves of the earth.

39 ^{*} And these all through faith obtained good report; and received ^v not the promise,

40 God providing [■] better thing for us, that they ^z without us should not be made perfect.

C H A P. XII.

¹ He doth not only, by the examples of the fathers before recited, exhort them to patience and constancy, ³ but also by the example of Christ. ¹¹ That the chastenings of God cannot be rightly judged by the outward sense of our flesh.

Where-

^f As unlikely to bear children, as if she had been stark dead.

^e In faith, which they had while they lived, and followed them even [■] their grave.

[■] This is the figure Metonymia, for the things promised.

^l For the patriarchs were wont, when they received the promises, to profess their religion, by building of altars, and calling [■] the [■] of the Lord.

^k Tried of the Lord.

^l Although the promises of life were made in that only begotten son Isaac, yet he appointed him to die, and so against hope believed in hope.

^m From which death.

ⁿ For there was not the true and very death of Isaac, but as it were the death, by means whereof he seemed also as it were to have risen again.

^o Isaac.

^p Jacob.

^q Joseph.

^r Moses.

^s They were not afraid to bring him up.

^t Such pleasures as he could not enjoy, but he must needs provoke God's wrath against him.

^z The Red Sea.

¹³ Jericho.

¹⁴ Rahab.

¹ A notable example of God's goodness.

^r Courteously and friendly, so that she did not only not hurt them, but also kept them safe.

¹⁵ Gideon, Barac, and other judges and prophets.

^s The fruit of the promises.

^t [■] seemeth [■] mean the story of that woman of Sarepta, whose son Elijah raised again from death; and the Shunamite, whose son Elisha restored to his mother.

^u He meaneth that persecution which Antiochus wrought.

^x In vile and rough cloathing: so [■] the saints brought to extreme poverty, and constrained [■] live like beasts in wildernesses.

[■] An amplification taken of the circumstance of the time: their faith is so much the [■] [■] be marvelled at, by how much the promises of things to come were more dark, yet at length were indeed exhibited [■] us, so that their faith and ours is as one, as is also their consecration and [■].

[■] But saw Christ afar off.

^z For their salvation did hang upon Christ, who was exhibited in our days.

A. D. 64.
- R. 11. 6.
2.
C. 1. 3. 7.
E. 1. 2. 2. 2.
I. P. 1. 2. 1. 1.

Wherefore, let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth down, and the sin that hangeth fast on: let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your minds.

4 Ye have not resisted yet unto blood, striving against sin.

5 And ye have forgotten the consolation, which speaketh unto you as unto children, My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loveth, he chasteneth: and he scourgeth every son that he receiveth.

7 If ye endure chastening, God offereth himself unto you as unto sons: for what son is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sons.

9 Moreover we have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the Father of spirits, that we might live?

10 For they verily for a few days chastened us after their own pleasure: but he chasteneth us for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: but afterward it bringeth the quiet fruit of righteousness unto them which are thereby exercised.

12 Wherefore lift up your hands which hang down, and your weak knees,

13 And make straight steps unto your feet, lest that which is halting be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 Take heed that no man fall away from the grace of God: let no root of bitterness spring up and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as Esau, which for one portion of meat sold his birth-right:

17 For ye know how that afterward also, when he would have inherited the blessing, he was rejected: for he found no place to repentance, though he sought that blessing with tears.

18 For ye are not come unto the mount that might be touched, nor unto burning fire, nor to blackness and darkness, and tempest,

19 Neither unto the sound of a trumpet, and the voice of words, which they that heard it, excused themselves, that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, yea, though a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I fear and quake)

22 But ye are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable angels,

23 And to the assembly and congregation of the first born which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men,

24 And to Jesus the Mediator of the new testament, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that

1 An applying of the former examples, whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.

2 For sin besetgeth us on all sides, so that we cannot escape out.

3 He setteth before us, as the mark of this race, Jesus himself our Captain, who willingly overcame all the roughness of the same way.

4 As it were upon the mark of our faith.

5 Whereas he had all kind of blessedness in his hand and power, yet suffered willingly the ignominy of the cross.

6 An amplification, taken of the circumstance of the persons and the things themselves, which he compareth between themselves: for how great is Jesus in comparison of us, and how far more grievous things did he suffer than we?

7 He taketh an argument of the profit which cometh us by God's chastisements, unless we be in fault. First of all, because sin, or that rebellious wickedness of our flesh, is by this means tamed.

8 Secondly, because they testimonies of his fatherly good will toward us, insomuch that they shew themselves to be bastards, who cannot abide to be chastened of God.

9 Thirdly, if all men yield this right to fathers, whom next after God we owe this life, that they may righteously correct their children; shall we not be much subject to that our Father, who is the author of the spiritual and everlasting life?

10 An amplification of the same argument: Those fathers have corrected us after their fancy, for some frail and transitory profit: but God chasteneth and instructeth for our singular profit, to make us partakers of his holiness: which thing although these our senses do not presently per-

ceive, yet the end of the matter proveth it.

11 The conclusion, we must go forward courageously, and keep always right course, and (as far forth we may) without any staggering or stumbling.

12 The description of a man that is out of heart, and clean discouraged.

13 Keep right course, and so that you shew example of good life for others to follow.

14 We must live in peace and holiness with all men.

15 We must study to edify one another, both in doctrine and example of life.

16 That no herey or backsliding be offence.

17 We must eschew fornication, and a prophane mind, that is, such a mind as giveth not to God his due honour, which wickedness, how severely God will at length punish, the horrible example of Esau teacheth us.

18 There was no place left for his repentance: and it appeareth by the effects, what his repentance was; for when he was gone out of his father's sight, he threatened his brother to kill him.

19 Now he applieth the same exhortation to the prophetic and kingly office of Christ, compared with Moses, after this sort. If the majesty of the law was so great, how great think you that the glory of Christ and the gospel is? And this comparison he declareth also particularly.

20 Which might be touched with hands, which was of gro's and earthly matter.

21 The shape and form which he saw, which no counterfeit and forged shape, but a true one.

22 So he calleth them that are taken up into heaven, although one part of them doth still remain in the earth.

23 The applying of the former comparison: if it were lawful to contemn his word, which spake on the earth, how much less his voice which is from heaven?

A. D. 64. that spake on earth: much more shall we not escape, if we turn away from him that speaketh from heaven,

26 ¹⁴ Whose voice then shook the earth: and now hath declared, saying, *¹ Yet once more will I shake not the earth only, but also heaven

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remain.

28 ¹⁵ Wherefore seeing we receive a kingdom, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with ^m reverence and ⁿ fear.

29 For ^{*} even our God is a consuming fire.

CHAP. XIII.

He giveth good lessons not only for manners, 7 but also for doctrine.

LET ^{*} brotherly love continue.

2 ^{*} Be not forgetful to entertain strangers: for thereby some have ^{*} received angels into their houses unawares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as ^{*} if ye were also afflicted in the body.

4 ^{*} Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 ^{*} Let your conversation be without covetousness, and be content with those things that ye have, for ^b he hath said,

6 ^{*} I will not fail thee, neither forsake thee:

7 So that we may boldly say, ^{*} The Lord is mine helper, neither will I fear what ^c man can do unto me.

8 ^{*} Remember them which have the oversight of you, which have declared unto you the word of God: whose faith follow, considering

what hath been the end of their conversation, A. D. 64. Jesus Christ yesterday, and to-day, the same also is for ever.

9 Be not carried about with divers and strange doctrines: ^o for it is a good thing that the heart be established with grace, and not with ^d meats, which have not profited them that have been occupied therein.

10 ⁷ We have an ^f altar, whereof they have no authority to eat, which ^h serve in the tabernacle.

11 ^{*} For the bodies of those beasts whose blood is brought into the holy place by the high priest for sin, are burnt without the camp. ^{Lev. 4. 11 and 6. 30. and 16. 27.}

12 Therefore even Jesus, that he might sanctify the people with his own blood, suffered without the gate.

13 ⁸ Let us go forth to him therefore out of the camp, bearing his reproach.

14 ^{*} For here have we no continuing city: ^{Mic. 2. 10.} but we seek one to come.

15 ⁹ Let us therefore by him offer the sacrifice of praise always to God, that is, the ^{*} fruit of the lips, which confess his name. ^{Hof. 14. 3.}

16 To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 ¹⁰ Obey them that have the oversight of you, and submit yourselves: for they watch for your souls, as they that must give accounts, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 ¹¹ Pray for us, for we are assured that we have a good conscience in all things, desiring to live honestly.

19 And I desire you somewhat the more earnestly that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant,

3 Z

21 Make

to the benefit of Christ. ^h By this one kind, which concerneth the difference of clean and unclean meats, we have to understand all the ceremonial worship.

^c Which observed the difference of them superstitiously.

⁷ He refuteth their error by ⁱⁱⁱ apt and fit comparison. They which in times past served the tabernacle, did not eat of the sacrifices whose blood was brought for sin into the holy place by the high priest. Moreover, the ^e sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the tabernacle, that is, such as stand in the service of the law: but let ⁱⁱⁱ not be ashamed to follow him out of Jerusalem, from whence he was cast out, and suffered: for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.

^f By the altar, he meaneth the offerings.

^h Whereof they cannot be partakers which stubbornly retain the rites of the law.

^h He goeth on further in this comparison, and sheweth that this also is signified unto us, that the godly followers of Christ must, as it were, go out of the world bearing his cross.

⁹ Now that those corporal sacrifices ⁱⁱⁱ taken away, he teacheth ⁱⁱⁱ that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is now delighted.

ⁱⁱⁱ We must obey the warnings and admonitions of our ministers and elders, which watch for the salvation of the souls which are committed unto them.

ⁱⁱⁱ The last part of this epistle, wherein he commendeth his ministry ⁱⁱⁱ the Hebrews, and wisheth them continuance and increase of graces from the Lord: and excuseth himself in that he hath used but few words to comfort them, having spent the epistle in disputing, and saluteth certain brethren familiarly and friendly.

Rom. 12. 20. 1 Pet. 4. 9. Gal. 6. 10. 3. and 19. 3.

Jos. 1. 5. Pl. 118. 6.

¹⁴ He compareth the steadfast majesty of the gospel, wherewith the whole world was shaken, and even the very frame of heaven was, as it were, astonished, with the small and vanishing sound of the governance by the law.

¹ It appeareth evidently in this, that the prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdom of God.

¹⁵ A general exhortation to live reverently and religiously under the most happy subjection of so mighty a King, who, as he bleiseth his most mightily, so doth he most severely revenge the rebellious. And this is the sum of a christian life, respecting the first table.

^m By reverence is meant, that honest shamefacedness which kepeth them in their duties.

ⁿ Religious and godly fear.

^h He cometh to the second table; the sum whereof is charity, especially toward strangers, and such ⁱⁱⁱ are afflicted.

^a Be so much touched, as if their misery were yours.

² He commendeth chaste matrimony in all sorts of men, and threateneth utter destruction from God against whoremongers and adulterers.

³ Covetousness is condemned ⁱⁱ against which is set a contented mind with that which the Lord hath given.

^b Even the Lord himself.

^c He setteth man against God.

⁴ We have to set before us the example of valiant captains, whom we ought diligently to follow.

¹ He repeateth the sum of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content ourselves in Christ only: for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved hereafter.

⁶ He toucheth them which mixed ⁱⁱⁱ external worship, and especially the difference of meats, with the gospel, which doctrine he plainly condemneth ⁱⁱⁱ clean repugnant

A. D. 64. 21 Make you ^a perfect in all good works, to do his will, ^b working in you that which is pleasant in his sight through Jesus Christ, to whom ^c praise for ever and ever. Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I have written unto you in few words.

23 Know that our brother Timothy is de-

^a Make you fit or meet.

^b Hence cometh that saying of the fathers, that God

livered, with whom (if he come shortly) I will see you. A. D. 64

24 Salute all them that have the oversight of you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

^c Written to the Hebrews from Italy, and sent by Timothy.

crowneeth his works in us.

The ^a General Epistle of JAMES.

CHAP. I.

A. D. 64. ^a He is ^b master of patience, 6 of faith, 10 and of love, 3 of mercy to rich men. 13 That temptation cometh out of God for our evil, 17 because he is the author of all good things. 21 In what manner the word of life may be received.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes, which are scattered abroad, salutation.

2 ^a My brethren, ^b count it exceeding joy, when ye fall into divers temptations;

3 ^a Knowing that the ^b trying of your faith bringeth forth patience,

4 ^a And let patience have ^b her perfect work, that ye may be perfect and entire, lacking no thing.

5 ^a If any of you lack ^b wisdom, let him ask of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.

6 ^a But let him ask in faith, and ^b waver not: for he that wavereth, is like a wave of the sea, tost of the wind, and carried away.

^a That is, written to no one man, city, or country, but to all the Jews generally, being now dispersed.

^b To all the believing Jews, of what tribe soever they be, and are dispersed through the whole world.

^c The first place, or part touching comfort in affliction, wherein we ought not to be cast down and be faint hearted, but rather rejoice and be glad.

^d Seeing their condition was miserable in that scattering abroad, he doth well to begin as he doth.

^e The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is becomable for us.

The second, because patience, a far passing and most excellent virtue, is by this means ingendered in us.

^f That wherewith your faith is tried, to wit, those manifold temptations.

^g The third argument propounded in manner of an exhortation, that true and continual patience may be discerned from feigned, and for a time. The cross is, as it were, the instrument wherewith God doth polish and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Christ.

^h An answer to a privy objection. It is easily said, but it is not so easily done. He answereth, that we need in this case ⁱ far other manner of wisdom, than the wisdom of man, to judge those things best for us, which are most contrary to the flesh: but yet we shall easily obtain this gift of wisdom, if we ask it rightly, that is, with ^j sure confidence of God, who is most bountiful and liberal.

^k By wisdom, he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we have ^l reap of affliction.

^m Why then, what need other mediators?

ⁿ A digression or going aside from his matter, against prayers which are conceived with a doubting mind, where as we have a certain promise of God, and this is the second

7 Neither let that man think that he shall receive any thing of the Lord.

8 A double minded man ^a is unstable in ^b all his ways.

9 Let the brother of ^a low degree rejoice in that he is exalted:

10 ^a Again, he that is ^b rich, in that he is made low: ^c for as the flower of the grass, shall he ^d vanish away:

11 For ^a as when the sun riseth with heat, then the grass withereth, and his flower falleth away, and the goodly shape of it perisheth: even so shall the rich man wither away in ^b all his ^c ways.

12 ^a Blessed is the man that endureth ^b temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is ^a tempted, I am tempted of God: ^b for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away by his own concupiscence, and is enticed:

15 Then

part of the epistle.

^a In all his thoughts and his deeds.

^b He returneth to his purpose, repeating the proposition, which is, that we must rejoice in the cross, for it doth not press us down, but exalt us.

^c Who is afflicted with poverty, or contempt, or with any kind of calamity.

^d Before he concludeth, he giveth ^e doctrine contrary to the former: to wit, how we ought to use prosperity, which is plenty of all things: to wit, so that no man therefore please himself, but be so much the more void of pride.

^f Who hath all things ^g in his will.

^h An argument taken of the very nature of the thing themselves, for that they are most vain and uncertain.

ⁱ What soever he either purposeth in his mind, or doth.

^j The conclusion: therefore we must patiently bear the cross: and he addeth a fourth argument, which comprehendeth the sum of all the former, ^k to wit, because we come by this way to the crown of life, but yet of grace according to the promise.

^l Affliction, whereby the Lord trieth him.

^m The third part of this epistle, wherein he descendeth from outward temptations, that is, from afflictions whereby God trieth us, to inward, that is, to those lusts whereby we are stirred up to do evil. The sum is this: Every man is the author of these temptations to himself, and not God: for we bear ⁿ about in our bosoms that wicked corruption, which taketh occasion, by what means soever, to stir up evil motions in us, whence out at length proceed wicked doings, and in conclusion followeth death, the just reward of them.

^o When he is provoked to do evil.

^p Here is a reason shewed, why God cannot be the author of evil doing in us, because he desireth not evil

A. D. 64.

16. 20. 1 Pet. 1. 11.

1. 12. 1. 12.

A. D. 60. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Err not, my dear brethren.

17 Every good giving, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be as the first fruits of his creatures.

19 Wherefore, my dear brethren, let every man be swift to hear, slow to speak, and slow to wrath.

20 For the wrath of man doth not accomplish the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls.

22 And be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any hear the word, and do it not, he is like unto man that beholdeth his natural face in a glass:

24 For when he hath considered himself, he goeth his way, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect law of liberty, and continueth therein, he not being a forgetful hearer, but a doer of the work, shall be blessed in his deed.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God, even the Father, is this, to visit the fatherless

and widows in their adversity, and to keep himself unspotted of the world.

A. D. 60.

C H A P. II.

He saith, that to have respect of persons is not agreeable to christian faith, 14 which to profess in words is not enough, unless 15 we shew it also in deeds of mercy and charity, 21 after the example of Abraham.

MY brethren, have not the faith of our glorious Lord Jesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poor man in vile raiment,

3 And ye have a respect to him that weareth the gay clothing, and say unto him, Sit thou here in a goodly place, and say unto the poor, Stand thou there, or sit here under my footstool,

4 Are ye not partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, hath not God chosen the poor of this world that they should be rich in faith, and heirs of the kingdom which he promised to them that love him?

6 But ye have despised the poor. Do not the rich oppress you by tyranny, and do not they draw you before the judgment-seats?

7 Do not they blaspheme the worthy name after which ye be named?

8 But if ye fulfil the royal law according to the scripture, which saith, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye regard the persons, ye commit sin, and are rebuked of the law, as transgressors.

10 For

Lev. 19. 15. Deut. 1. 17. and 16. 19. Prov. 24. 23.

Prov. 17. 27. 18. 13. 13.

By sin is meant in this place, actual sin.

11. Another reason taken of contraries: God is the author of all goodness, and so, that he is always like himself: how then can he be thought to be the author of evil?

From him who is the fountain and author of all goodness.

He goeth on in the metaphor: for the sun, by his manifold and sundry kinds of turning, maketh hours, days, months, years, light and darkness.

14 The fourth part, concerning the excellency and fruit of the word of God; the sum is this: we must hear the word of God most carefully and diligently, seeing it is the seed wherewith God of his free favour and love hath begotten us unto himself, picking us out of the number of his creatures. And the apostle condemneth two faults which do greatly trouble us in this matter, to wit, for that we so please ourselves, that we had rather speak ourselves, than hear God speaking: yea, we snuff and are angry when we are reprehended: against which faults he setteth a peaceable and quiet mind, and such an one as is desirous of purity.

This is it which Paul calleth gracious favour, and good-will, which is the fountain of our salvation.

As it were an holy kind of offering, taken out of the residue of men.

That which God appointeth.

By meekness, he meaneth modesty, and whatsoever is contrary to an haughty and proud stomach.

15 Another admonition: therefore is God's word heard, that we may frame our lives according to the prescript thereof.

16 He addeth reasons, and those most weighty: First, because they that do otherwise, do very much hurt themselves.

17 Secondly, because they lose the chiefest use of God's word, which correct not by it the faults that they know.

He alludeth to that natural spot, which is contrary that purity whereunto we are born again, the lively image whereof we behold in the law.

Behaving himself so: for works do shew faith.

18 The third admonition: the word of God prescribeth

a rule not only to do well, but also to speak well.

17 The fountain of all babbling and cursed speaking, and fauciness, is this, that men know not themselves.

19 The fourth: the true service of God standeth in charity toward our neighbours (especially such as need others help, as the fatherless and widows) and purity of life.

20 To have care of them, and to help them as much as we can.

21 The fifth: charity which proceedeth from true faith, cannot stand with the accepting of persons: which he proveth plainly, by setting forth their example, who, with the reproach or disdain of the poor, honour the rich.

22 For if we knew what Christ's glory is, and esteemed it as we ought to do, there would not be such respect of persons as there is.

In a worshipful and honorable place.

Have ye not (which ye ought not to do) by this within yourselves judged one man to be preferred before another?

23 He sheweth, that they perverse and naughty judges, which prefer the rich before the poor; by that that God on the contrary side preferreth the poor, whom he hath enriched with true riches, before the rich.

24 The needy and wretched, and (if we measure it after the opinion of the world) the veriest abjects of all men.

25 Secondly, he proveth them to be mad men: for that the rich men rather be holden execrable and cursed, considering that they persecute the church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them have been always, against whom he setteth the poor and abject.

Word for word, which is called upon of you.

26 The conclusion: Charity which God prescribeth cannot agree with the accepting of persons, seeing that we must walk in the king's highway.

27 The law is said to be royal, and like the king's highway: for that it is plain, and without turnings, and that the law calleth every one our neighbour without respect, whom we may help by any kind of duty.

A. D. 60. 10 For whosoever shall keep the whole law, and yet faileth in one point, he is guilty of all.

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For there shall be condemnation mercileſs to him that sheweth not ^h mercy, and mercy rejoiceth against condemnation.

14 What availeth it, my brethren, though ^h man faith, he hath faith, when he hath no works? can that faith save him?

15 For if a brother or a sister be naked and destitute of daily food,

16 And one of you say unto them, Depart in peace: warm yourselves, and fill your bellies, notwithstanding ye give them not those things which are needful to the body, what helpeth it?

17 Even so the faith, if it have no works, is dead in itself.

18 But ^h some man might say, Thou hast the faith, and I have works: shew me thy faith out of thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God: thou doest well: the devils also believe it, and tremble.

20 But wilt thou understand, O thou vain man, that the faith *which* is without works, is dead?

Gen. 22. 21 Was not Abraham our father ^k justified through works? ^{*} when he offered Isaac his son upon the altar?

22 Seest thou not that the faith ^l wrought with

his works? and through the works was the faith made ^m perfect.

23 And the Scripture was ⁿ fulfilled which saith, ^r Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that of works ^h man is ^o justified, and not of ^h faith only.

25 Likewise also was not ^s Rahab the harlot justified through works, when she had received the messengers, and sent them out another way?

26 For as the body without the spirit is dead, even so the faith without works is dead.

C H A P. III.

3 To shew that a Christian man must govern his tongue with the bridle of faith and charity, 6 he declareth the commodities and mischiefs that ensue thereof: 15 and how much man's wisdom 17 differeth from heavenly.

MY brethren, be not many masters, ² knowing that we ² shall receive the greater condemnation.

2 For in many things we [†] sin all. ³ If any man sin not in word, he is a perfect man, and able to bridle all the body.

3 ⁺ Behold, we put bits into the horses mouths, that they should obey us, and we turn about all their body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth of great things: ⁵ behold how great a thing a little fire kindleth! ⁶ And

⁵ A new argument to prove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour others: for he doth not obey God, which cutteth off from the commandments of God, that that is not so commodious for him; nay, he is rather guilty generally of the breach of the whole law, although he observe the residue.

⁶ Not that all sins are equal, but because he that breaketh one tittle of the law, offendeth the majesty of the law giver.

⁷ A proof: because the law-maker is always one and the self-same, and the body of the law cannot be divided.

⁸ The conclusion of the whole is this: we are upon this condition delivered from the curse of the law by the mercy of God, that in like sort we should maintain and cherish charity and good-will one towards another, and whoſo doth not so, shall not taste of the grace of God.

⁹ He that is hard and curriſh against his neighbour, or else helpeth him not, he shall find God an hard and rough judge to himself-ward.

¹⁰ The sixth place, which hangeth very well with the former treatise, touching ^h true and lively faith. And the proposition of this place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith: or else this; they are not justified by faith, which shew not the effects of faith.

¹¹ The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man say, he believeth, and bringeth forth no works of his faith, this shall not be a true faith, but a certain dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incur reprehension, seeing that the cause is understood by the effect.

¹² Nay, thus may every man beat down thy pride.

¹³ Another reason taken of an absurdity: If such a faith were the true faith whereby we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.

¹⁴ The third reason taken from the example of Abraham, who no doubt had a true faith: but he in offering

his son, shewed himself to have that faith: which was not void of works, and therefore he received a true testimony, when it was said, that faith was imputed to him for righteousness.

¹⁵ Was he not by his works known and found to be justified? for he speaketh not here of the causes of justification, but by what effects we may know that a man is justified.

¹⁶ Was effectual and fruitful with good works.
¹⁷ That the faith was declared to be a true faith, and that by works.

¹⁸ Then was the scripture fulfilled, when it appeared plainly, how truly it was written of Abraham.

¹⁹ The conclusion: He is only justified that hath that faith which hath works following it.

²⁰ It is proved to be just.

²¹ Of that dead and fruitless faith which you boast of.

²² A fourth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith.

²³ The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith, but a dead carcass.

²⁴ The sixth part or place: Let no man usurp (as most men ambitiously do) authority ^h judge and censure others rigorously.

²⁵ A reason, because they provoke God's severity against themselves, which do so curiously and rigorously condemn others, being themselves guilty and faulty.

²⁶ Unless we surcease from this masterlike and proud finding fault with others.

²⁷ The seventh place, touching the bridling of the tongue joined with the former, so that it is manifest that there is no man which may not justly be found fault withal, seeing it is a rare virtue to bridle the tongue.

²⁸ He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought ^h pass by the good moderation of the tongue.

²⁹ On the contrary part he sheweth how great discommodities arise by the intemperancy of the tongue throughout the whole world, ^h the end that men may so much the more diligently give themselves to moderate it.

A. D.
60.

6 And the tongue is a fire, *yea*, a world of wickedness: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath been tamed of the nature of man:

8 But the tongue can no man tame. *It is an unruly evil, full of deadly poison.*

9^o Therewith blese we God, even the Father: and therewith curse we men, which are made after the⁷ similitude of God.

10^o Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at one place sweet water and bitter?

12 Can the fig-tree, my brethren, bring forth olives, either a vine figs? so can no fountain make both salt-water and sweet.

13^o Who is a wise man, and endued with knowledge among you? let him shew by good conversation his works in meekness of wisdom.

14 But if ye have bitter envying, and strife in your hearts, rejoice not, neither be lyars against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual and devilish.

16 For where envying and strife is, there is sedition, and all manner of evil works.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be intreated, full of^d mercy and good fruits, without judging, and without hypocrisy.

18^o And the fruit of righteousness is sown in peace, of them that make peace.

C H A P. IV.

1 He reckoneth up the mischiefs that proceed of the

■ An heap of all mischiefs.

° It is able to set the whole world on fire.

6 Amongst other faults of the tongue, the apostle chiefly reproveth backbiting and speaking evil of our neighbours, even in them especially which otherwise will seem godly and religious.

7 He denieth by two reasons, that God can be praised by that man that useth cursed speaking, or to backbite: first, because man is the image of God, which whosoever reve- renceth not, doth not honour God himself.

■ Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand the one with the other.

8 The eighth part, which hangeth with the former, touching meekness of mind, against which he setteth envy and contentious mind. And in the beginning he stoppeth the mouth of the chief fountain of all these mischiefs, to wit, a false persuasion of wisdom, whereas notwithstanding there is no true wisdom but that is heavenly, and frameth our minds in all kind of true moderation and simplicity.

■ He setteth mercy against the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruits; for he that is heavenly wise, referreth all things to God's glory, and the profit of his neighbours.

■ Because the world persuadeth itself that they are miserable which live peaceably and simply: on the contrary side, the apostle pronounceth that they shall in the length reape the harvest of peaceable righteousness.

9 He goeth on forward in the same argument, condemn- ing certain other causes of vices and contentions, to wit, unbridled pleasures and immoderate lusts, by their effects, forso much as the Lord doth worthily make them void, so that they bring nothing else to them in whom they are, but incurable torments.

■ He reprehendeth them by name, which are not asha-

works of the flesh. 7 He exhorteth to humility, and to purge the heart from pride, backbiting, and the forgetfulness of our infirmities.

A. D.
60.

FROM whence are wars and contention among you? are they not hence, even of your pleasures, that fight in your members?

■ Ye lust, and have not: ye envy, and de- fire immoderately, and cannot obtain: ye fight, and war, and get nothing, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye might lay the same out on your pleasures.

4^o Ye adulterers and adulteresses, know ye not that the amity of the world is the enmity of God? Whosoever therefore will be a friend of the world, maketh himself the enemy of God.

5^o Do ye think that the scripture saith in vain, The spirit that dwelleth in us, lusteth af- ter envy?

6 But the scripture offereth more grace, and therefore saith, God resisteth the proud, and giveth grace to the humble.

7^o Submit yourselves to God: resist the devil, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners: and purge your hearts, ye double minded.

9^o Suffer afflictions, and sorrow ye, and weep: let your laughter be turned into mourn- ing, and your joy into heaviness.

10^o Cast down yourselves before the Lord, and he will lift you up.

11^o Speak not evil one of another, brethren. He that speaketh evil of his brother, or he that condemneth his brother, speaketh evil of the law, and condemneth the law: and if thou con- demnest the law, thou art not an observer of the law, but a judge.

12 There is one Lawgiver which is able to save, and to destroy. Who art thou that judgest another man?

4 A

13 Go

med to go about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselves unlawful, or being lawful ask them to wicked purposes and uses.

3 Another reason, why such unbridled lusts and pleasures are utterly to be condemned, is, because that he that giveth himself to the world, divorceth himself from God, and breaketh the band of that holy and spiritual marriage.

4 The taking away of this objection: Indeed our minds run headlong into these vices, but we ought so much the more diligently to take heed of them: which care and study shall not be in vain, seeing that God resisteth the stub- born, and giveth that grace to the modest and humble that surmounteth all those vices.

5 The conclusion: We must set the contrary virtues against those vices, and therefore whereas we obeyed the suggestions of the devil, we must submit our minds to God, and resist the devil, with a certain and assured hope of vic- tory. To be short, we must employ ourselves to come unto God by purity and sincerity of life.

6 He goeth on in the same comparison of contraries, and setteth against those profane joys an earnest sorrow of mind, and against pride and arrogance holy modesty.

■ By this word the Grecians mean heaviness joined with a shamefacedness, which is to be seen in a cast-down countenance, and settled as it were upon the ground.

■ He reprehendeth most sharply another double mischief of pride: the one is, in that the proud and arrogant will have other things to live according to their will and pleasure, and therefore they do most arrogantly condemn whatsoever pleaseth them not: which thing cannot be done without great injury to our only Law-maker, for by this means his laws are found fault withal, and not circumspectly enough written, and they challenge that unto themselves which properly belongeth to God alone, in that they lay a law upon men's consciences.

Prov. 3. 34.
Pet. 5. 5.Ephes. 4.
27.

1 Pet. 5. 6.

Rom. 14. 4.

A. D. 60. 13 ⁸ Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain,

14 (And yet ye cannot tell what *shall be* to-morrow. For what is your life? It is even a vapour that appeareth for a little time, and afterward vanisheth away)

15 For that ye ought to say, * If the Lord will, and, If we live, we will do this or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 ⁹ Therefore to him that knoweth how to do well, and doeth it not, to him it is sin.

CHAP. V.

1 *He threateneth the rich with God's severe judgment, for their pride, 7 that the poor bearing the miserable end of the rich, 8 may patiently bear afflictions, 11 as Job did, 14 even in their distresses.*

GO to now, ye rich men: weep and howl for your miseries that shall come upon you.

2 Your riches are corrupt, and your garments are moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasure for the last days.

4 Behold, the hire of the labourers, which have reaped your fields (which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into the ears of the Lord of hosts.

5 Ye have lived in pleasure on the earth, and in wantonness: ye have ² nourished your hearts, as in a ⁶ day of slaughter.

6 Ye have condemned, *and* have killed the just, and he hath not resisted you.

7 ³ Be patient therefore, brethren, unto the

⁸ The other fault is this: That men do so confidently determine upon these and those matters and businesses, as though that every moment of their life did not depend of God.

⁹ The conclusion of all the former treatise. The knowledge of the will of God doth not only nothing at all profit, unless the life be answerable unto it, but also maketh the sins far more grievous.

¹⁰ He denounceth utter destruction to the wicked and profane rich men, and such as are drowned in their riotousness, mocking at their foolish confidence, whenas there is nothing indeed more vain than such things.

¹¹ The Lord, who is **more** mighty than ye are, hath heard them.

¹² Ye have pampered up yourselves.

¹³ The Hebrews call a day that is appointed to solemn banquetting, a day of slaughter, or feasting.

¹⁴ He applicth that **the** poor which he spake against the rich, warning them **to** wait for the Lord's coming patiently, who will revenge the injuries which the rich men do them.

¹⁵ The taking away of an objection: although his coming seem to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not defer the least jot of the time that he hath appointed.

¹⁶ He commendeth christian patience, for that whereas others through impatience use to accuse one another, the faithful on the contrary side complain not, although they receive injury.

¹⁷ By grudging he meaneth **a** certain inward complaining which betokeneth impatience.

¹⁸ The conclusion: the Lord is at the door; who will defend his own, and revenge his enemies, and therefore we need not to trouble ourselves.

¹⁹ Because most men **would** object, that it is good to repel injuries by what means soever. he saith against

coming of the Lord. ²⁰ Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the former and the latter rain.

²¹ Be ye also patient therefore, and settle your hearts: for the coming of the Lord draweth near.

9 ²² Grudge not one against another, brethren, lest ye be condemned: ²³ behold, the Judge standeth before the door.

10 ²⁴ Take, my brethren, the prophets for an ensample of suffering adversity, and of long patience, which have spoken in the name of the Lord.

11 Behold, we count them blessed which endure. Ye have heard of the patience of Job, and have known what ²⁵ end the Lord *made*. For the Lord is very pitiful and merciful.

12 ²⁶ But before all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath: but let ²⁷ your yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 ²⁸ Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 ²⁹ Is any sick among you? Let him call for the elders of the church, and let them pray for him, and anoint him with ³⁰ oil in the name of the Lord.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed ³¹ sins, they shall be forgiven him.

16 ³² Acknowledge your faults one to another, and pray one for another, that ye may be healed: ³³ for the prayer of a righteous man availeth much, if it be fervent.

17 ³⁴ Elias was a man subject to like passions as we are, and prayed earnestly that it might not rain, and it rained not on the earth for three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren,

that the examples of the fathers, whose patience had a most happy end, because God, as a most bountiful Father, never forsaketh his.

²⁰ What end the Lord gave.

²¹ Because even the best men sometimes through impatience break out into oaths sometimes lesser, sometimes greater, the apostle warneth us to detest such wickedness, and to accustom our tongues **to** simple and true talk.

²² That that you have to say or affirm, speak or affirm it simply, and without **any** oath: and that that you will deny, deny it simply and flatly.

²³ He sheweth the best remedy against all afflictions, to wit, prayers, which have their place both in sorrow and joy.

²⁴ He sheweth peculiarly to what physicians especially we must go, when we are diseased, to wit, to the prayers of the elders, which then also could cure the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sick, through their prayers and exhortation, remission of sins.

²⁵ This was **a** sign of the gift of healing: and now seeing we have the gift no more, the sign is no longer necessary.

²⁶ By calling on the name of the Lord.

²⁷ He hath reason in making mention of sins, for diseases are for the most part sent because of sins.

²⁸ Because God pardoneth their sins which confess and acknowledge them, and not theirs which justify themselves; therefore the apostle addeth, that we ought freely to confer **with** another touching those inward diseases, that we may help one another with our prayers.

²⁹ He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectual than they are, so that they proceed from a pure mind.

A. D. 60. ¹⁹ Brethren, * if any of you hath erred from the truth, and some man hath converted him, ²⁰ Let him know, that he which hath con-

verted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.

A. D. 60.

¹² The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God than to call into the

way, a brother that was wandering out of the way. Hath called him back from his way.

The First Epistle General of P E T E R.

CHAP. I.

A. D. 60. ¹ He extolletb God's mercy shewed in Christ, which we lay hold on by faith, and possess through hope: ¹⁰ Whereof the prophets foretold. ¹³ He exhorteth ¹⁵ to renounce the world, ²³ and their former life, and so wholly yield themselves to God.

PETER an apostle of Jesus Christ, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

² Elect according to the foreknowledge of God the Father unto sanctification of the Spirit, through obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you.

³ Blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

⁴ To an inheritance immortal and undefiled, and that withereth not, reserved in heaven for us,

⁵ Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time:

⁶ Wherein ye rejoice, though now for a season (if need require) ye are in heaviness, through manifold temptations,

⁷ Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising far higher than nature, and carrying us also far above the same. For he sheweth that we which are otherwise of nature sinners, were, through the free mercy of God the Father, first chosen from everlasting: then according to that everlasting decree, were by a certain second creation made his sons in Christ, his only begotten, by whose Spirit we are inwardly changed, and by whose blood we are also reconciled, the end that, Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory.

^a Or, according to the purpose of God, who never altereth nor changeth the same.

^b That being set apart from the rest of this wicked world, through the working of the Holy Ghost, they should be consecrated to God, Ephes. 1. 5.

^c Everlasting hope.

² Now he sheweth by what way we come to that glory, to wit, through all kind of afflictions, wherein notwithstanding faith maketh so secure, that we are not only not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith, are unspeakably joyful: because all such things, as they are but for a time, so they are applied unto us to destroy us, but as it is by fire to purge us, and to make us perfect, that at the length we may obtain salvation.

³ This is that time which Daniel calleth the time of the end, whenas that great restoring of all things shall be, which all creatures look for, Rom. 8. 19.

^e He speaketh of the second coming of Christ.

³ He putteth a difference between true faith, that is to say, that faith which only hath an eye to the doctrine of the prophets and apostles, and false faith: Afterward he maketh two degrees of the same and the self-same faith, accord-

⁷ That the trial of your faith, being much more precious than gold that perisheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Jesus Christ:

A. D. 60.

⁸ Whom ye have not seen, and yet love him: in whom now, though ye see him not, yet do you believe, and rejoice with joy unspeakable and glorious,

⁹ Receiving the end of your faith, even the salvation of your souls. Or, reward.

¹⁰ Of the which salvation the prophets have enquired and searched, which prophesied of the grace that should come unto you,

¹¹ Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come unto Christ, and the glory that should follow:

¹² Unto whom it was revealed, that not unto themselves, but unto us they should minister the things which are now shewed unto you by them which have preached unto you the gospel by the Holy Ghost sent down from heaven, the which things the angels desire to behold.

¹³ Wherefore, gird up the loins of your mind: be sober, and trust perfectly on that grace that is brought unto you, in the revelation of Jesus Christ,

14 As

ing to the manner of divers revelations, whenas indeed it is but only faith. Thirdly, he saith, that the preaching of the apostles is the fulfilling of the preaching of the prophets, although the latter end of it be yet looked for of the very angels.

^f He alludeth to the prophecy of Joel, which was exhibited upon the day of Pentecost, in the apostles, it were in the first-fruits of the Holy Ghost, which this same our Peter declareth, Acts 2. 6.

⁴ He goeth from faith to hope, which is indeed a companion that cannot be sundered from faith: and he useth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very angels wait for with great desire.

⁵ This is borrowed speech, taken of a common usage amongst them: for by reason that they wore long garments, they could not travel, unless they girded up themselves: and hence it is that Christ said, Let your loins be girded up.

⁵ He setteth forth very briefly what manner of hope ours ought to be, to wit, continual, until we enjoy the thing we hope for: then, what we have to hope for, wit, grace (that is, free salvation) revealed in the gospel, and not that that men do rashly and fondly promise themselves.

^h Soundly and sincerely.

⁶ An argument to stir up our minds, seeing that God doth wait till we seek him, but causeth so great benefit to be brought even unto us.

⁷ He setteth out the end of faith, lest any should promise himself, either sooner or later, that full salvation, wit, the latter coming of Christ, and therewithal warneth us, not to measure the dignity of the gospel according to the present estate, seeing that that which we are now, is not yet revealed.

A. D. 14 As obedient children, not fashioning yourselves unto the former lusts of your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation,

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person judgeth according to every man's work, pass the time of your dwelling here in fear,

18 Knowing that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a lamb undefiled, and without spot:

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his means do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God,

22 Having purified your souls in obeying the truth through the Spirit, to love brotherly without feigning: love one another with a pure heart fervently,

23 Being born anew not of mortal seed, but of immortal, by the word of God, who liveth and endureth for ever.

24 For all flesh is as grass, and all the

glory of man is as the flower of grass. The grass withereth, and the flower falleth away,

25 But the word of the Lord endureth for ever: and this is the word which is preached among you.

C H A P. II.

1 He exhorteth the new born in faith, to lead their lives answerable to the same: 6 And lest their faith should stagger, he bringeth in that which was foretold touching Christ. 11 Then he willet them to be obedient to magistrates, 19 and that they patiently bear adversity, after Christ's example.

Wherefore laying aside all malice, and envy, and all evil speaking,

2 As new-born babes desire that sincere milk of the word, that ye may grow thereby,

3 Because ye have tasted that the Lord is bountiful.

4 To whom coming unto a living stone, disallowed of men, but chosen of God, and precious,

5 Ye also as lively stones, be made a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I put in Sion chief corner stone, elect and precious: and he that believeth therein, shall not be ashamed.

7 Unto you therefore which believe, it is precious:

there is no other word of the Lord to be looked for, than this which is preached, in which only we must rest.

2 Having laid for the foundation the Spirit of God, effectually working by the word, and having built thereupon three virtues which are the grounds of all christian actions, to wit, faith, hope, and charity: now he proceedeth to a general exhortation, the first member whereof is, that we flee all shew, both of secret and also open malice.

2 The second is, that being newly begotten and born of the new seed of the uncorrupt word, drawing and sucking greedily the same word as milk, we should more and more as it were grow up in that spiritual life. And he calleth it sincere, not only because it is the most pure thing, but also that we should take heed of them which corrupt it.

2 As it becometh new men.

3 He commendeth that spiritual nourishment for the sweetness and profit of it.

4 He goeth on forward in the same exhortation, but useth another kind of borrowed speech, alluding to the temple. Therefore he saith, that the company of the faithful is, as it were, a certain holy and spiritual building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joined unto him with his living virtue, and knitting them together with himself, although this so great treasure be neglected of men.

5 Going forward in the same similitude, he compareth us now to priests, placed to this end in that spiritual temple, that we should serve him with a spiritual worship, that is, with holiness and righteousness: but as the temple, so is the priesthood built upon Christ, in whom only all our spiritual offerings are accepted.

6 He proveth it by the testimony of the prophet Isaiah.

7 By setting the most blessed condition of the believers, and the most miserable of the rebellious, one against the other, he pricketh forward the believers, and triumpheth over the other: and also preventeth an offence which ariseth hereof, that none do more resist this doctrine of the gospel, than they which are chiefest amongst the people of God, as were, at that time that Peter wrote these things, the priests, and elders, and scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbornness, though it were a strange matter, seeing we have been forewarned so long before, that it should so come to pass: and moreover, that it pleased God to create and make certain to this self-same purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his church, and they that stumble at him, call down

1 He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience: And it consisteth in two things, in renouncing our lusts, and living godly: which lusts have their beginning of that blindness wherein all men are born: but holiness proceedeth from the grace and favour of God which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition.

2 He sheweth that sanctification doth necessarily follow adoption.

3 As before he distinguished true faith and hope from false, so doth he now obedience, setting the quick and sharp sight of God against an outward mark, and earnest reverence against vain severity.

4 If you will be called the sons of that Father.

5 An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God the Father in sanctifying us by the death of his own Son. And he partly setteth the purging of the law against the thing itself, that is, against the blood of Christ, and partly also men's traditions, which he condemneth as utterly vain and superstitious, because they never so old and ancient.

6 The taking away of an objection: what was done to the world, before that Christ was sent into the world: was there no holiness before, and was there no church? The apostle answereth, that Christ was ordained and appointed to redeem and deliver mankind, before that mankind was: much less was there any church without him before his coming in the flesh: yet we are happiest above the rest, to whom Christ was exhibited in deed, in this that he having suffered and overcome death for us, doth now most effectually work in us by the virtue of his Spirit, to create in us faith, hope, and charity.

7 From everlasting.

8 He commendeth the practice of obedience, that is charity: earnestly beating into their heads again, that he speaketh not of any common charity, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God: which purifieth our souls through the word laid hold on by faith, and ingendereth also in us a spiritual and everlasting life, as God himself is most pure and truly living.

9 A reason why we have need of this heavenly generation, to wit, because that men, be their glory never so great, are of nature void of all true and sound goodness.

10 The word (flesh) sheweth the weakness of our nature, which is chiefly to be considered in the flesh itself.

11 Again, lest any should seek that spiritual force and virtue in feigned imaginations, the apostle calleth back to the word of God; teaching us furthermore, that

1 Pet. 2. 6. James 1. 10.

1 Cor. 13. 2. 1 Tim. 2. 15. Tit. 1. 1. 1 Pet. 1. 18. Rom. 1. 16. 1 Cor. 1. 10. 1 Tim. 1. 1. Tit. 1. 1.

1 Cor. 1. 17. 1 Tim. 2. 1. Eph. 2. 4. 2.

A. D. 14.

Rom. 8. 4. Eph. 2. 10. Col. 3. 8. Heb. 11. 1.

Rom. 1. 6.

1 Pet. 2. 12. Rom. 9. 1.

precious: but unto them which be disobedient, the ⁸ stone which the builders disallowed, the same is made the head of the corner, ⁸ And a ⁹ stone to stumble at, and a rock of offence, even to them which stumble at the word, being disobedient, unto the which thing they were even ordained.

⁹ But ye are a chosen generation, a royal priesthood, an holy nation, a people set at liberty, that ye should shew forth the virtues of him that hath called you out of darkness into his marvellous light:

¹⁰ Which in time past were not a people, yet are now the people of God: which in time past were not under mercy, but now have obtained mercy.

¹¹ Dearly beloved, ¹⁰ I beseech you, as strangers and pilgrims, ¹¹ abstain from fleshly lusts, which fight against the soul,

¹² And have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, ¹⁴ may by your good works which they shall see, glorify God in the day of visitation.

¹³ Therefore submit yourselves unto ¹⁵ all manner ordinance of man, ¹⁶ for the Lord's sake, ¹⁷ whether it be unto the king, as unto the superior,

¹⁴ Or unto governors, as unto them that are down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their own obstinate stubbornness, which cometh between God's decree and the execution thereof, or their condemnation, and is the true and proper cause of their destruction.

⁹ The contrary member; to wit, he describeth the singular excellency of the elect: and also lest any man should doubt whether he be chosen or not, the apostle calleth us back to the effectual calling, that is, to the voice of the gospel sounding both in our ears and minds, by the outward preaching and sacraments, whereby we may certainly understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through the only mercy of God, who freely chuseth and calleth us. Therefore this only remaineth, saith he, that by all means possible we set forth so great goodness of the most mighty God.

⁸ He returneth to that general exhortation.

¹² A reason why we ought to live holily, to wit, because we are citizens of heaven, and therefore we ought to live according to the laws not of this world, which is most corrupt, but of the heavenly city, although we be strangers in the world.

¹¹ Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to bear rule in us.

¹² The third argument: For although those lusts flatter us, yet they cease not to fight against our salvation.

¹³ The fourth argument, taken of the profit of so doing: for by this means also we provide for our good name and estimation, whilst we compel them at length to change their minds, which speak evil of us.

¹⁴ The fifth argument, which also is of great force: Because the glory of God is greatly set forth by that means, whilst by example of our honest life, even the most profane men are brought unto God, and submit themselves unto him.

⁸ When God shall have mercy on them.

¹⁵ That which he spake generally, he now expoundeth by parts, describing severally every man's duty. And first of all he speaketh of obedience, which is due both to the laws, and also to the magistrates both higher and lower.

⁹ By ordinance, is meant the framing and ordering of civil government, which he calleth ordinance of man, because man invented it, but because it is proper to men.

¹⁶ The first argument: Because the Lord is the author and revenger of this policy of men, that is, which is set amongst men: and therefore the true servants of the Lord must above all others be diligent observers of this order.

¹⁷ He preventeth a cavil which is made by some, that say they will obey kings and the higher magistrates, and yet contemn their ministers: as though their ministers were not armed with their authority which sent them.

sent of him, ¹⁸ for the punishment of evil doers, and for the praise of them that do well. A. D. 60.

¹⁵ For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men:

¹⁶ As free, and not as having the liberty for a cloak of maliciousness, but as the servants of God.

¹⁷ Honour all men: and love brotherly fellowship: fear God: honour the king. Ch. 1. 22. Rom. 12. 10.

¹⁸ Servants, be subject to your masters, with all fear, not only to the good and courteous, but also to the froward. Ephes. 5. 6. Col. 3. 22.

¹⁹ For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully: 2 Cor. 7. 10.

²⁰ For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye do well, ye suffer wrong and take it patiently, this is acceptable to God.

²¹ For hereunto ye are called: for Christ also suffered for you, leaving you an ensample that ye should follow his steps,

²² Who did no sin, neither was there guile found in his mouth. Isa. 53. 9. 1 John 3. 5.

²³ Who when he was reviled, reviled not again: when he suffered, he threatened not, but committed it to him that judgeth righteously. 4 B 24 Who

¹⁵ The second argument taken of the end of this order, which is not only most profitable, but also very necessary: seeing that by this means virtue is rewarded, and vice punished: wherein the quietness and happiness of this life consisteth.

¹⁹ He declareth the first argument more amply, shewing that Christian liberty doth amongst all things least, or not at all, consist herein, to wit, to cast off the bridle of laws, (as at that time some altogether unskilful in the kingdom of God reported) but rather in this, that living holily according to the will of God, we should make manifest to all men, that the gospel is not a cloak for sin and wickedness, seeing we are in such sort free, that yet we are still the servants of God, and not of sin.

²⁰ He divideth the civil life of man, by occasion of those things which he spake, into two general parts, to wit, into those duties which private men owe to private men, and especially the faithful to the faithful, and into that subjection whereby inferiors are bound to their superiors: but so, that kings be not made equal to God: seeing that fear is due to God, and honour to kings.

⁴ Be charitable and dutiful towards all men.

⁹ The assembly and fellowship of the brethren, as Zech. 11. 12.

²¹ He goeth to the duty of servants towards their masters, which he describeth with these bounds, that servants submit themselves willingly, and not by constraint, not only in the good and courteous, but also to the froward and sharp masters.

¹⁵ The taking away of an objection. Indeed the condition of servants is hard, especially if they have froward masters: but this their subjection shall be so much the more acceptable to God, if his will prevail more with servants, than the master's injuries.

¹⁷ Because he maketh a conscience of it, to offend God, by whose good will and appointment he knoweth this burden is laid upon him.

²¹ He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should bear so much the more patiently this inequality betwixt them and their masters, which is of the self-same nature: moreover setting before them Christ that Lord of lords for an ensample, he signifieth that they cannot but seem too delicate, which shew themselves more grieved in bearing of injuries, than Christ himself, who was most just, and most sharply of all afflicted, yet was most patient.

⁸ A borrowed kind of speech, taken of painters and schoolmasters.

²⁴ He sheweth them a remedy against injuries, to wit, that they commend their cause to God, by the example of Christ.

²⁵ He seemeth now to turn his speech to masters, which have also themselves a matter and judge in heaven, who will justly revenge the injuries done to servants, without any respect of persons.

A. D. 24. Who his ownself bare our sins in his body on the tree, that we being dead to sin, should live in righteousness: by whose stripes ye were healed.

25 For ye were sheep going astray: but are now returned unto the shepherd and bishop of your souls.

C H A P. III.

That Christian women should not contemn their husbands, though they be infidels, 5 he bringeth in examples of godly women. 8 General exhortations, 14 patiently to bear persecutions, 15 and boldly to yield a reason of their faith. 18 Christ's example.

Likewise let the wives be subject to their husbands, that even they which obey not the word, may without the word be won by the conversation of the wives,

2 While they behold your pure conversation, which is with fear.

3 Whose apparelling, let it not be that outward, with braided hair, and gold put about, or in putting on of apparel:

4 But let it be the hid man of the heart, which consisteth in the incorruption of a meek and quiet spirit, which is before God a thing much set by.

5 For even after this manner in time past did the holy women, which trusted in God, tire themselves, and were subject to their husbands,

6 As Sarah obeyed Abraham, and called

him Sir: whose daughters ye are, while ye do well, not being afraid of any terror.

7 Likewise, ye husbands, dwell with them men of knowledge, giving honour unto the woman, unto the weaker vessel, even as they which are heirs together of the grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one mind: one suffer with another: love brethren: be pitiful: be courteous,

9 Not rendering evil for evil, neither rebuke for rebuke: but contrariwise blessing, knowing that ye are thereunto called, that ye should be heirs of blessing.

10 For if any man long after life, and to see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good: let him seek peace, and follow after it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: and the face of the Lord is against them that do evil.

13 And who is it that will harm you, if ye follow that which is good?

14 Notwithstanding blessed are ye, if ye suffer for righteousness sake. Yea, fear not their fear, neither be troubled.

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every

6 Gen. 18. 22.

He calleth the servants back from the consideration of the injuries which they are constrained bear, to think upon the greatness and the end of the benefit received of Christ.

In the third place, he setteth forth the wives duties to their husbands, commanding them to be obedient.

He speaketh, namely, of them which had husbands that were not Christians, which ought so much the more be subject to their husbands, that by their honest and chaste conversation they may gain them to the Lord.

He condemneth the riot and excess of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in meek and quiet spirit.

Who hath his seat fastened in the heart: so that the hidden man is set against the outward decking of the body.

Precious in deed, and so taken of God.

An argument taken out of the example of women, and especially of Sarah, which was the mother of all believers.

Because women are of nature fearful, he giveth them to understand, that he requireth of them that subjection, which is not wrang out of them either by force or fear.

He teacheth husbands also their duties, to wit, that the more understanding and wisdom they have, the more wisely and circumspectly they behave themselves.

Do all the duties of wedlock.

The more wisdom the husband hath, the more circumspectly he must behave himself in bearing those discommodities which through the woman's weakness oft-times cause trouble both to the husband and the wife.

The second argument: because the wife, notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man, made far more excellent uses: whereupon it followeth, that she is not therefore to be neglected, because she is weak, but on the contrary part she ought to be so much the more cared for.

Having honest care of her.

The woman is called a vessel after the manner of the Hebrews, because the husband useth her as his fellow and helper, to live faithfully before God.

The third argument: for that they are equal in that which is the chiefest (that is to say, in the benefit of eternal life) which otherwise unequal touching the governance and conversation at home, and therefore they not to be despised, although they be weak.

Of that gracious and free benefit whereby we have everlasting life given us.

The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers, and the

whole service of God, whereunto both the husband and wife are equally called.

He returneth to the exhortations, and commandeth concord, and whatsoever things pertain to the maintenance of peace and mutual love.

We must not only not recompense injury for injury, but we must also recompense them with benefits.

An argument taken of comparison: Seeing that we ourselves are called of God, whom we offend so often, to so great benefit, (so far is he from revenging the injuries which we do him) shall we rather make ourselves unworthy of so great bountifulness, than forgive another's faults? And from this verse the end of the chapter there is a digression or going from the matter he is in hand with, to exhort us valiantly to bear afflictions.

A secret objection: But this patience shall be nothing else but a fleshing and hardening of the wicked in their wickedness, make them set upon more boldly, and destroy us. Nay, (saith the apostle by the words of David) to live without doing hurt, and follow after peace when it flieth away, is the way that happy and quiet peace. And if so be any man be afflicted for doing justly, the Lord marketh all things, and will in his time deliver the godly, which cry unto him, and will destroy the wicked.

Lead blessed and happy life.

This word (Face) after the of the Hebrews, is taken for (anger.)

The second argument: when the wicked are provoked, they wayward: therefore they must rather be overcome with good turns. And if they cannot be gotten by that also, yet notwithstanding we shall be blessed, if we suffer for righteousness sake.

A most certain counsel in afflictions: be they never so terrible, be of a constant mind, and to stand fast. But how shall we attain unto it? If we sanctify God in our minds and hearts, that is to say, if we rest upon him as that is Almighty, that loveth mankind, that good and true indeed.

Be dismayed they are.

Give him all praise and glory, and hang only on him.

He will have us, when we are afflicted for righteousness sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such means: but rather to give account of our faith boldly, and yet with a meek spirit: and full of godly reverence, that the enemies may not have any thing justly object, but may rather be ashamed of themselves.

A. D. 60. 17-55. 5. 17.

Col. 3. 18. Ephes. 5. 22.

1 Tim. 2. 9.

Gen. 18. 22.

Prov. 17. 13. and 22. 24. Matt. 5. 39. Rom. 12. 17. 1 Thes. 5. 15. 1 Pet. 3. 13.

1 Pet. 3. 15.

1 Pet. 3. 14. 1 Pet. 3. 13.

A. D. 60. ry man that asketh you ■ reason of the hope that is in you, with meekness and reverence.

16 Having a good conscience, that when they speak evil of you ■ of evil doers, they may be ashamed, which slander your good conversation in Christ.

17 ¹⁷ For it is better (if the will of God be so) that ye suffer for well doing, than for evil doing.

• Rom. 5. 6. Heb. 9. 15. 18 * 18 For Christ also hath once suffered for sins, ¹⁹ the just for the unjust, ■ that he might bring us to God: ²¹ and was put to death concerning the ■ flesh, but was quickened by the Spirit.

19 ²² By ⁿ the which he also went, and preached unto the ^o spirits that ■ in prison,

• Gen. 6. 14. Matt. 24. 39. Luke 17. 26. 20 Which were in time passed disobedient, when ^p once the long suffering God abode in the days of * Noah, while the ark ■■ preparing, wherein few, that is, eight ^o souls, were saved in the water.

21 ²³ Whereof the baptism that now is, answering that figure (which is not ■ putting away of the filth of the flesh, but ■ confident demanding which ■ good conscience maketh to God) saveth ■■ also ²⁴ by the resurrection of Jesus Christ,

22 Which is ■ the right hand of God, gone into heaven, to whom the angels, and powers, and might are subject.

¹⁷ A reason which standeth upon two general rules of Christianity, which notwithstanding all men allow not of. The ■■ is, if we must needs suffer afflictions, it is better to suffer wrongfully than rightfully: the other is this, because we ■■ so afflicted ■■ by hap, but by the will of our God.

■ A proof of either of the rules, by the example of Christ himself our chief pattern, who ■■ afflicted ■■ for his own sins (which were none) but for ours, and that according ■ his Father's decree.

¹⁹ An argument taken of comparison: Christ the just, suffered for ■■ that are unjust, and shall it grieve us which are unjust to suffer for the just's cause?

■ Another argument, being partly taken of things coupled together, to wit, because Christ bringeth us ■ his Father that same way that he ■■ himself, and partly from the cause efficient: ■ wit, because that Christ is ■■ only set before us for an example to follow, but also he holdeth ■ up by his virtue in all the difficulties of this life, until he bring ■■ his Father.

²¹ Another argument, taken of the happy end of these afflictions, wherein Christ also goeth before ■■ both in example and virtue, ■■ who suffered most grievous torments even unto death, although but in one part only of him, ■ wit, in the flesh, ■ man's nature: but yet became conqueror by the virtue of his divinity.

■ As touching his manhood, for his body ■■ dead, and his soul felt the sorrows of death.

■ A secret objection: Christ indeed might do this, but what is that ■ us? Yes (saith the apostle) for Christ hath shewed forth his virtue in all ages both ■ the preservation of the godly, ■■ they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the history of the flood: for Christ is he which in those days (when God through his patience appointed ■ time of repentance ■ the world) ■■ present, ■■ in corporal presence, but by his divine virtue, preaching repentance, even by the mouth of Noah himself, who then prepared the ark, ■ those disobedient spirits which ■■ in prison, waiting for the full recompence of their rebellion, and saved those few, (that is, only eight persons) in the water.

■ By the virtue of which Spirit, that is ■ say, of the divinity: therefore this word, Spirit, ■■ in this place be taken for the soul, unless ■ will say that Christ was raised up again, and quickened by the virtue of his soul.

■ He calleth them spirits in respect of his time, not in respect of the time that they were in the flesh.

■ This word (once) sheweth, that there ■■ a furthermost day appointed, and if that were ■■ past, there

C H A P. IV.

A. D. 60.

1 He bringeth in Christ's example, and applieth it 6 to the mortifying of the flesh, especially commending charity: 12 And so entreateth of patience. 17 That it is necessary that correction begin at the church.

FORasmuch ¹ then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sin.

■ That he henceforward should live (as much time as ^a remaineth in the flesh) ■■ after the lusts of men, but after the will of God.

3 * 3 For it is sufficient for us that we have ^a spent the time past of the life after the ^b lust of the Gentiles, walking in wantonness; lusts, drunkenness, in gluttony; drinkings, and in abominable idolatries: ²²

4 ¹ Wherein it seemeth to them ^a strange, that ye run not with them unto the same excess of riot: therefore speak they of evil of you.

5 Which shall give accounts to him that is ready to judge quick and dead.

6 ⁴ For unto this purpose was the gospel preached also unto the dead; that they might be condemned according to men in the flesh, but might live according to God in the Spirit.

7 Now

should be no more.

■ Men.

■ A proportional applying of the former example to the time which followed the coming of Christ: for that preservation of Noah in the waters ■■ figure of our baptism: ■■ as though the material water of baptism saveth us, as those waters which bore up the ark saved Noah, but because Christ, with his inward virtue, which the outward baptism shadoweth, preserveth ■ being washed, so that we may call upon God with a good conscience.

¹ The conscience being sanctified, may freely call upon God.

■ That self-same virtue, whereby Christ rose again, and ■■ being carried up into heaven, hath received all power, doth at this day defend and preserve us.

² Having ended his digression, and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that ■ be sanctified, is all one as ■ suffer in the flesh, that is ■ say, ■ leave off from our wickedness and viciousness: and to rise again ■ God, that is ■ say, to be renewed by the virtue of the Holy Ghost; that we may lead the rest of ■ life which remaineth after the will of God.

² So much of this present life as remaineth yet ■ be passed over.

■ By putting us in mind of the dishonesty of our former life led in the filth of sin, he calleth us ■ earnest repentance.

■ Wickedly and licentiously; after the manner of the Gentiles:

² That ■ be ■■ moved with the enemies perverse and slanderous judgments of us, we have ■ let against them that last judgment of God which remaineth for them: for none, whether they be then found living, ■ were dead before, shall escape it.

■ They think it a new and strange matter.

⁴ A digression: because he made mention of the last general judgment. And he preventeth an objection, that seeing Christ ■■ very lately, they may seem ■ be excused which died before. But this the apostle denieth: for (saith he) this self-same gospel was preached unto them ■■ (for he speaketh unto the Jews) and that to the same end that I ■■ preach it unto you, ■ wit, that the flesh being abolished, and put away (that is ■ say, that wicked and naughty corruption which reigneth in men) they should ■■ themselves ■ be governed by the virtue of the Spirit of God.

A. D. 60. 7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But above all things have fervent love among you: for love shall cover the multitude of sins.

9 Be ye harbourous one to another, without grudging.

10 Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speak, let him speak as the words of God. If any man minister, let him do it as of the ability which God ministereth, that God in all things may be glorified through Jesus Christ, to whom is praise and dominion for ever and ever. Amen.

12 Dearly beloved, think it not strange concerning the fiery trial, which is among you to prove you, as though some strange thing were come unto you.

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall appear, ye may be glad and rejoice.

14 If ye be railed upon for the name of Christ, blessed are ye: for the Spirit of glory and of God reiteth upon you: which on their part is evil spoken of, but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thief, or an evil doer, or as a busy-body in other men's matters.

16 But if any man suffer as a Christian, let him

not be ashamed: but let him glorify God in this behalf:

17 For the time is come, that judgment must begin at the house of God. If it first begin at us, what shall the end be of them which obey not the gospel of God?

18 And if the righteous be scarcely saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God, commit their souls to him in well doing, as unto a faithful Creator.

C H A P. V.

1 He warneth the elders not to usurp authority over the church, 5 willing the younger sort to be willing to be taught, and to be modest, 8 to be sober, and watchful to resist the cruel adversary.

TH E elders which are among you, I beseech, which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God, which dependeth upon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready mind:

3 Not as though ye were lords over God's heritage, but that ye may be ensamples to the flock:

4 And when that chief Shepherd shall appear, ye shall receive an incorruptible crown of glory. 5 Like-

He returneth to his purpose, using an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch and pray with true sobriety of mind.

He commendeth charity of one towards another, because it doth, as it were, bury a multitude of sins, and therefore preserveth and maintaineth peace and concord for they that love one another, do easily forgive one another their offences.

Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will have to be voluntary, and most courteous and beautiful.

He sheweth the use of charity, to wit, that every man bestow that gift, which he hath received, to the profit of his neighbour.

A reason: Because that whatsoever gift we have, we have received it of God upon this condition, to be his disposers and stewards.

He reckoneth up two kinds of these gifts as chief, to wit, the gift of the word to the church, and the other ecclesiastical gifts. In these two things especially are to be observed: first, that the pure word of God be taught, and secondly, that it is done, be referred to the glory of God the Father, and to the proper mark.

Because the cross is joined with the sincere profession of religion, the apostle fitly repeateth that which he touched before, warning us not to be troubled at persecutions and afflictions, as at a new and strange thing.

As though some new thing had befallen you, which you never thought of before.

The first reason: Because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our dross, and make us perfect.

Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory.

Secondly, because that although the infidels think far otherwise, who in afflicting the godly, blaspheme God; yet the godly, in that they are so railed upon, are honoured of God with the true spiritual glory, and their adoption is sealed to them by the Spirit of God.

By spirit, he meaneth the gifts of the Spirit.

The third difference: for the godly are not afflicted for their evil doings, but for righteousness sake as Christians: whereby it cometh to pass that the cross, seeing it is a testimony unto them of faith and righteousness, ministereth to them not an occasion of sorrow, but of unspeakable joy:

now the apostle propoundeth this third difference under the form of an exhortation.

The third reason: because the Lord of all the world being especially careful for them of his household, doth therefore chastize them first of all, yet so that he keepeth a measure in his greatest severity. And as he hath always used to do heretofore; so doth he now, especially whenas he exhibited himself in person to his church.

Lest the godly should be offended and stumble at that vain shadow or felicity of the wicked, as though God were not the governor of the world, for that the wicked are in good case, and the godly in evil, the apostle teacheth by an argument of a comparison of them together, that God spareth not his own, but nurtureth them under the cross, will at length in his time handle the rebellious and wicked far otherwise, whom he hath appointed to utter destruction.

The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward notwithstanding in the way of holiness and well doing, commending themselves to God their faithful Creator, that is to say, their Father.

He describeth peculiarly the office of the elders, that is to say, of them that have the care of the church.

He useth a preface touching the circumstance of his own person: to wit, that he as their companion communiceth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doth still take the same pains, and also hath one self-same hope together with them.

The first rule: He that is a shepherd, let him feed the flock.

He saith not, offer for the quick and the dead, and sing patched shreds in a strange tongue, but (feed.)

The second: Let the shepherd consider, that the flock is not his, but God's.

The third: Let not the shepherds invade other men's flocks, but let them feed that which God hath committed unto them.

Let the shepherd govern the church with the word, and example of godly and unblameable life; not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as lords over God's portion and heritage, but as his ministers.

Which is the Christian people.

That the shepherds minds be not overcome with either the wickedness of men, or their cruelty, warneth them to cast their eyes continually upon that chief Shepherd, and the crown which is laid up for them in heaven.

A. D. 60.

Pro. 23.

A. D. 60. 5 Likewise, ye younger, submit yourselves unto the elders: and submit yourselves every man, one to another: * deck yourselves inwardly in lowliness of mind: * for * God resisteth the proud, and giveth grace to the humble.

6 Humble * yourselves therefore ¹⁰ under the mighty hand of God, that he may exalt you in due time.

7 * Cast all your care on him: for he careth for you.

8 Be sober, and watch: * for your adversary the devil [■] roaring lion walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, [■] knowing that the same afflictions are accomplished in your [■] brethren which are in the world.

* Rom. 12. 10.
* James 4. 6.
* James 4. 10.
* Pl. 55. 23.
* Matt. 6. 25.
* Luke 12. 22.
* Luke 22. 31.

10 ¹¹ And the God of all grace, which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a little, make you perfect, confirm, strengthen and stablish you:

11 To him be glory and dominion for ever and ever. Amen.

12 ¹⁴ By Silvanus, a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand;

13 ¹⁵ The church that is at ⁴ Babylon, elected together with you, saluteth you, and Marcus my son.

14 Greet ye one another with the * kiss of love: Peace be with you, all which are in Christ Jesus. Amen.

A. D. 60.
* Rom. 16. 16.
1 Cor. 16. 20.
2 Cor. 13. 121

⁸ He commendeth many peculiar Christian virtues, and especially modesty: which admonition all of [■] stand in need of, but especially the younger sort, by reason of the untowardness and pride of that age.

⁹ Because pride seemeth to many to be the way unto the glory of this life, the apostle witnesseth [■] the contrary side, that ignominy and shame is the reward of pride, and glory the reward of modesty.

¹⁰ Because those proud and lofty spirits threaten the modest and humble, the apostle warneth us to set the power of God against the vanity of proud men, and to hang wholly upon his providence.

¹¹ The cruelty of Satan, who seeketh by all means to devour us, is overcome by watchfulness and faith.

¹² The persecutions which Satan stirreth up, are neither new nor proper [■] any one man, but from old and ancient time common [■] the whole church, and therefore we must

suffer that patiently; wherein we have such and so many fellows of our conflicts and combats:

¹³ Amongst your brethren which [■] dispersed throughout the world.

¹⁴ He sealeth up as it were with a seal the former exhortation, with a solemn prayer, again willing them to ask increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment: [■] wit, of God the Father in Christ Jesus, in whom we are sure of the glory of eternal life.

¹⁵ Continuance and perseverance in the doctrine of the apostles, is the only ground and foundation of Christian strength: now the sum of the apostles doctrine, is salvation freely given of God.

¹⁶ Familiar salutations.

¹⁷ In that famous city of Assyria, where Peter the apostle of the circumcision then was:

The Second Epistle General of P E T E R.

C H A P. I.

A. D. 66. 3 Having spoken of the bountifulness of God, 5 and of the virtues of faith, 6 he exhorteth them to holiness of life. 12 And that his counsel may be the more effectual, 14 he sheweth that his death is at hand, 16 and that himself did see the power of Christ which he opened unto them.

SIMON Peter, [■] servant and an apostle of Jesus Christ, to you which have obtained like precious faith with us by the [■] righteousness of our God and Saviour Jesus Christ:

2 Grace and peace be multiplied unto you, through the acknowledging of God, and of Jesus our Lord,

3 According as his ^b divine power hath giv-

en unto us all things that pertain unto ^a life and godliness, through the ^d acknowledging of him that hath called us unto glory and virtue.

4 Whereby most great and precious promises are given unto us, that by them ye should be partakers of the ^e divine nature, in that ye flee the corruption which is in the ^f world through ^g lust.

5 Therefore give even all diligence thereunto: ^h join moreover virtue with your faith: and with virtue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godliness:

7 And with godliness, brotherly kindness: and with brotherly kindness, love.

A. D. 66.

¹ A salutation, wherein he giveth them to understand, that he dealeth with them as Christ's ambassador: and otherwise agreeth with them in [■] self-same faith, which is grounded upon the righteousness of Jesus Christ, our God and Saviour.

² In that that God standing to his promises, shewed himself faithful, and therefore just unto us.

³ Faith is the acknowledging of God and Christ; from whence all our blessedness issueth and floweth.

⁴ Christ setteth forth himself unto [■] plainly, in the gospel, and that by his only power, and giveth us all things which are requisite both to eternal life, wherein he hath appointed to glorify us, and also [■] godliness; in that he doth furnish [■] with true virtue.

⁵ He speaketh of Christ, whom he maketh God; and the only Saviour.

⁶ Unto salvation.

⁷ This is the sum of true religion, to be led by Christ to the Father, as it were by the hand.

⁸ An explication of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceed; I say, the most excellent benefits, whereby we are delivered from the

corruption of the world, (that is, from the wicked lusts which we carry about us) and are made after a sort, like unto God himself.

⁹ By the divine nature he meaneth not the substance of the godhead, but the partaking of those qualities, whereby the image of God is restored in us.

¹⁰ In men.

¹¹ For lust is the seat of corruption; and hath his place [■] in our very bowels, and inmost parts.

¹² Having laid the foundation, (that is, having declared the causes of our salvation, and especially of our sanctification) now he beginneth to exhort [■] to give our minds wholly to the true use of this grace. And he beginneth with faith; without which nothing can please God, and he warneth us [■] have it full fraught with virtue (that is [■] say, with good and godly manners), being joined with the knowledge of God's will, without which there is neither faith, neither any true virtue.

¹³ Supply also, and support or aid.

¹⁴ He reckoneth up certain other principal virtues; whereof some pertain to the first table of the law, others to the last.

A. D.
65.

7 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ:

9 For he that hath not these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore, brethren, give rather diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

11 For by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not be negligent to put you always in remembrance of these things, though that ye have knowledge, and be stablished in the present truth.

13 For I think it meet, long I am in this tabernacle, to stir you up by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay down this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 I will endeavour therefore always, that ye also may be able to have remembrance of these things after my departing:

16 For we followed not deceivable fables when we opened unto you the power and coming of our Lord Jesus Christ, but with our eyes we saw his majesty:

17 For he received of God the Father honour and glory, when there came such a voice to him from that excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice we heard when it came from heaven, being with him in the holy mount.

19 We have also a most sure word of the prophets, to the which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

7 As those fruits do spring from the true knowledge of Christ, so is like sort the knowledg: itself is fostered, and groweth, by bringing forth such fruits, insomuch that he that is unfruitful, did either never know the true light, or hath forgotten the gift of sanctification, which he hath received.

8 He that hath not an effectual knowledge of God in him, is blind as touching the kingdom of God, so he cannot see things that are afar off, that is to say, heavenly things.

9 The conclusion: Therefore seeing our calling and election is approved by those fruits, and is confirmed in us: and moreover seeing this is the only way to the everlasting kingdom of Christ, it remaineth that we cast our minds wholly that way.

10 An amplifying of the conclusion joined with modest excuse, wherein he declareth his love towards them, and foretelleth them of his death, which is in hand.

11 In this body.

12 Another amplification, taken both of the great certainty and also excellency of his doctrine, whereof our Lord Jesus Christ, the Son of God, is author, whose glory the apostle himself both saw and heard.

13 The truth of the gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the prophets.

14 The doctrine of the apostles doth not shut out the doctrine of the prophets, for they confirm each other by each others testimonies; but the prophets were as candles which gave light unto the blind, until the brightness of the gospel began to shine.

A more full and open knowledge than was under the shadows of the law.

15 That clearer doctrine of the gospel.

16 The prophets are to be read, but so, that we ask of God the gift of interpretation: for he that is the author of the writings of the prophets, is also the interpreter of them.

17 He joineth the scripture and prophecy together, and distinguish true prophecies from false.

20 So that ye first know this, that no prophecy of the scripture is of any private interpretation:

21 For the prophecy came not in old time by the will of man: but holy men of God spake they were moved by the Holy Ghost.

C H A P. II.

1 He foretelleth them of false teachers, 3 whose wicked sleights and destruction he declareth. 12 He compareth them to brute beasts, 17 and to wells without water, 20 because they seek to withdraw men from God to their old filthiness.

BUT there were false prophets also among the people, even there shall be false teachers among you: which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of truth shall be evil spoken of:

3 And through covetousness shall they with feigned words make merchandize of you: whose condemnation long since resteth not, and their destruction slumbereth not.

4 For if God spared not the angels that had sinned, but cast them down into hell, and delivered them into chains of darkness, to be kept unto damnation:

5 Neither hath spared the old world, but saved Noah the eighth person, a preacher of righteousness, and brought in the flood upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrah into ashes, condemned them, and overthrew them, and made them an ensample unto them that after should live ungodly:

7 And delivered just Lot, vexed with the uncleanly conversation of the wicked:

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his

his

For all interpretation cometh from God.

The godly interpreters and messengers.

9 Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers, and foretellers of things to come.

10 As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth them, that there shall be some true and some false teachers in the church, insomuch that Christ himself shall be denied of some, which notwithstanding shall call him Redeemer.

11 Under the law, while the state and policy of the Jews was yet standing.

12 There shall not only be heresies, but also many followers of them.

13 Covetousness for the most part is companion of heresy, and maketh merchandise even of souls.

14 They will abuse you, and sell you, as they sell cattle in fair.

15 A comfort for the godly: God, who cast the angels, that fell away from him, headlong into the darkness of hell, at length shall be judged: and who destroyed the old world with the flood, and preserved Noah, the eighth person: and who burned Sodom, and saved Lot: will deliver his elect from these errors, and will utterly destroy those unrighteous.

16 So the Grecians called the deep dungeons under the earth, which should be appointed to torment the souls of the wicked in.

17 Bound them with darkness, as it were with chains: and by darkness he meaneth that most miserable state of life, that is full of horror.

18 Which was before the flood: that God made a new world, but because the world seemed new.

19 For he ceased not the space of an hundred and twenty years the wicked, both by word and deed, what wrath of God hanged over their heads.

20 Which way soever he looked, and turned his ears.

21 He had a troubled soul, and being vehemently grieved, lived a painful life.

A. D.
66.

2 Tim. 3.

16.

Job 4. 12.

Judg. 6.

Gen. 7. 1.

Gen. 13.

13. 24.

A. D. 66. his righteous soul from day to day with their unlawful deeds)

9 The Lord knoweth to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment under punishment:

10 And chiefly them that walk after the flesh, in the lust of uncleanness, and despise government, which are bold, and stand in their own conceit, and fear not to speak evil of them that are in dignity.

11 Whereas the angels, which are greater both in power and might, give not railing judgment against them before the Lord.

12 But these, natural brute beasts, led with sensuality, and made to be taken and destroyed, speak evil of those things which they know not, and shall perish through their own corruption,

13 And shall receive the wages of unrighteousness, as they which count it pleasure daily to live deliciously. Spots they are and blots, delighting themselves in their deceivings, in feasting with you,

14 Having eyes full of adultery, and that cannot cease to sin, beguiling unstable souls: they have hearts exercised with covetousness, they are the children of curse:

15 Which forsaking the right way, have gone astray, following the way of Balaam, the son of Bofor, which loved the wages of unrighteousness:

16 But he was rebuked for his iniquity: for the dumb beast, speaking with man's voice, forbade the foolishness of the prophet.

17 These are wells without water, and clouds carried about with a tempest, to whom the black darkness is reserved for ever.

18 For in speaking swelling words of vanity, they beguile with wantonness, through the lusts of the flesh, them that were clean escaped from them which are wrapped in error:

19 Promising unto them liberty, and are themselves the servants of corruption: for of whomsoever a man is overcome, even unto the same is he in bondage.

10, little 10, k.

Num. 22, 23.

John 25.

John 3, 34. Rom. 6, 20.

For if they, after they have escaped from the filthiness of the world, through the acknowledging of the Lord, and of the Saviour Jesus Christ, yet tangled again therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them, not to have acknowledged the way of righteousness, than after they have acknowledged it, to turn from the holy commandment given unto them.

22 But it is vomit unto them, according to the true proverb, The dog is returned to his vomit: and the sow that washed, to the wallowing in the mire.

A. D. 66. Matt. 12. Heb. 6. 4.

Prov. 26. 11.

C H A P. III.

He sheweth that he writeth the same things again, because they must often be stirred up, because dangers hang over their heads through certain mockers. Therefore he warneth the godly that they do not, after the judgment of the flesh, appoint the day of the Lord, but that they think it always at hand: in which doctrine he sheweth that Paul agreeth with him.

THIS second epistle I now write unto you, beloved, wherewith I stir up and warn your pure minds,

2 To call to remembrance the words which were told before of the holy prophets, and also the commandment of us the apostles of the Lord and Saviour.

3 This first understand, that there shall come in the last days, mockers, which will walk after their lusts,

4 And say, Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they willingly know not, that the heavens were of old, and the earth that was of the water and by the water, by the word of God.

6 Where-

Another note, whereby they may be well known what of they are, because they have inwardly nothing but either utterly vain or very hurtful, although they make shew of some great goodness, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into most miserable slavery of sin.

Which boast of knowledge, and have nothing in them.

They are in gross darkness.

They deceive with vain and swelling words.

They take them as fishes taken with the hook.

Unfeignedly and indeed, clean departed from idolatry.

It were better have never known the way of righteousness, than turn back from it to the old filthiness: and men that do so compared dogs and swine.

The remedy against those wicked enemies, both of true doctrine and holiness, is to be sought for by the continual meditation of the writings of the prophets and apostles.

He voucheth the second coming of Christ against the Epicures by monstrous men, who would seem wise by their contempt of God, and wicked boldness.

The reason which these mockers pretend, because the course of nature is all one as it was from the beginning, therefore the world from everlasting, and shall be for ever.

He setteth against them the creation of heaven and earth by the word of God, which these men are willingly ignorant of.

Which appeared, when the waters were gathered together into place.

Hath been long practised in saving and delivering the righteous.

He goeth to another sort of corrupt men, which notwithstanding within the bosom of the church, which are wickedly given, and do seditiously speak evil of the authority of magistrates (which the angels themselves that minister before God, do not dispraise). A true and lively description of the Romish clergy (as they call it.)

Princes and great men, be they never so high in authority.

A lively painting out of the same persons, wherein they compared to beasts which made to snare themselves to destruction, while they give themselves fill their bellies: for there is no greater ignorance than is in these men; although they most impudently find fault with those things which they know not, and it shall pass that they shall destroy themselves as beasts with those pleasures wherewith they delighted, and dishonour and defile the company of the godly.

Made to this end be prey to others: So do these men willingly cast themselves into Satan's snares.

Their own wicked manners shall bring them destruction.

When by being amongst the Christians in the holy banquets which the church keepeth, they would seem by that means to be true members of the church, yet they are indeed but blots of the Church.

He condemneth those men, shewing, in their behaviour and countenance, unmeasurable lust, as making merchandise of the souls of light persons, exercised in all the crafts of covetousness; be short, as men that sell themselves for money, curse the sons of God after Balaam's example, whom the dumb beast reproved.

1 T. Jude 18.

A. D. 66. 6⁵ Wherefore the world that then was, perished, overflowed with the⁶ water.

7⁶ But the heavens and the earth, which now, are kept by the same word in store, and reserved unto fire against the day of condemnation, and of the destruction of ungodly men.

8⁷ Dearly beloved, be not ignorant of this one thing, that one day is with the Lord⁸ as a thousand years, and a thousand years as one day.

9⁸ The Lord of that promise is not slack (as some men count slackness)⁹ but is patient toward us, and¹⁰ would have¹¹ us¹² perish, but would all men to come to repentance.

10⁹ But the¹⁰ day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a¹¹ noise, and the elements shall melt with heat, and the earth with the works that are therein, shall be burnt up.

11¹⁰ Seeing therefore that all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness!

12 Looking for, and¹² hastening unto the coming of that day of God, by which the heavens being on fire shall be dissolved, and the elements shall melt with heat.

⁵ Secondly, he setteth against them the universal flood which was the destruction, as it were, of the whole world.

⁶ For the waters returning into their former place, raised the world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth, perished.

⁷ Thirdly, he pronounceth that it shall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also do) than it was for him in times past to make them with his only word, and afterward to overwhelm them with water.

⁸ The raising away of⁸ objection: In that he seemeth to defer this judgment a long season, in respect of⁹ it is true, but not before God, with whom there is no time either long or short.

⁹ The Lord will surely come, because he hath promised: and that neither sooner nor later than he hath promised.

¹⁰ A reason why the latter day cometh not out of hand, because God doth patiently wait till the elect be brought to repentance, that none of them may perish.

¹¹ A very short description of the last destruction of the world, but in such sort¹² nothing could be spoken more sparingly.

¹² With the violence as it were of¹³ hissing storm.

¹³ An exhortation of purity of life, setting before¹⁴ that

13: But we look for¹³ new heavens, and a new earth, according to his promise, wherein¹⁴ dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in¹⁵ peace, without spot and blameless.

15 And suppose that the long suffering of our Lord is salvation,¹⁶ even as our beloved brother Paul, according to the wisdom given unto him, wrote unto you,

16 As one that in all his epistles speaketh of these things: ¹⁷ among the¹⁸ which, some things are hard to be understood, which they that are unlearned and unstable, wrest, as they do also other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye be also plucked away with the error of the wicked, and fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and evermore. Amen.

horrible judgment of God, both to bridle our wantonness and also to comfort us, so that we be found watching, and ready to meet him at his coming.

¹³ He requireth patience of us, yet such patience as is not slothful.

¹⁴ In which heavens.

¹⁵ That you may try to your profit, how gentle and peaceable he is.

¹⁶ Paul's epistles are allowed by the express testimony of Peter.

¹⁷ There be certain of these things obscure and dark, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the scripture unto their own destruction. But this is the remedy against such deceit, to labour that we may daily more and more grow up and increase in the knowledge of Christ.

¹⁸ That is to say, among the which things: for he disputeth not here whether Paul's epistles be plain or dark, but saith, that amongst those things which Paul hath written of in his epistles: and Peter himself in these two of his owns, there are some things which cannot be so easily understood, and therefore¹⁹ of some drawn to their own destruction: and this he saith to make us more attentive and diligent, and not to remove²⁰ from the reading of holy things, for to what end should they have written vain speculations?

The First Epistle General of J O H N.

C H A P. I.

A. D. 90. 1 He testifieth that he bringeth the eternal Word wherein is life, and light. 9 God will be merciful unto the faithful, if groaning under the burden of their sins, they learn to flee unto his mercy.

THAT¹ which was from the beginning, which we have² heard, which we have seen with these our eyes, which we have looked upon, and these hands of ours have handled of that³ Word of life,

¹ He beginneth with the description of the person of Christ, whom he maketh one, and not two: and him both God from everlasting (for he² with the Father from the beginning, and is that eternal life) and also made true man, whom John himself and his companions, both heard, and beheld, and handled.

² I heard him speak, I saw him myself with mine eyes, I handled with mine hands him that is very God, being made very man; and not³ alone, but others also that were with me.

2 (For that life was made manifest, and we have seen it, and bear witness, and³ shew unto you that eternal life which was with the Father, and was manifest unto us)

3 That, I say, which we have seen and heard, declare we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father, and with his Son Jesus Christ.

4 And

¹ That same everlasting Word by whom all things are made, and in whom only there is life.

² Being sent by him: and that doctrine is rightly said to be shewed, for³ man could so much as have thought of it, if it had not been thus shewed.

³ The use of this doctrine is this, that all of⁴ being conpled and joined together with Christ by faith, might become the sons of God: In which thing only consisteth all happiness.

A. D. 90. 4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him and declare unto you, that God is light, and in him no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lye, and do not truly.

7 But if we walk in the light he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and truth is not in us.

9 If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say we have not sinned, we make him a liar, and his word not in us.

CHAP. II.

1 He declareth that Christ is our mediator and advocate, 3 and sheweth that the knowledge of God consisteth in holiness of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone. 15 Then having exhorted them to contemn the world, 18 he giveth warning that antichrists be avoided, 24 and that the known truth be stood unto.

MY little children, these things write I unto you, that ye sin not: and if any

1 Now he entereth into a question, whereby we may understand that we are joined together with Christ, to wit, if we be governed with his light, which is perceived by the ordering of our life. And thus he reasoneth: God is in himself most pure light, therefore he agreeth well with them which are lightfome, but with them that are darkfome he hath fellowship.

2 God is said to be light of his own nature, and to be in light, that is to say, in that everlasting infinite blessedness: and we are said to walk in light, in that the beams of that light do shine unto us in the word.

3 A digression, or going from the matter he is in hand with, to the remission of sins: for this our sanctification which walk in the light, is a testimony of our joining and knitting together with Christ: but because this our light is very dark, we must needs obtain another benefit in Christ, to wit, that our sins may be forgiven us being sprinkled with his blood: and this in conclusion is the prop and stay of our salvation.

4 There is none but needeth this benefit, because there is none that is not a sinner.

5 This place doth fully refute that perfectness and works of supererogation, which the Papists dream of.

6 So then, John speaketh not thus for modesty's sake, some say, but because it is so indeed.

7 Therefore the beginning of salvation is to acknowledge our wickedness, and to require pardon of him, who freely forgiveth all sins, because he hath promised so to do, and he is faithful and just.

8 So then our salvation hangeth upon the free promises of God, who because he is faithful and just, will perform that which he hath promised.

9 Where then our merits? for this is our felicity.

10 A rehearsal of the former sentence, wherein he damned all of sin without exception: insomuch that if any man persuade himself otherwise, he doth as much in himself lieth make the word of God himself vain, and no purpose, yea, he maketh God a liar: for what end, either in times past, needed sacrifices, now Christ and the gospel, if we be not sinners?

11 They do not only deceive themselves, but blasphemous against God.

12 His doctrine shall have no place in us: that is, in our hearts.

13 It followeth not hercof, that we must give wicked nature the bridle, sin so much the more freely, because our sins are clean ed away by the blood of Christ, but we must rather so much the more diligently resist sin. And yet we must not despair because of our weakness, for we have an advo-

man sin, we have an Advocate with the Father, Jesus Christ the Just.

2 And he is the reconciliation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we are sure that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him is the love of God perfect indeed: hereby we know that we are in him.

6 He that saith he remaineth in him, ought even so to walk as he hath walked.

7 Brethren, I write no new commandment unto you: but an old commandment, which ye have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

8 Again, a new commandment I write unto you, that which is true in him, and also in you: for the darkness is past, and that true light now shineth.

9 He that saith that he is in that light, and hateth his brother, is in darkness until this time.

10 He that loveth his brother, abideth in that light, and there is none occasion of evil in him.

11 But he that hateth his brother, is in darkness,

4 D

A. D. 90.

Ch. 3. 14.

cate and purger, Christ Jesus the just, and therefore acceptable unto his Father.

2 In that he nameth Christ, he shutteth forth all other.

3 Reconciliation and intercession go together, to give us to understand that he is both advocate and high priest.

4 For of all sorts, of all ages, and all places, so that this benefit belongeth not to the Jews only, of whom he speaketh, as appeareth, ver. 7. but also to other nations.

5 He returneth to the testimony of our conjunction with God, to wit, to sanctification, declaring what it is to walk in the light, to wit, to keep God's commandments. Whereby it followeth that holiness doth not consist in those things which men have devised, neither in vain profession of the gospel.

6 This must be understood of such knowledge as hath faith with it, and not of a knowledge.

7 For the tree is known by the fruit.

8 Holiness, that is, a life ordered according to the precept of God's commandments, how weak soever we be, is of necessity joined with faith, that is, with the true knowledge of the Father in the Son.

9 He that keepeth God's commandments, loveth God indeed: He that loveth God, is in God, or is joined together with God. Therefore he that keepeth his commandments, is in him.

10 Wherewith we love God.

11 He meaneth our conjunction with Christ.

12 He that is with Christ, must needs live his life, that is, must walk in his steps.

13 The apostle going about to expound the commandment of charity towards another, telleth first, that when he urgeth holiness, he bringeth no new trade of life (as they use to do which devise tradition one after another) but putteth them in mind of that same law which God gave in the beginning, to wit, by Moses, at that time that God began to make laws to his people.

14 He addeth, that the doctrine indeed is old, but it is now after a sort new, both in respect of Christ, and also of us, in whom he, through the gospel, engraveth his law effectually, not in tables of stone, but in our minds.

15 Which thing, (to wit, that the doctrine is which I write unto you) is in him, and in you.

16 Now he cometh to the second table, that is, charity one towards another, and denieth that that man hath true light in him, or is indeed regenerate, and the son of God, which hateth his brother: and such an one wandereth miserably in darkness, brag he of never so great knowledge of God, for that wittingly and willingly he catterh himself headlong into hell.

A. D. 90. ⁹ nefs, and walketh in darknefs, and knoweth not whether he goeth, because that darknefs hath blinded his eyes.

¹² Little children, ¹ I write unto you, because your fins are forgiven you for his ² name's sake.

¹³ I write unto you, fathers, because ye have known him that is from the beginning. ¹¹ I write unto you, young men, because ye have overcome that wicked one. ¹² I write unto you, little children, because ye have known the Father.

¹⁴ I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one.

¹⁵ Love not this ¹ world, neither the things that are in this world. If any man love this world, the ² love of the Father is not in him.

¹⁶ For all that is in this world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

¹⁷ And this world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for ever.

¹⁸ Little children, ¹⁷ it is the last time: ¹⁵ and as ye have heard that Antichrist shall come, even now there are many Antichrists:

whereby we know that it is the last time. A. D. 90.

¹⁹ They went out from us, but they were not of us: for if they had been of us, ⁹ they should have continued with us. ²⁰ But *this cometh to pass*, that it might appear, that they are not all of us.

²⁰ But ye have an ² ointment from that ¹ Holy one, and know all things.

²¹ I have not written unto you, because ye know not the truth: but because ye know it, and that no lye is of the truth.

²² Who is a liar, but he that denieth that Jesus is ¹ that Christ? the same is that Antichrist that denieth the Father and the Son.

²³ Whosoever denieth the Son, the same hath not the Father.

²⁴ Let therefore abide in you that same which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.

²⁵ And this is the promise that he hath promised us, *even* that eternal life.

²⁶ These things have I written unto you, concerning them that deceive you.

²⁷ But that ¹ anointing which ye received of him, dwelleth in you: and ye ² need not that any man teach you: but as the same ² anointing teacheth

⁹ He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation.

¹ Therefore I write unto you, because you are of their number whom God hath reconciled to himself.

■ For his own sake: And in that he nameth Christ, he shutteth out all other, whether they be in heaven ■ earth.

■ He sheweth, that this doctrine agreeth to all ages: and first of all speaking to old men, he sheweth, that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought ■ be more acceptable unto them.

¹¹ He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combat set here before them, ■ wit, Satan, the worst enemy, who must be overcome: willing them ■ be ■ sure of the victory as if they had already gotten it.

¹² Finally, he sheweth to children, that that true Father, from whom they have ■ look for all good things, is set forth unto them in the gospel.

¹³ He addeth afterward in like order ■ many exhortations: as if he should say, Remember, you fathers, as I wrote even now, that the everlasting Son of God is revealed to us. Remember, ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God which dwelleth in you.

¹⁴ The world, which is full of wicked desires, lusts, or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together: and this admonition is very necessary for green and flourishing youth.

¹⁵ He speaketh of the world, as it agreeth ■ with the will of God, for otherwise God is said ■ love the world with an infinite love, John 3. 16. that is ■ say, those whom he chose out of the world.

■ Wherewith the Father is loved.

¹⁶ He sheweth how much better it is to obey the Father's will, than the lusts of the world, by both their natures and unlike event.

¹⁷ Now he turneth himself to little children, which notwithstanding are well instructed in the sum of religion, and willeth them by divers reasons ■ shake off slothfulness, which is too familiar with that age.

¹⁸ He useth this word (Little): not because he speaketh to children, but to allure them the ■ by using such sweet words.

¹⁷ First, because the last time is at hand, so that the matter suffereth ■ delay.

¹⁸ Secondly, because Antichrists, that is, such as fall from God, ■ already come, ■ they heard that they

should come. And it was very requisite to warn that un-needy and wariless age of that danger.

¹⁹ A digression against certain offences and stumbling-blocks wh. rear that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the soul falling back of certain, first he maketh plain unto them, that although such as fall from God and his religion had place in the church, yet they were never of the church: because the church is the company of the elect, which cannot perish, and therefore cannot fall from Christ.

° So then the elect can never fall from grace.

■ Secondly, he sheweth, that these things fall out to the profit of the church, that hypocrites may be plainly known.

²² Thirdly, he comforteth them, to make them stand fast, inasmuch as they are anointed of the Holy Ghost with the true knowledge of salvation.

■ The grace of the Holy Ghost, and this is a borrowed kind of speech, taken from the ointings used in the law.

° From Christ, who is peculiarly called holy.

²⁰ The taking-away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea, so far forth, that they are able to discern truth from falsehood.

²³ He sheweth now plainly that false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together, and at once. And they that do so, do in vain boast and brag of God, for that in denying the Son, the Father is also denied.

° Is the true Messias.

° They then are deceived themselves, and also deceive others, which say that the Turks and other infidels worship the same God that we do.

²⁴ The whole preaching of the prophets and apostles is contrary to that doctrine. Therefore it is utterly to be cast away, and this wholly to be holden, and kept, which leadeth us to seek eternal life in the free promise, that is ■ say, in Christ alone, who is given us of the Father.

²⁵ The same Spirit which endueth the elect with the knowledge of the truth, and sanctifieth them, giveth them therewithal the gift of perseverance, to continue to the end.

° The Spirit which you have received of Christ, and which hath led you into all truth.

²⁶ You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your remembrance ■ things which you do know.

° He commendeth both the doctrine which they had embraced, and also highly praiseeth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the Holy Ghost.

A. D. 90. teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide in him.

28 ²⁶ And now, little children, abide in him, that when he shall appear, we may be bold, and not be ashamed before him at his coming.

29 ²⁷ If ye know that he is righteous, know ye that he which doth righteously, is born of him.

C H A P. III.

1 *Setting down the inestimable glory of this, that we are God's sons, 7 he sheweth that newness of life must be testified by good works, whereof charity is a manifest token 19 of faith, 22 and praying unto God.*

BEHOLD, ¹ what love the Father hath given to us, that we should be ^b called the sons of God! ^a for this cause this world knoweth you not, because it knoweth not him.

2 ³ Dearly beloved, now are we the sons of God, but yet it is not made manifest what we shall be: and we know that when he shall be made manifest, we shall be ^c like him: for we shall see him ^d as he is.

3 ⁴ And every man that hath this hope in him, purgeth himself, even ^e as he is pure.

4 ⁵ Whosoever ^f committeth sin, transgresseth also the law: for ^g sin is the transgression of the law.

5 ⁶ And ye know that he was made manifest,

²⁶ The conclusion both of the whole exhortation, and also of the former treatise.

²⁷ A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught us to go up from the effects to the cause, and in this that followeth, he goeth down from the causes to the effects: And this is the sum of this argument, God is the fountain of all righteousness, and therefore they that give themselves to righteousness, are known to be born of him, because they resemble God the Father.

¹ He beginneth to declare this agreement of the Father and the Son, at the highest cause, to wit, at that free love of God towards us, wherewith he so loveth us, that also he adopteth us to be his children.

^a What gift, of how great love?

^b That we should be the sons of God, and so that all the world may perceive we are so.

² Before he declareth this adoption, he saith two things: the one, that this is so great a dignity, is not to be esteemed according to the judgment of the flesh; because it is unknown to the world, for the world knoweth not God the Father himself.

³ The other, this dignity is not fully made manifest to ourselves, much less to strangers; but we are sure of the accomplishment of it, inasmuch that we shall be like unto the Son of God himself, and shall enjoy his sight indeed; such as he is now, but yet notwithstanding this is deferred until his next coming.

^c Like, but not equal.

^d For now we see in glass, 1 Cor. 13. 12.

⁴ Now he describeth this adoption, (the glory whereof yet consisteth in hope) by the effect, to wit, because that whosoever is made the Son of God, endeavoureth to resemble the Father in purity.

^e This word signifieth a likeness, but not an equality.

⁵ The rule of this purity can from no whence else be taken but from the law of God; the transgression whereof is that which is called sin.

^f Giveth not himself to pureness.

^g A short definition of sin.

⁶ An argument taken from the material cause of our salvation: Christ in himself is most pure, and he came to take away our sins by sanctifying us with the Holy Ghost. Therefore whosoever is truly partaker of Christ, doth not give himself to sin; and contrarywise he that giveth himself to sin, knoweth not Christ.

⁷ He is said to sin, that giveth not himself to pureness,

that he might ^a take away our sins, and in him, A. D. is no sin.

6 Whosoever abideth in him, sinneth not: whosoever ^b sinneth, hath not seen him, neither hath known him.

7 ⁷ Little children, let no man deceive you: he that doth righteousness, is righteous, as he is righteous.

⁸ He that ^c committeth sin, is of the ^d devil: for the devil ^e sinneth from the ^f beginning: for this purpose was made manifest that Son of God, that he might loose the works of the devil.

9 Whosoever is born of God, sinneth not: for his ^g seed remaineth in him, neither can he sin, because he is born of God.

10 ⁹ In this are the children of God known, and the children of the devil: whosoever doeth not righteousness, is not of God, ^h neither he that loveth not his brother.

11 ¹¹ For this is the message that ye heard from the beginning, that ⁱ we should love one another.

12 ¹² Not as ^j Cain which was of that wicked one, and slew his brother: ^k and wherefore slew he him? because his own works were evil, and his brother's good.

13 Marvel not, my brethren, through this world hate you.

14 ¹⁴ We ^l know that we are translated from death unto life, because we love the brethren: ^m he that loveth not his brother, abideth in death.

15 Who-

and in him sin reigneth: but sin is said to dwell in the faithful, and not to reign in them.

⁷ Another argument of things coupled together: He that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Son of God.

⁸ An argument taken of contraries: the devil is the author of sin, and therefore he is of the devil, or is ruled by the inspiration of the devil, that serveth sin: and if he be the devil's son, then is he not God's son: for the devil and God are so contrary the one to the other, that even the Son of God was sent to destroy the works of the devil. Therefore on the contrary side, whosoever resisteth sin is the son of God, being born again of his Spirit as of new seed, inasmuch that of necessity he is now delivered from the slavery of sin.

¹ Resembleth the devil, ⁿ the child doth the father, and is governed by his spirit.

² He saith not, sinned, but sinneth, for he doth nothing else but sin.

³ From the very beginning of the world.

⁴ The Holy Ghost is so called of the effect he worketh, because by his virtue and mighty working, as it were by seed, we are made new men.

⁵ The conclusion: By ^o wicked life they are known, which are governed by the spirit of the devil: and by a pure life, which are God's children.

⁶ He beginneth to commend charity towards the brethren, as another mark of the sons of God.

⁷ The first reason taken of the authority of God, which giveth the commandment.

⁸ An amplification taken of the contrary example of Cain, which slew his brother.

⁹ He bringeth forth ^p very fit and very old example, wherein we may behold both the nature of the sons of God, and the sons of the devil, and what state and condition remaineth for us in this world, and what shall be the end of both at length.

¹⁰ A short digression: Let us not marvel that we are hated of the world for doing our duty, for such was the condition of Abel, who was a just person: and who would not rather be like him than Cain?

¹¹ The second reason: because charity is ^q testimony that we are translated from death to life: and therefore hatred towards the brethren is ^r testimony of death: and whosoever nourisheth it, doth as it were foster death in his bosom.

¹² Love is ^s token that we are translated from death to life, forasmuch as by the effects the cause is known.

A. D. 90. 15 " Whosoever hateth his brother, is a
 90. manslayer: and ye know that no manslayer hath
 eternal life abiding in him.

• John 15. 16 " Hereby have we perceived love, that
 he laid down his life for us: therefore we ought
 also to lay down our lives for the brethren.

• 17 " And whosoever hath this world's
 good, and seeth his brother have need, and shut-
 teth up his compassion from him, how dwelleth
 the love of God in him?

18 " My little children, let us not love in
 word, neither in tongue only, but in deed and in
 truth.

19 " For thereby we know that we are of
 the truth, and shall before him assure our
 hearts.

20 For if our heart condemn us, God is
 greater than our heart, and knoweth all things.

21 " Beloved, if our heart condemn us not,
 then have we boldness toward God.

• Matt. 22. 22 " And whatsoever we ask, we receive of
 him, because we keep his commandments, and
 do those things which are pleasing in his sight.

23 " This is then his commandment, that
 we believe in the name of his Son Jesus
 Christ, and love one another, as he gave com-
 mandment.

• John 13. 24 " For he that keepeth his commandments,
 dwelleth in him, and he in him: and hereby we
 know that he abideth in us, even by that spirit
 which he hath given us.

C H A P. IV.

Having spoken somewhat touching the trying of spi-

15 A confirmation: Whosoever is a murderer, is in eter-
 nal death: who so hateth his brother, is a murderer, there-
 fore is in death. And thereupon followeth the contrary: He that loveth his brother, hath passed to life, for indeed we are born dead.

16 Now he sheweth how far christian charity extendeth, even so far, that according to the example of Christ, every man forget himself, to provide for, and help his brethren.

17 He reasoneth by comparison: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brother's necessity with our goods and substance?

18 Wherewith this life is sustained.

19 Openeth not his heart to him, nor helpeth him willingly and cheerfully.

20 Christian charity standeth not in words, but in deed, and proceedeth from a sincere affection.

21 He commendeth charity by a triple effect: for first of all, by it we know that we are indeed the sons of God, as he shewed before.

22 Therefore it cometh that we have a quiet conscience: as on the contrary side, he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never, or else very rarely quiet, for God hath a far quicker sight than we, and judgeth more severely.

23 If an evil conscience convinceth us, much more ought the judgment of God to condemn us, who knoweth our hearts better than we ourselves do.

24 A third effect also riseth out of the former, that in these miseries we are sure to be heard, because we are the sons of God: as we understand by the grace of sanctification, which is proper to the elect.

25 The conclusion. That faith in Christ, and love towards another, are things joined together, and therefore the outward testimonies of sanctification must, and do, answer that inward testimony of the Spirit given unto us.

26 He meaneth the Spirit of sanctification, whereby we are born anew, and live unto God.

27 Taking occasion left, by the of the Spirit, love and charity should be separated from the worship of God, which chiefly dependeth on his true knowledge, he returneth to that which he spake of in the second chapter, touching the taking heed of Antichrists. And he will have us here to take heed of two things, the one is, that, seeing there be many false prophets, we do not lightly give credit to every man: the other is, that because many men teach false things, we should not therefore believe any. We must then observe a mean, that we may be

able to discern the Spirit of God, which is altogether to be followed, from impure spirits, which are to be eschewed.

28 This is spoken by the figure Metonymy, and it is, as if he had said, Believe not every one that saith, that he hath the gift of the Holy Ghost to do the office of a prophet.

29 He giveth a certain and perpetual rule to know the doctrine of Antichrist by, to wit, if either the divine or human nature of Christ, or the true uniting of them together, be denied: or if the least jot that may be, be derogated from his office, who is our only King, Prophet, and everlasting high Priest.

30 He speaketh simply of the doctrine, and not of the person.

31 The true Messias.

32 Is true Man.

33 He comforteth the elect with a most sure hope of victory: but yet so, that he teacheth them that they fight not with their own virtue, but with the virtue and power of God.

34 He bringeth a reason why the world receiveth these teachers more willingly than the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by.

35 He testifieth them, that his doctrine, and the doctrine of his fellows, is the assured word of God, which of necessity have boldly set against all the mouths of the whole world, and thereby discern the truth from falsehood.

36 The true prophets, against whom are set false prophets, that is, such err themselves, and lead others into error.

37 He returneth to the commending of brotherly love and charity.

38 The first reason: Because it is a very divine thing, and therefore very meet for the sons of God: so that whosoever is void of it, cannot be said know God aright.

39 A confirmation: for it is the true nature of God to love men, whereof we have most manifest proof above all others, in that, that of his only free and infinite good will towards his enemies, he delivered unto death, not a common man, but that his own Son, yea his only begotten Son, to the end that we, being reconciled through his blood, might be made partakers of his everlasting glory.

40 In that he calleth God Love, he saith more than if he had said, that he loveth us infinitely.

DEARLY beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into this world.

2 Hereby shall ye know the Spirit of God: Every spirit which confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye have heard, how that he should come, and now already he is in this world.

4 Little children, ye are of God, and have overcome them: for greater is he that is in you, than he that is in this world.

5 They are of this world, therefore speak they of this world, and this world heareth them.

6 We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love cometh of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is love.

9 Herein was that love of God made manifest amongst us, because God sent that his only begotten

A. D. 90.

John 8. 47.

John 3. 16.

• Matt. 22.
 22.
 John 15. 7.
 and 16. 27.
 Ch. 4. 14.
 John 6. 29.
 1st Cor. 13. 3.

• John 13.
 24.
 and 14. 20.

A. D. 90. begotten Son into this world, that we might live through him.

10 Herein is that love: not that we loved God, but that he loved us, and sent his Son to be a reconciliation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 * 10 No man hath seen God at any time.

• John 1. 18. 1 Tim. 6. 16. If we love one another, God dwelleth in us, and his love is perfect in us.

13 Hereby know we, that we dwell in him, and he in us: because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent that Son to be the Saviour of the world.

15 Whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God.

16 And we have known, and believed the love that God hath in us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is that love perfect in us, that we should have boldness in the day of judgment: for as he is, even so are we in this world.

18 There is no fear in love, but perfect love casteth out fear: for fear hath painfulness: and he that feareth, is not perfect in love.

19 We love him, because he loved us first.

20 If any man say, I love God, and hate

Another reason by comparison: if God so loved us, shall not we his children love one another?

20 A third reason: Because God is invisible, therefore by this effect of his Spirit, to wit, by charity, he is understood, yea, and to be not out of us, but joined with us, and in us, in whom he is so effectually working.

Is surely in us in deed and in truth.

21 He underlayeth this charity with another foundation, to wit, faith in Jesus, which joined us indeed with him, even charity witnesseth that we are joined with him. Furthermore, he testifieth of Christ, as who had seen him with his eyes.

With such a confession as cometh from true faith, and is accompanied with love, so that there be an agreement of all things.

22 A fourth reason: God is the fountain and well-spring of charity; yea, charity itself: therefore whosoever abideth in it, hath God with him.

23 Again (as a little before) he commendeth love: for that, seeing that by our agreement with God in this thing, we have certain testimony of our adoption, it cometh thereby to pass, that without fear we look for that latter day of judgment, so that trembling, and that torment of conscience, is cast out by this love.

This signifieth likeness, not an equality.

24 If we understand by love, that we are in God, and God in us; that we are sons, and that we know God, and that everlasting life is in us: he concludeth aright, that we may well gather peace and quietness thereby.

25 Left any man should think, that that peace of conscience proceedeth from our love, from the cause, he goeth back to the fountain, to wit, to the free love wherewith God loveth us, although we deserved and do deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that therewithal we love God, who loved us first, and then for his sake our neighbours also.

26 As he shewed that the love of our neighbour cannot be separate from the love wherewith God loveth us, because this last engendereth the other: so he denieth that the other kind of love wherewith we love God can be separate from the love of our neighbour: whereof it followeth, that they lye impudently which say they worship God, and yet regard not their neighbours.

27 The first reason taken of comparison, why we hate our neighbour, and love God, to wit, because that he that cannot love his brother, whom he seeth, how can he love God, whom he seeth not?

28 A second reason, why God cannot be hated, and our neighbour loved, because the self-same law maker commandeth both to love him and our neighbour.

his brother, he is a liar: for how can he that loveth not his brother whom he hath seen, love God whom he hath not seen?

21 * 17 And this commandment have we of him, that he that loveth God, should love his brother also.

CHAP. V.

1 He sheweth that brotherly love and faith, are things inseparable. 10 And that there is no faith towards God, but by believing in Christ. 14 Hence proceedeth calling upon God with assurance, 16 and also that our prayers be available for our brethren.

Whosoever believeth that Jesus is that Christ, is born of God: and every one that loveth him which begat, loveth him also which is begotten of him:

2 In this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not burdensome.

4 For all that is born of God, overcometh this world: and this is the victory that hath overcome this world, even our faith.

5 * 7 Who is it that overcometh this world, but he which believeth that Jesus is that Son of God?

6 This is that Jesus Christ that came by water

1 He goeth on forward to the same argument, shewing how both these loves come into us, from that love wherewith God loveth us, to wit, by Jesus, our Mediator, laid hold on by faith, in whom we are made the children of God, and do love the Father, of whom we are to be begotten, and also our brethren, which are begotten with us.

Is the true Messias.

By one he meaneth all the faithful.

2 The love of our neighbour doth so hang upon the love wherewith we love God, that this last must needs go before the first: whereof it followeth, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we respect not God's commandment.

There is no love where there is no true doctrine.

3 The reason: for to love God, is to keep his commandments, which being so and seeing that both the loves are commanded of one and the self-same Law-maker, (as he taught before) it followeth also, that we do not love our neighbours, when we break God's commandments.

4 Because experience teacheth us, that there is no ability in our flesh, neither yet will to perform God's commandments; therefore lest the apostle should seem, by often putting them in mind of the commandments of God, to require things that impossible, he pronounceth that the commandments of God are not such hurt grievous or burdensome, that we can be oppressed with the burden of them.

To them that be regenerate, that is to say, born anew, which are led by the Spirit of God, and are through grace delivered from the curse of the law.

5 A reason: Because by regeneration we have gotten strength to overcome the world, that is to say, whatsoever striveth against the commandments of God.

He declareth what that strength is, to wit, faith.

6 He ureth the time that is past, to give to understand, that although we be in the battle, yet undoubtedly we shall be conquerors, and are most certain of the victory.

7 Which is the instrumental cause, and as a mean and hand whereby we lay hold on him, who indeed doth perform this, that is, hath and doth overcome the world, even Christ Jesus.

8 Moreover, he declareth two things, the one, what true faith is, to wit, that which resteth upon Jesus Christ the Son of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith, as an instrument, is drawn from Jesus Christ the Son of God.

9 He proveth the excellency of Christ, in whom only all things are given us, by six witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are, the Father, who sent the Son,

A. D. 90. water and blood: not by water only, but by water and blood: and it is that Spirit that beareth witness: for that Spirit is truth.

7 For there are three which bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three which bear record in the earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Son.

10 He that believeth in that Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believed not the record that God witnessed of that his Son.

11 And this is that record, to wit, that God hath given unto us eternal life, and this life is in that his Son.

12 He that hath that Son, hath that life: and he that hath not that Son of God, hath not that life.

13 These things have I written unto you that believe in the name of that Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of that Son of God.

the Word itself, which became flesh, and the Holy Ghost. The earthly witnesses are water, (that is, our sanctification) blood, (that is, our justification) the Spirit, (that is, acknowledging of God the Father in Christ by faith through the testimony of the Holy Ghost.)

He warneth us not to separate water from blood (that is, sanctification from justification, or righteousness begun, from righteousness imputed) for we stand not upon sanctification, but so far forth as it is witness of Christ's righteousness imputed unto us: and although this imputation of Christ's righteousness be never separated from sanctification, yet is it the only matter of our salvation.

Our spirit, which is the third witness, testifieth, that the Holy Ghost is truth, that is to say, that that is true which he telleth us, to wit, that we are the sons of God.

Look John 8. 14.

Agree in one.

He sheweth by an argument of comparison, of what great weight the heavenly testimony is that the Father hath given of the Son, unto whom agreeth both the Son himself and the Holy Ghost.

I conclude thus aright: for that testimony which I said is given in heaven, cometh from God, who setteth forth his Son.

He proveth the sureness of the earthly witness by every man's conscience, having that testimony in itself, which conscience, he saith, cannot be deceived, because it consenteth to the heavenly testimony which the Father giveth of the Son: for otherwise the Father must needs be a liar, if the conscience which accordeth and assenteth to the Father, should lye.

Now at length he sheweth what this testimony is, that is confirmed with so many witnesses: to wit, that life, or everlasting felicity, is the mere and only gift of God, which is in the Son, and proceedeth from him unto us, which by faith are joined with him, so that without him, life is nowhere to be found.

The conclusion of the epistle, wherein he sheweth first of all, that they which already believe, do stand in

14 And this is that assurance that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we have desired of him.

16 If any man see his brother sin a sin that is not unto death, let him ask, and he shall give him life for them that sin not unto death.

There is a sin unto death: I say not that thou shouldest pray for it.

17 All unrighteousness is sin, but there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 We know that we are of God, and this whole world lieth in wickedness.

20 But we know that that Son of God is come, and hath given us a mind to know him which is true: and we are in him that is true, that is, in that his Son Jesus Christ: this same is that very God and that eternal life.

21 Little children, keep yourselves from idols. Amen.

need of this doctrine, to the end that they may grow more and more in faith: that is to say, to the end that they may be daily more and more certified of their salvation in Christ through faith.

Because we do not yet in effect obtain that which we hope for, the apostle joineth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vain.

We are to make prayers not only for ourselves, but also for our brethren which do sin, that their sins be not unto them, to death: and yet he excepteth that sin which is never forgiven, or the sin against the Holy Ghost, that is to say, an universal and wilful falling away from the known truth of the gospel.

This is as much as if he said, Let him desire the Lord to forgive him, and he will forgive him, being so desired.

The taking away of an objection: Indeed all iniquity is comprehended under the name of sin: but yet we must not despair therefore, because every sin is not deadly, and without hope of remedy.

A reason why not all; nay rather why sin is mortal to some: to wit, because they be born of God, that is to say, made the sons of God in Christ, and being endued with his Spirit, they do not serve sin, neither are they deadly wounded of Satan.

Every man must particularly apply to himself the general promises, that we may certainly persuade our selves, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Jesus Christ his son unto us, of whom we are lightened with the knowledge of the true God and everlasting life.

The divinity of Christ is most plainly proved by this place.

He expresseth a plain precept of taking heed of idols: which he setteth against the only God, that with this seal as it were he might seal up all the former doctrine.

The Second Epistle of J O H N.

A. D.
90.

*This epistle is written to a woman of great renown,
4 who brought up her children in the fear of God.
6 He exhorteth her to continue in Christian charity,
7 that she accompany not with antichrists, 10 but
avoid them.*

THE elder to the² elect¹ lady, and her children,¹ whom I love in the truth, and not I only, but also all that have known the truth,

² For the truth's sake which dwelleth in us, and shall be with us for ever:

³ Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, with⁴ truth and love.

⁴ I rejoiced greatly, that I found of thy children walking in⁴ truth, as we have received a commandment of the Father.

⁵ And now beseech I thee, lady, (not as writing¹ new commandment unto thee, but that same which we had from the beginning) that we¹ love one another.

⁶ And this is that love, that we should walk after his commandments. This commandment is, that¹ ye have heard from the beginning, ye should walk in it.

¹ This is no proper name, but to be taken¹ the word sounceth, that is to say, to the worthy and noble lady.

² Excellent and honourable dame.

³ The Lord of Christian conjunction, or linking together, is the true and constant profession of the truth.

⁴ With true knowledge, which hath always love joined with it, and following it.

⁵ This true profession consisteth both in love one towards another, which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is delivered unto us: for the commandment of God is¹ sound

⁷ For many deceivers are entered into this world, which confess not that Jesus Christ is come in the flesh. He that is such one, is a deceiver and¹ Antichrist.

⁸ Look to yourselves, that we lose not the things which¹ we have done, but that¹ we may receive¹ full reward.

⁹ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Son.

¹⁰ If there come any unto you, and bring not this doctrine, receive him not to house,¹ neither bid him God speed:¹ Rom. 16. 17.

¹¹ For he that biddeth him God speed, is partaker of his evil deeds. Although I had many things to write unto you, yet I would not write with paper and ink: but I trust to come unto you, and speak mouth to mouth, that our joy may be full.

¹² The sons of thine elect sister greet thee. Amen.

and sure foundation, both of the rule of manners, and of doctrine, and these cannot be separated the one from the other.

¹ According as the truth directeth them.

² Antichrists, fighting against the person and office of Christ, were already crept into the church, in the time of the apostles.

⁴ He that maketh shipwreck of doctrine, loseth all.

⁵ Beware, and take good heed.

⁶ We ought to have nothing to do with them that defend perverse doctrine.

The Third Epistle of J O H N.

A. D.
90.

He commendeth Gaius for hospitality, 9 and reprehendeth Diotrephes for vain glory. 10 He exhorteth Gaius to continue in well doing, 12 and in the end commendeth Demetrius.

THE elder unto the beloved Gaius, whom I love in the truth.

² Beloved, I wish chiefly that thou prosperedst and farest well, as thy soul prospereth.

³ For¹ I rejoiced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

⁴ I have no greater joy than¹ these; that is, to hear that my sons walk in verity.

⁵ Beloved, thou doest¹ faithfully, what-

¹ An example of a Christian gratulation.

² Than these joys.

³ As becometh¹ believer, and¹ Christian.

⁴ He commendeth to Gaius, either those self-same men whom he had entertained before, returning now again to him, about the affairs of the church, or else some other

soever thou doest to the brethren, and to strangers,¹ A. D. 90.

⁶ Which bare witness of thy love before the churches. Whom if thou¹ bringest on their journey as it becometh, according to God, thou shalt do well,

⁷ Because that for his name's sake they went forth, and took nothing of the Gentiles.

⁸ We therefore ought to receive such, that we might be⁴ helpers to the truth.

⁹ I wrote unto the church: but Diotrephes, which loveth to have the pre-eminence among them, receiveth us not:

¹⁰ Where-

which had like business.

⁴ That¹ ourselves may help somewhat¹ the preaching of the truth.

⁵ Ambition and covetousness, two pestilent plagues (especially in them which have any ecclesiastical function) are condemned in Diotrephes' person.

A. D. 99. 10 Wherefore if I come, I will call to your remembrance the deeds which he doth, prating against us with malicious words, and not there-with content, neither he himself receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good: he that doth well, is of God: but he that doth evil, hath not^e seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we ourselves bear record, and ye know that our record is true. A. D. 99.

13 I have many things to write: but I will not with ink and pen write unto thee:

14 For I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be with thee. The friends salute thee. Greet the friends by name.

^e Hath not known God.

The General Epistle of JUDE.

A. D. 101. 3 He warneth the godly to take heed of such men, 4 that make the grace of God a cloak for their wantonness, 5 and that they shall not escape unpunished, for the contempt of that grace, 6, 7 he proceedeth by three examples, 12 and alledgeth the prophecy of Enoch. 20 Finally, he sheweth the godly mean to overthrow all the snares of these deceivers.

JUDE a servant of Jesus Christ, and^a brother of James, to them which are called and sanctified^b of God the Father, and^c reserved to Jesus Christ:

2 Mercy unto you, and peace and love be multiplied.

3^d Beloved, when I gave all diligence to write unto you of the^e common salvation, it was needful for me to write unto you to exhort you, that ye should^f earnestly contend for the maintenance of the faith which was^g once given unto the saints.

4^h For there are certain men crept in, which were before of old ordained to this condemnation: ungodly men they are, which turn the grace of God into wantonness, andⁱ deny God the only Lord, and our Lord Jesus Christ.

5^j I will therefore put you in remembrance,

forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, ^k destroyed them afterward which believed not. A. D. 66. Num. 14. 37.

6^l The^m angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2 Pet. 2. 4.

7 Asⁿ Sodom and Gomorrah, and the cities about them, which, in like manner as they did, committed fornication, and followed^o strange flesh, are set forth for an ensample, and suffer the vengeance of eternal fire. Gen. 19. 24.

8 Likewise notwithstanding, these^p sleepers also defile the flesh, ^q and despise^r government, and speak evil of them that are in authority.

9^s Yet Michael the archangel, when he strove against the devil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10^t But these speak evil of those things which they know not: and whatsoever things they know naturally as beasts, which are without reason, in those things they corrupt themselves.

11^u Wo be unto them: for they have followed

^a This is put to make a difference between him and Judas Iscariot.

^b By God the Father.

^c Set apart by the everlasting counsel of God, to be delivered to Christ to be kept.

^d The end and mark whereat he shooteth in this epistle, is that he confirme the godly against certain wicked men, both in what doctrine and good manners.

^e Of those things that pertain to the salvation of all or

^f That we should defend the faith by all the might you can, both by true doctrine and good example of life.

^g Which was once so given, that it may never be changed.

^h It is by God's providence, and not by chance, that many wicked men creep into the church.

ⁱ He condemneth this first in them, that they take^j pre-
text or occasion to wax wanton, by the grace of God: which cannot be, but the chief empire of Christ must be derogated, in that such men give up themselves to Satan, as at this day the sect of Anabaptists doth, which they call Libertines.

^j He setteth forth the horrible punishment of them which have abused the grace of God^k follow their own lusts.

^k The fall of the angels was most severely punished, how much more then will the Lord punish wicked and faithles

men?

^l Following the steps of Sodom and Gomorrah.

^m Thus he covertly setteth forth their horrible and monstrous lusts.

ⁿ Which are so blockish and void of reason, as if all their senses and wits were in^o most dead sleep.

^o Another most pernicious doctrine of theirs, in that they take away the authority of magistrates, and speak evil of them, as at this day the Anabaptists do.

^p It is^q greater matter to despise government than the governors, that is to say, the matter itself, than the persons.

^r An argument of comparison: Michael, one of the chiefest angels, was content to deliver Satan, although a most cruel enemy, to the judgment of God to be punished: and these perverse men are not ashamed to speak evil of the powers which are ordained of God.

^s The conclusion: These men are in^t double fault, to wit, both for their rash folly in condemning some, and for their impudent and shameless contempt of that knowledge, which when they had gotten, yet notwithstanding they lived as brut: beasts, serving their bellies.

^u He foretelleth their destruction, because they resemble or shew forth Cain's shameless malice, Balaam's filthy covetousness, and, to be short, Korah's seditious and ambitious head.

A. D. 66. lowed the way of Cain, and are cast away by deceit of Balaam's wages, and perish in the gainfaying* of Core.

12¹⁰ These are rocks in your¹ feasts of charity when they feast with you, without² all fear, feeding themselves: clouds *they are* without water, carried about of winds, corrupt trees and without fruit; twice dead, and plucked up by the roots.

13 *They are* the raging waves of the sea, foaming out their own shame: *they are* wandering stars, to whom is reserved the³ blackness of darkness for ever.

14 And Enoch also the seventh from Adam prophesied of such, saying, * Behold, the Lord⁴ cometh with thousands of his saints,

15 To give judgment against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed, and of all their cruel speakings, which wicked sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts: * whose mouths speak proud things, having mens persons in admiration, because of advantage.

¹⁰ He rebuketh most sharply, with many other ~~marks~~ and marks, both their dishonesty or filthiness, and their sauciness, but especially their vain bravery of words, and most vain pride, joining therewithal a most grave and heavy threatening out of a most ancient prophecy of Enoch touching the judgment to come.

¹ The feasts of charity were certain banquets, which the brethren, which were members of the church, kept all together, as Tertullian setteth them forth in his Apology, chap. 39.

² Impudently, without all reverence either in God in man.

³ Most gross darkness.

⁴ The present time, for the time to come.

¹¹ The rising up of such monsters was spoken of before; that we should not be troubled at the newness of the matter.

¹² It is the property of Antichrists to separate themselves from the godly, because they are not governed by the Spirit

17¹¹ But ye, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ:

18 How that they told you that there should be mockers⁵ in the last time, which should walk after their own ungodly lusts.

19¹² These ~~men~~ they that separate themselves from other, natural, having not the Spirit.

20 But ye, beloved, edify yourselves in your most holy faith, praying in the Holy Ghost,

21 And keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.

22¹³ And have compassion of some, in putting difference:

23 And other save with⁶ fear, pulling them out of the fire, and hate even that⁷ garment which is spotted by the flesh.

24¹⁴ Now unto him that is able to keep you, that ye fall not, and to present you faultless before the presence of his glory with joy,

25 *That is,* to God only wise, our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. Amen.

of God: and contrarywise, it is the property of Christians to edify ~~one~~ another through godly prayers, both in faith, and also in love, until the mercy of Christ appear ~~in~~ their full salvation.

¹³ Amongst them which wander and go astray, the godly have to use this choice, that they handle some of them gently, and that other some, being even in the very flame, they endeavour to save with severe and sharp instruction of the present danger: yet so, that they do in such sort abhor the wicked and dishonest, that they eschew ~~the~~ the least contagion that may be.

⁶ By fearing them, and holding them back with godly severity.

⁷ An amplification, taken from the forbidden things of the law, which did defile.

¹⁴ He commendeth them in the grace of God, declaring sufficiently, that it is God only that can give us that constancy which he requireth of us.

A. D. 66.

* 1 Tim. 4. 1.
2 Tim. 3. 1.
1 Pet. 3. 3.

The Order of Time whereunto the CONTENTS of this BOOK are to be referred.

The year
of Christ.

- 1, &c. **T**H E dragon watcheth the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth herself, whilst Christ was yet upon the earth.
34. The dragon persecuteth Christ ascending into heaven: he fighteth, and is thrown down; and after persecuteth the church of the Jews.
67. The church of the Jews is received into the wilderness, for three years and an half.
70. When the church of the Jews was overthrown, the dragon invaded the catholic church: all this is in chap. 12.
The dragon is bound for a thousand years, chap. 20.
The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havock of the church catholic and her prophets for 1260 years after the passion of Christ, chap. 13 and 11.
97. The seven churches are admonished of things present, somewhat before the end of Domitian's reign, and are forewarned of the persecution to come under Trajan for ten years, chap. 2 and 3.
God by word and signs provoketh the world, and sealeth the godly, chap. 6. and 7.
He sheweth forth examples of his wrath upon all creatures, mankind excepted, chap. 8.
1073. The dragon is let loose after a thousand years, and Gregory the VIIth. being pope, rageth against Henry the III. then emperor, chap. 20.
1217. The dragon vexeth the world 150 years unto Gregory the IXth. who wrote the Decretals, and most cruelly persecuted the emperor Frederic the II.
The dragon by both the beasts persecuteth the church, and putteth the godly to death, chap. 9.
1295. The dragon killeth the prophets after 1260 years, when Boniface the VIIIth. was pope, who was the author of the sixth book of the Decretals: he excommunicated Philip the French king.
1300. Boniface celebrateth the Jubilee.
1301. About this time was a great earthquake, which overthrew many houses in Rome.
1305. Prophecy ceaseth for three years and an half, until Benedict the II. succeeded after Boniface the VIIIth. Prophecy is revived, chap. 11.
The dragon and the two beasts oppugn prophecy, chap. 13.
Christ defendeth his prophecy in word and deed, chap. 14.
With threats and arms, chap. 16.
Christ giveth his church victory over the harlot, chap. 17, 18.
Over the two beasts, chap. 19.
Over the dragon and death, chap. 20.
The church is fully glorified in heaven with eternal glory, in Christ Jesus, chap. 21, and 22.

REVELATION of ST. JOHN the Apostle and Evangelist,

with the Annotations of FRANC. JUNIUS.

C H A P. I.

A. D.
96.

1 He declareth what kind of doctrine is here handled,
8 even his, that is the beginning and ending: 12
Then the mystery of the seven candlesticks and stars
20 is expounded.

THE ¹ Revelation of ^b Jesus Christ, which
God gave unto him, to shew unto his ser-
vants things which must shortly be done: which
he sent, and shewed by his angel unto his servant
John,

2 Who bare record of the word of God, and
of the testimony of Jesus Christ, and of all
things that he saw.

3 Blessed is he that readeth, and they that hear
the words of this prophecy, and keep those
things which are written therein: for the time is
at hand.

4 ^a John to the seven churches which are in
Asia, Grace be with you, and peace ^b from him
^c which ^{*} is, and which was, and which is to

Exod. 3.
14.

¹ This chapter hath two principal parts; the title or
inscription, which standeth instead of an exordium: and
² narration going before the whole prophecy of this book.
The inscription is double, general and particular. The
general containeth the kind of prophecy, the author, end,
matter, instruments, and manner of communicating the
same, in the first ver. e: the most religious faithfulness of
the apostle as ³ public witness, verse 2. And the use of
communicating the same, taken from the promise of God,
and from the circumstance of the time, ver. 3.

² An opening of ⁴ hid and secret thing.

³ Which the Son opened ⁵ us out of his Father's bo-
som by angels.

⁴ This is the particular or singular inscription, wherein
salvation is written unto certain churches by name, which
represent the church catholic: and the certainty and truth
of the same is declared, from the author thereof, unto the
eighth verse.

⁵ That is, from God the Father, eternal, immortal,
immutable: whose unchangeableness Saint John declareth
by ⁶ form of speech which ⁷ undeclined. For there is ⁸
incongruity in this place, where, of necessity, the words
must be attempted unto the mysteries, and not the myste-
ries corrupted or impaired by the words.

⁶ By these three times, is, was, and shall be, is signi-
fied this word Jehovah, which is the proper name of
God.

⁷ That is, from the Holy Ghost, which proceedeth from
the Father and the Son. This Spirit is one in person ac-
cording to his substance: but in communication of his vir-
tue, and in demonstration of his divine works in those
seven churches, doth so perfectly manifest himself, as if
there were so many spirits, every ⁹ perfectly working in
his own church. Wherefore after, chapter 5, 6. they are
called the seven horns, and seven eyes of the Lamb, ¹⁰
much ¹¹ say, ¹² his most absolute power and wisdom: and
chapter 3. 1. Christ is said to have those seven spirits of
God: and chapter 4. 5. it is said, that seven lamps do
burn before his throne, which also ¹³ those seven Spirits
of God. That this place ought to be so understood, it is
thus proved. For first, grace and peace is asked by prayer
of this Spirit, which is ¹⁴ divine work, and an action in-
communicable in respect of the most high Deity. Second-
ly, he is placed between the Father and the Son, as set in
the same degree of dignity and operation with them; be-
sides, he is before the throne, as of the same substance with
the Father and the Son: as the seven eyes; and the seven horns

come, and from ¹⁵ the ¹⁶ seven spirits which are be-
fore his throne, A. D.
96.

5 And from Jesus Christ, ¹⁷ which is that
¹⁸ faithful witness, and ¹⁹ that first begotten of the
dead, and that Prince of the kings of the earth,
unto him that loved us; and washed ²⁰ from our
sins in his ²¹ blood;

6 And made us ²² kings and priests unto God
even his Father, to him, *I say, be glory and do-
minion for evermore. Amen.*

7 Behold, he cometh with ²³ clouds, and every
²⁴ eye shall see him: yea, even they which pierced
him through: and all kindreds of the earth shall
wail before him. Even so. Amen.

²⁵ I ²⁶ am ²⁷ Alpha and Omega, the begin-
ning and the ending; saith the Lord, Which is,
and which was, and which is to come, even the
Almighty. Ch. 21. 6:
and 22. 13.

9 ²⁸ I John, even your brother and companion
in tribulation, and in the kingdom and patience
of

of the Lamb. Moreover, these spirits are never said to adore
God, as all other things are. Finally, that it is the power
whereby the Lamb openeth the book, and loosed the seven
seals thereof, when none could be found amongst all crea-
tures by whom the book might be opened, chap. 5. Of
these things long ago Master John Luide of Oxford wrote-
learnedly unto me. Now the Holy Ghost is set in order
of words before Christ, because there was in that which
followeth a long process of speech to be used concerning
Christ.

²⁹ These are the seven spirits, which are afterwards, chap.
5. ver. 6. called the horns and eyes of the Lamb, and are
now made ³⁰ guard waiting upon God.

³¹ A most ample and grave commendation of Christ, first,
from his offices, the priesthood and kingdom: secondly,
from his benefits, as his love towards us, and washing ³²
with his blood, in this verse, and communication of his
kingdom and priesthood with us: thirdly, from his eternal
glory and power, which is always ³³ be celebrated of us,
verse 6. Finally, from the accomplishment of all things
once to be effected by him, at his second coming, what
time he shall openly destroy the wicked, and shall comfort
the godly in the truth, verse 7.

³⁴ All

³⁵ A confirmation of the salutation foregoing, taken from
the words of God himself: in which he avoucheth his ope-
ration in every singular creature, the immutable eternity
that is in himself, and his omnipotency in all things: and
concludeth in the Unity of his own essence, that Trinity of
person which was before spoken of.

³⁶ I ³⁷ he before whom there is nothing; yea, by whom
every thing that is made, was made, and shall remain, tho'
all they should perish.

³⁸ The narration, opening the way to the declaring of
the authority and calling of Saint John the Evangelist in
this singular Revelation, and to procure faith and credit
³⁹ this prophecy. This is the second part of this chap-
ter, consisting of ⁴⁰ proposition, and ⁴¹ exposition. The
proposition sheweth; first, who ⁴² called unto this Reve-
lation, in what place, and how occupied, verse 9. Then
at what time, and by what means, namely by the Spirit,
and the word, and that, on the Lord's day, which day,
ever since the resurrection of Christ, ⁴³ consecrated for
Christians ⁴⁴ the religion of the sabbath: that is ⁴⁵ say,
⁴⁶ be ⁴⁷ day of rest, verse 10. Thirdly, who is the author
that calleth him, and what is the sum of his calling.

A. D. 95. or Jesus Christ, was in the Isle ⁸ called Patmos, for the word of God, and for the witnessing of Jesus Christ:

10 And I was *ravished* in ⁹ spirit on the Lord's day, and heard behind me a great voice, as it had been ¹⁰ trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 ¹¹ Then I turned back to ¹² see the voice that spake unto me: ¹³ and when I was turned, I saw seven golden candlesticks,

13 And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girded about the paps with ¹⁴ golden girdle.

14 His head and hairs were white as white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like fine brass burning as in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his face shone as the sun shineth in his strength.

17 ¹⁶ And when I saw him, I fell at his feet as dead: ¹⁷ then he laid his right hand upon me, saying unto me, Fear not: ¹⁸ I am the ¹⁹ first and the last,

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keys of hell and of death.

19 ²⁰ Write the things which thou hast seen,

and the things which are, and the things which shall come hereafter.

20 ²¹ The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, *is this*, The seven stars are the ²² angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

C H A P. II.

1 *John is commanded to write those things which the Lord knew necessary, to the churches of Ephesus, of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keep those things which they received of the apostles.*

U N T O ¹ the angel of the church of Ephesus write, ² These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks,

2 ³ I know thy works, and thy labour, and thy patience, and how thou canst not bear with them which are evil, and hast examined them which say they are apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* ⁵ against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent and do the first works: or else I will come against thee shortly, and will remove thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7 ⁸ Let him that hath an ear, hear what the

⁸ Patmos is one of the isles of Sporades, whither John was banished, as some write.

⁹ This is that holy ravishment expressed, wherewith the prophets were ravished, and being as it were carried out of the world, were conversant with God: and ¹⁰ Ezekiel saith often, that he was carried from place to place of the Lord's Spirit: and that the Spirit of the Lord fell upon him.

¹¹ He calleth it the Lord's day, which Paul calleth the first day of the week, 1 Cor. 16. 2.

¹² The exposition declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken, first, of the author of his calling, unto the seventeenth verse; secondly, of the calling itself, unto the end of the chapter. And first of all the occasion is noted in this verse, in that St. John turned himself towards the vision: after is set down the description of the author, in the 13, 14, 15 and 16th verses following.

¹³ To see him whose voice I had heard.

¹⁴ The description of the author, which is Christ: by the candlesticks that stand about him, that is, the churches that stand before him, and depend upon his direction, in this verse: by his properties, that he is one furnished with wisdom and dexterity to be attaining of great things, verse 13, with ancient gravity and most excellent sight of the eye, ver. 14, with strength invincible, and with a mighty word, ver. 15. By his operations, that he ruleth the ministry of his servants in the church, giveth effect thereunto by the sword of his word, and enlightening all things by his countenance, doth most mightily provide for every one by his divine providence, ver. 16.

¹⁷ A religious fear that goeth before the calling of the saints, and thir full confirmation to take upon them the vocation of God.

¹⁸ A divine confirmation of this calling, partly by signs, and partly by word of power.

¹⁹ A most elegant description of this calling contained in three things, which ²⁰ necessary unto a just vocation: First, the authority of him that calleth, for that he is the beginning and end of all things, in this verse; for that he is eternal and omnipotent, ver. 18. Secondly, the sum of this prophetic calling and revelation, ver. 19. Lastly, a declaration of those persons unto whom this prophecy is, by the commandment of God, directed in the description

thereof, ver. 20.

²¹ The sum of this prophecy, that the apostle must write whatsoever he should see, adding nothing, nor taking away any thing, ver. 2. Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and third chapters: the other part is of those things which were to come, contained in the rest of this book.

²² That is, the thing which was mystical, signified by the particulars of the vision before going.

²³ By angels he meaneth the ministers of the church.

²⁴ The former part of this book is comprised in a narration of those things which then were, as St. John taught us, chap. 1. 19. it belongeth wholly unto instruction, and in these two next chapters, containeth seven places, according ²⁵ the number and condition of those churches which were named before, chap. 1. 11. figured verse 12, and distributed most aptly into their pastors and flocks, verse 20. which verse of that chapter is ²⁶ it were a page unto the first part. Every ²⁷ of these seven places hath three principal numbers: an exordium taken from the person of the author: ²⁸ proposition, in which is praise and commendation of that which is good, reprehension of that which is evil: and instruction, containing either an exhortation alone, or withal a dissuasion opposite unto it, and a conclusion stirring up unto attention, by divine promises. And this first place is unto the pastors of the church of Ephesus.

²⁹ The exordium, wherein are contained the special praises of Christ Jesus the author of this prophecy, out of the 6th and 13th verses of the first chapter.

³⁰ The proposition, first commending the pastor of this church, verse 2, 3; then reproving him, verse 4; after informing him, and withal threatening that he will translate the church to another place, verse 5. This commination or threat, Christ mitigateth by a kind of correction, calling ³¹ mind the particular virtue and piety of that church, which God never leaveth without recompense, verse 6. Concerning the Nicolaitans, see after upon the 15th verse.

³² To deal with thee for.

³³ The conclusion, containing a commandment of attention, and a promise of everlasting life, shadowed out in a figure, of which Gen. 2. 9.

A. D. 96. the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God.

8 ¶ And unto the angel of the church of the Smyrnians, write, These things saith he that is first and last, which was dead and is alive:

9 I know thy works and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, it shall come to pass, that the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto the death, and I will give thee the crown of life.

11 Let him that hath an ear, hear what the Spirit saith unto the churches. He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church which is at Pergamus, write, This saith he which hath that sharp sword with two edges:

13 I know thy works, and where thou dwellest, even where Satan's throne is, and thou keepest my name, and hast not denied my faith, even in those days when Antipas my faithful martyr was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that maintain the doctrine of Balaam, which taught Balac to put a stumbling-block before the children of Israel, that they should eat of things sacrificed unto idols, and commit fornication.

15 Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate.

A. D. 96. 16 Repent thyself, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 Let him that hath an ear, hear what the Spirit saith unto the churches. To him that overcometh, will I give to eat of the Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 ¶ And unto the angel of the church which is at Thyatira, write, These things saith the Son of God, which hath his eyes like unto a flame of fire, and his feet like fine brass:

19 I know thy works and thy love, and service, and faith, and thy patience, and thy works, and that they were at the last, than the first.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess, to teach and to deceive my servants, to make them commit fornication, and to sacrifice unto idols:

21 And I gave her space to repent of her fornication, but she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her children with death: and all the churches shall know that I am he which search the reins and hearts: and I will give unto every one of you according unto your works.

24 And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have known the deepness of Satan (as they speak) I will put upon you none other burden,

4 G

25 But

⁵ That is, in Paradise, after the manner of Hebrew phrase.

⁶ This Christ speaketh as he is Mediator.

⁷ The second place is unto the pastors of the church of the Smyrnians. The exordium is taken out of the 17th and 18th verses of the first chapter.

⁸ Smyrna was one of the cities of Ionia in Asia.

⁹ The proposition of praise is in this verse, and of exhortation joined with promise, is in the next verse.

¹⁰ That is, of ten years. For so commonly both in this book and in Daniel, years are signified by the name of days, that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint John wrote this book in the end of Domitian the emperor's reign, as Justinus and Irenæus do witness, it is altogether necessary that this should be referred unto that persecution which was done by the authority of the emperor Trajan, who began to make havock of the Christian churches in the tenth year of his reign, as the historiographers do write: and his bloody persecution continued until Adrian the emperor succeeded in his place: the space of which time is precisely ten years, which are here mentioned.

¹¹ The conclusion, ver. 7.

¹² See chap. 20. 6.

¹³ The third place is unto the pastors of Pergamus. The exordium is taken out of the sixteenth verse of the first chapter.

¹⁴ Pergamus was the name of a famous city in old time in Asia, where the kings of the Attalians were always resident.

¹⁵ The proposition of praise, is in this verse, of reprehension in the two following, and of exhortation joined with a conditional threat, ver. 16. Now this Antipas was the angel or minister of the church of Pergamus, as Aretas writeth.

¹⁶ The faith of them of Pergamus is so much the more highly commended, because they remained constant even in the very heat of persecution.

¹⁷ That which is here spoken of things offered to idols, is of the same kind which Paul speaketh of, 1 Cor. 10. 14.

¹⁸ Which follow the footsteps of Balaam, and such as are

abandoned to all filthiness, as he shewed in the verse foregoing, and is here signified by a note of similitude. And thus also must the sixth verse be understood. For this matter especially, Irenæus must be consulted withal.

¹⁹ The conclusion, standing of exhortation as before, and of promise.

²⁰ The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from before all eternity.

²¹ He alludeth to that sermon which we read of, John 6. and to the place find, Psalm 105. 40.

²² Aretas writeth, that such a stone was wont to be given to wrestlers in games, else that such stones did in old time witness the acquitting of a man.

²³ Which is a sign and witness of forgiveness and remission of sins, of righteousness and true holiness, and of purity incorrupted, after that the old man is killed.

²⁴ A sign and testimony of newness of life in righteousness and true holiness, by putting on the new man, whom none doth inwardly know, save the spirit of man, which is in himself, the praise whereof is not of men, but of God, Rom. 2. 28.

²⁵ The fourth place is unto the pastors of Thyatira. The exordium is taken out of the fourteenth and fifteenth verses of the first chapter.

²⁶ The proposition of praise is in this verse of reprehension, for that they tolerated with them the doctrine of unrighteousness and ungodliness, is ver. 20. the authors whereof, though they were called back of God, yet repented not, ver. 21. whereunto is added a most heavy threatening, ver. 22. and 23. of a conditional promise, and of exhortation to hold the truth, in the three verses following.

²⁷ So he calleth those offices of charity which are done in the saints.

²⁸ By fornication, is idolatry, oftentimes in the scripture, meant.

²⁹ He pointeth out the bragging of certain men, which boasted of their deep, that is, plentiful and common knowledge, which notwithstanding is devilish.

³⁰ I will speak no worse thing against you, being content to have shewed you what I require to be in you.

A. D. 96. 25 But that which ye have already, hold fast till I come.

26 ²⁵ For he that overcometh and keepeth my works unto the end, to him will I give power over nations.

• Ps. 2. 9. 27 ²⁶ And he shall rule them with a rod of iron: and as the vessels of a potter, shall they be broken.

28 Even as I received of my Father, so will I give him the ²² morning star.

29 Let him that hath an ear, hear what the Spirit saith to the churches.

C H A P. III.

1 The fifth epistle sent to the pastors of the church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans; 16 that they be not lukewarm, 20 but endeavour to further God's glory.

AND ¹ write unto the angel of the church which is at ² Sardis, These things saith he that hath the seven spirits of God, and the seven stars, ³ I know thy works: for thou hast a ⁴ name that thou livest, but thou art dead.

■ Be awake, and strengthen the things which remain, that are ⁵ ready to die: for I have not found thy works perfect before God.

• Ch. 16. 15. 1 Thee. 5. 2. Pet. 3. 10. 3 Remember therefore, how thou hast received and heard, and hold fast: and repent. ⁶ If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Notwithstanding thou hast a few names yet in Sardis, ⁷ which have not defiled their garments: and they shall walk with me in ⁸ white: ⁹ for they are ¹⁰ worthy.

• Ch. 20. 12. 5 He that overcometh, shall be clothed in white array, and I will not put out of the ¹¹ book of life, but I will confess his name before my Father, and before his angels.

6 Let him that hath an ear, hear what the Spirit saith unto the churches.

7 ¹² And write unto the angel of the church

which is of Philadelphia, These things saith he that is holy, and true, which hath the ¹³ key of David: which openeth, and no man shutteth: and shutteth, and no man openeth.

8 ¹⁴ I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast ¹⁵ little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them ¹⁶ of the synagogue of Satan, which call themselves Jews, and are not, but do lye: behold, I say, I will make them that they shall come ¹⁷ and worship before thy feet, and shall know that I have loved thee.

10 Because thou hast ¹⁸ kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crown.

12 ¹⁹ Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: ²⁰ and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

13 Let him that hath an ear, hear what the Spirit saith unto the churches.

14 ²¹ And unto the angel of the church of the Laodiceans write, These things saith ²² Amen, the faithful and true witness, that ²³ beginning of the creatures of God.

15 ²⁴ I know thy works, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore, because thou art lukewarm, and neither cold nor hot, it will come to pass, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, ²⁵ and poor, and blind, and naked.

18 I

²² The conclusion, when in Christ assureth unto his servants the communion of his kingdom and glory in this verse, and that following: and commandeth an holy attention in the last verse.

²¹ That is, I will make him a king, by communion with me, and my fellow heir, as it is promised, Matt. 19. 28. and 23. 34. Rom. 8. 17. and 1 Cor. 6. 3. Eph. 2. 6. and 2 Tim. 2. 12. and Apoc. 3. 21. and 44.

²² The brightness of greatest glory and honour, nearest approaching unto the light of Christ, who is the Son of righteousness, and our head, Matt. 4.

²³ The first place is unto the pastors of Sardis. The exordium is taken out of the 4. and 16 verses of the first chapter.

²⁴ Sardis is the name of a most flourishing and famous city, where the kings of Lydia kept their courts.

²⁵ The proposition of the proof is in this verse: of exhortation joined with threatening in the two verses that follow, and of qualification by way of correction, and the comfort of the good which yet remaineth there, verse 4.

■ Thou art said ²⁶ live, but art dead indeed.

²⁷ Other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith.

²⁸ That is, who have with all religion guarded themselves from sin and contagion, even from the very shew of evil, as Saint Jude exhorteth, verse 23.

• Pure from all spot, and shining with glory. So it is to be understood always hereafter, ²⁹ in the next verse.

³⁰ The conclusion standing upon ³¹ promise and a ³² commandment, ³³ b. fore.

³⁴ They are meet and fit, to wit, because they ³⁵ justified in Christ, as they have truly shewed it: for he is righteous that worketh righteousness: but so as the tree bringeth forth the fruit, look Rom. 8. 13.

³⁶ The sixth place is unto the pastors of Philadelphia. The exordium is taken out of the 18 verse of the first

chapter.

³⁷ All power of rule in commanding and forbidding, in delivering and punishing. And the house of David is the church, and the continual promise of David's kingdom belongeth to Christ.

³⁸ The proposition of praise is in this verse: of promises, to bring home again them that wander, verse 9. and ³⁹ preserve the godly, verse 10. and of exhortation, verse 11.

⁴⁰ I will bring them to that ca. e.

⁴¹ That is, fall down and worship, either thee civilly, or Christ religiously ⁴² thy feet (and thus ⁴³ had rather take it) whether here in the church (which seemeth more proper ⁴⁴ the argument of this place) or there in the world to come. For Christ verily shall fulfil his word.

■ Because thou hast been patient and constant, as I would my servants should be.

⁴⁵ The conclusion, which containeth ⁴⁶ promise and ⁴⁷ commandment.

⁴⁸ That is, the ⁴⁹ man shall be termed after his father, mother, and head, Christ.

⁵⁰ The seventh place is unto the pastors of the church of Laodicea. The exordium is taken out of the 15 verse of the first chapter.

⁵¹ Amen, soundeth as much in the Hebrew tongue, as truly, or truth itself.

⁵² Of whom all things that are made, have their beginning.

⁵³ The proposition of reproof is in this verse, whereunto is adjoined ⁵⁴ threatening, verse 16, with ⁵⁵ confirmation declaring the same, verse 17, and of exhortation unto faith and repentance, vers. 18, 19, whereunto is adjoined ⁵⁶ conditional promise, verse 20.

⁵⁷ The spiritual misery of ⁵⁸ is metaphorically expressed in three points: unto which are matched, ⁵⁹ correspondent, those remedies which are offered, verse 18.

A. D. 96. 18 I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthy nakedness do not appear: and anoint thine eyes with eye salve, that thou mayest see.

19 As many as I love, * I rebuke and chasten: be ^h zealous therefore and amend.

20 Behold, I stand at the door, and knock. ¹⁴ If any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me.

21 ¹⁵ To him that overcometh, will I grant to sit with me in my throne, even ^h I overcame, and sit with my Father in his throne.

22 Let him that hath an ear, hear what the Spirit saith unto the churches.

C H A P. IV.

1 Another vision, containing the glory of God's majesty: 8 which is magnified of the four beasts, 10 and the four and twenty elders.

AFTER ¹ this I looked, and behold, a door was open in heaven, and the first voice which I heard, was ^h it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

2 And ² immediately I ^h was ravished ² in the spirit, ³ and behold, a throne was set in heaven, and one sat upon the throne.

3 ⁴ And he that sat, was to look upon, like unto a jasper stone, and ^h sardine, and there was a rainbow round about the throne, in sight like to an emerald.

^k Zeal is set against them which are neither hot nor cold.

¹⁴ This must be taken after the manner of ^h allegory. ^h John 14. 23.

¹⁵ The conclusion, consisting of ^h promise, ^h chap. 2. verse 26. and of ^h exhortation. Hitherto hath been the first part of the book of the Apocalypse.

¹ Hereafter followeth the second part of this book, altogether propheticall, foretelling those things which were to come, as was said before, chap. 1. 19. This is divided into two histories: one common unto the whole world, unto the ninth chapter: and another singular of the church of God, thence unto the 22d chapter, and these histories are said to be described in several books, chapter 5. 1. and 10. 2. Now this first verse is, as it were, a passage from the former part unto the second: where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that the voice of ^h trumpet sounded in heaven, to stir up the apostle, and call him ^h the understanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Revelation, in this and the next chapter. Another of the acts done in the next four chapters. The principal causes according to the distinction of persons in the unity of the divine essence, and according to the oeconomy or dispensation thereof, ^h two: one the beginning, which none shall approach unto, that is, God the Father, of whom is spoken in this chapter. The other the Son, who is the mean cause, easy to be approached unto, in respect that he is God and man in one person, of whom, chapter 5.

² The manner of Revelation, ^h before. 1. 10.

³ Look chapter 1. 10.

⁴ A description of God the Father, and of his glory in the heavens, framed unto the manner of ^h by his office, nature, company, attending, effect, instruments, and events, that follow afterwards. In this verse he is presented in office a judge, as Abraham said, Gen. 18. which is declared by his throne, as an ensign of judgment, and his sitting thereupon.

⁴ By his nature, in that he is the Father, most glorious in his own person, and with his glory overshadowing all other things.

⁵ By the company attending about him, in that, as that most high judge, he is accompanied with the most hon ur-

A. D. 96. 4 ⁵ And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and had on their heads crowns of gold.

5 ⁶ And out of the throne proceeded lightnings, and thunderings, and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6 ⁷ And before the throne there was a sea of glass like unto chrystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as ^h man, and the fourth beast was like ^h flying eagle.

8 And the ^b four beasts had each one of them six wings about him, and they were full of eyes within; and they ceased not ³ day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when those beasts ^c gave glory, and honour, and thanks to him that sat on the throne, which liveth for ever and ever,

10 ^h The four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for evermore, and cast their crowns before the throne, saying,

11 ¹⁰ Thou art ^h worthy, O Lord, ^h to receive glory, and honour, and power: for thou hast created all things, and for thy will's sake they are, and have been created. ^h Ch. 5. 12.

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able attendants of prophets and apostles both of the old and new church, whom Christ hath made to be priests and kings, chap. 1. 6. and 5. 10.

⁶ By effects, in that most mightily he speaketh all things by his voice and word, as Psalm 29. 3. and with the light of his spirit and prudence, peneareth and passeth through all.

⁷ By instruments used, in that he hath ^h most ready treasury, and as it were a work-house, excellently furnished with all things, unto the executing of his will, which things flow from his commandment, ^h is repeated, chap. 15. 2. and hath also the angels most ready administrators of his councils and pleasure, unto all parts of the world, continually watching (in this verse) working by reason otherwise than the instruments without life last mentioned, courageous ^h lions, mighty as bulls, wise ^h men, swift as eagles, verse 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits, always in continual motion, verse 8.

^b Every beast had six wings.

⁸ By events, in that for all the causes before mentioned, God is glorified both of angels, as holy, judge, omnipotent, eternal, and immutable, verse 8. and also after their example he is glorified of holy men, verse 9. in sign and in speech, ver. 10, 11.

⁹ God is said to have glory, honour, kingdom, and such like, given unto him, when ^h godly and reverently set forth that which is properly and only his.

⁹ Three signs of divine honour given ^h God, prostration or falling down, adoration and casting their crowns before God: in which the godly, though made kings by Christ, do willingly empty themselves of all glory, moved with a religious respect of the majesty of God.

¹⁰ The sum of their speech: that all glory must be given unto God: the reason, because he is the eternal beginning of all things, from whose only will they have their being, and are governed: and finally, in all respects ^h that which they are.

¹¹ That is, that thou shouldst challenge the same to thyself alone. But as for us, we are unworthy that event by thy goodness we should be made partakers of this glory. And hitherto hath been handled the principal cause unapproachable, which is God.

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C H A P. V.

1 The book sealed with seven seals, 3 which could open, 6 that Lamb of God is thought worthy to open, 12 even by the consent of all the company of heaven.

AND I saw in the right hand of him that sat upon the throne, a book written within, and on the backside sealed with seven seals.

2 And I saw a strong angel which preached with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And a man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 Then I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders said unto me, Weep not: behold, that lion which is of the tribe of Judah, that root of David, hath obtained to open the book, and to loose the seven seals thereof.

6 Then I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb, as though he had been killed, which had seven horns, and seven eyes, which are the seven spirits of God, sent into all the world.

7 And he came, and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and the four and twenty elders, fell down before the Lamb, having every one

harps and golden vials full of odours, which are the prayers of the saints, A. D. 96.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

10 And hast made us unto our God kings, and priests, and we shall reign on the earth. Ch. 1. 6. 2 Pet. 2. 9.

11 Then I beheld, and I heard the voice of many angels round about the throne, and about the beasts and the elders, and there were ten thousand times ten thousand, and thousands of thousands:

12 Saying with a loud voice, Worthy is the Lamb that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I, saying, Praise, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for evermore. Dan. 7. 10.

14 And the four beasts said, Amen, and the four and twenty elders fell down and worshipped him that liveth for evermore.

C H A P. VI.

1 The Lamb openeth the first seal of the book, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of saints, earthquakes, and divers strange sights in heaven.

AFTER

A passing unto the second principal cause, which is the Sea of God and man, the mediator of all, as the eternal Word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsal of the occasions that did occur in the first four verses. Another, the history of the Revelation of Christ: thence unto the end of the chapter.

That is, in the very right hand of God.

Here are shewed the occasions for which this principal cause, and this Revelation was also necessary: the same are three; the first present vision of the book of the counsels of God, concerning the government of this whole world, which book is said he laid up with the Father as it were in his hand: but shut and unknown all creatures, in this verse. The second is religious desire of the angels of God to understand the mysteries of this book, verse 2. whereof see 1 Peter, 1. 12. The third is lamentation of Saint John and all the goodly, moved by the same desire, verse 4. when they saw that it was a thing impossible for any creature to effect: which is declared in verse 3.

Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is sufficient to the denying of the whole: For of the creatures, one sort is in heaven, above the earth: another in the earth, and another under the earth, in the sea, as is afterwards declared, verse 13.

The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first an history of the how God prepared Saint John to understand this Revelation, in this verse. Secondly, the Revelation of the Son himself, unto the 7th verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner how is here described in two sorts: one from without him, by speech, in this verse: another within, by opening the eyes of Saint John (which before were held) that he might see, in the verse following.

That is, the most mighty and most approved prince: according in the use of the Hebrew speech.

The fact of this Revelation: Christ the mediator taketh and openeth the book, verse 6, 7. Therefore in this Revelation is described the person of Christ, in this verse. His fact in the next verse. The person is thus described: Christ, the mediator between God, angels, and men, the

eternal Word of God, and our redeemer: the Lamb of God, standing as slain, and making intercession for us by the virtue and merit of his everlasting sacrifice, is armed with the Spirit of God in his person, that is, with the power and wisdom of God effectually unto the government of this whole world.

The fact of Christ the mediator: that he cometh unto the throne of the Father, of which chap. 4. and taketh the book out of his hand to open it. For that he opened it, it is first expressed, chap. 6, 1, &c.

Now follow in the end the accidents of the Revelation last spoken of: that all the holy angels and men did sing unto him: both the chief, verse 9, 10, and the common order of angels, verse 11, 12. and of all things created, verse 13. the princes of both sorts agreeing thereunto, verse 14.

The symbols or signs of praise, sweet of savour, and acceptable unto God, see chap. 8. 3.

Look chap. 8. 3.

No common song.

That is, composed according to the present matter, the Lamb having received the book it were with his feet, and opened it with his horns, as it is said in the Canticles.

The song of the nobles or princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which we have received of himself (as are the suffering of his death, our redemption upon the cross by his blood, in this verse: and our communion with him in kingdom and priesthood, which along ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come, in Christ, in the verse following.

The consent of the common order of angels, answering in melody unto their princes that stood by the throne.

A number finite, but almost infinite, for one infinity indeed, as Daniel 7. 10.

By this is meant a great number.

To have all praise given to him to the mightiest and wisest, &c.

The consent of all the common multitude of the creatures.

A confirmation of the praise foregoing, from the contestation of the nobles, expressed in word and signs, as once or twice before this.

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AFTER, I beheld when the Lamb had opened one of the seals, and I heard one of the four beasts say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and lo, there was a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. Then I beheld, and lo, a black horse, and he that sat on him had balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and oil and wine hurt thou not.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold, a pale horse, and his name that sat on him was death, and hell followed him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

¹ This is the second part of this first history (which I said was common, and of the whole world) of the works of God in the government of all things. Of this there are generally three members: the fore-signifying the caution, and the execution of all the evils which God poureth out upon this world, which hath most hardly deserved of him. The fore-signifying is set down in this chapter, the caution for preserving the church is in the next chapter, and the execution is described, chap. 8. 9. In every part of the fore-signifying there are three branches: the several and express calling of Saint John to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the seals: the sign, and the word expounding the sign: and albeit the express calling of Saint John be used only in four of the signs, yet the same is also to be understood in the rest that follow. The author of the fore-signifyings is the Lamb, as that word of the Father made the mediator, opening the seals of the book. The instruments are the angels in most of the visions, who expound the sign and the words thereof. Now this first verse containeth an express calling of Saint John to mark the opening of the first seal,

² The first sign joined with declaration is, that God, for the sins and horrible rebellion of the world, will invade the same: and first of all will, afar off, with his darts of pestilence, most suddenly, mightily, and gloriously, beat down the same as judge, and triumph over it as conqueror.

³ The second sign joined with words of declaration (after the express calling of Saint John as before) is, that God being provoked unto wrath by the obstinacy and hard-heartedness of the world, not repenting for the former plague: setting upon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another.

⁴ The third sign with declaration is, that God will destroy the world with famine, withdrawing all provision: which is, by the figure Synecdoche, comprehended in wheat, barley, wine, and oil.

⁵ Hereby is signified what great scarcity of corn there was; for the word here used is a kind of measure of dry things, which is in quantity but the eighth part of a bushel, which was an ordinary portion used to be given to servants for their stint of meat for one day.

⁶ I had rather distinguish and read the words thus: "And the wine and the oil thou shalt not deal unjustly." In this sense likewise the oil and the wine shall be sold a very little for a penny. Thou shalt not deal unjustly, namely, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true which the wise man saith, That who with-holdeth the

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were killed for the word of God, and for the testimony which they maintained,

10 And they cried with a loud voice, saying, How long, Lord; which art holy and true! doest not thou judge and avenge our blood on them that dwell on the earth?

11 And long white robes were given unto every one, and it was said unto them, that they should rest for a little season until their fellow servants and their brethren that should be killed even as they were, were fulfilled.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun was black as sackcloth of hair, and the moon was like blood.

13 And the stars of heaven fell unto the earth, as a fig-tree casteth her green figs, when it is shaken of a mighty wind.

14 And heaven departed away, as a scroll when it is rolled, and every mountain and isle were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains,

16 And said to the mountains and rocks, Fall on us, and hide us from the presence of him

4 H

him

* Isa. 2. 19.
Hib. 10. 8.
Luke 23. 30.

corn, shall be cursed of the people, Prov. 11. 26.

⁷ The fourth sign, joined with words of declaration, is, that God will addict the fourth part of the world indifferently, unto death and hell, or the grave, by all those means at once, by which before severally and in order he had recalled their minds unto amendment. Unto these are also added the wild and cruel beasts of the earth, out of Levit. 26. 22. Thus doth God, according to his wisdom, dispense the treasures of his power justly towards all, mercifully towards the good, and with patience or long-sufferance towards his enemies.

⁸ The fifth sign is, that the holy martyrs, which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in an holy zeal to advance his kingdom, and not of any private perturbation of the mind, in this and the next verse, and that God will, in deed, sign, and word, comfort them; verse 11.

⁹ As before, 3. 4.

¹⁰ Until their number be fulfilled.

¹¹ The sixth sign, the narration whereof hath two parts: the sign, and the event. The sign is, that the earth, heaven, and the things that are in them, for horror of the sins of the world upon those most heavy foretellings of God and complaint of the saints, shall be shaken most vehemently, trembling in horrible manner, and losing their light, in this verse: falling from on high, verse 13, withdrawing themselves, and flying away for the greatness of the trouble, verse 14. So holily do all creatures depend upon the will of God, and content themselves in his glory.

¹² So they called in old time those woven works that were of hair.

¹³ The event of the sign foregoing: that there is no man that shall not be astonished at that general commotion, flee away for fear, and hide himself, in this verse, and wish unto himself most bitter death, for exceeding horror of the wrath of God, and of the Lamb, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psalm 17. 14. Not that sorrow which is according unto God, which worketh repentance and salvation, whereof man shall never repent him, but that worldly sorrow that bringeth death, 2 Cor. 7. 9. as their wishings do declare: for this history of the whole world, is severed from the history of the church, as I have shewed before, chap. 4. 1.

¹⁴ These are words of such as despair of their escape: of which despair there are two arguments, the presence of God and of the Lamb provoked to wrath against the world,

A. D. 96. him that sitteth on the throne, and from the wrath of the Lamb.

17 For the great day of his wrath is come, and who can stand?

C H A P. VII.

1 The angels coming to hurt the earth, 3 are stayed until the elect of the Lord 5 of all tribes were sealed. 13 such as suffered persecution for Christ's sake, 16 have great felicity 17 and joy.

AND after that, I saw four angels stand on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree.

2 And I saw another angel come up from the east, which had the seal of the living God, and he cried with a loud voice to the four angels to whom power was given to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed, and there were sealed an hundred and four and forty thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

in this verse: and the conscience of their own weakness, where y men feel that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, Isaiah 44. 27.

The second member of this part is a preventing of danger, as we distinguished the same before, chapter 6. 1. that is, of the caution which God took care beforehand, and provided for his, that after the example of the Israelites of old, Exod. 8. 23. the faithful might be exempted from the plagues of this wicked world. This whole place is a certain interlocation and bringing in for this whole chapter, by occasion of the prediction and argument of the next verse. For first that evil is prevented in the elect, unto the end of time. Then thanks are given by the elect for that cause, ver. 10, 11, 12. Lastly, the accomplishment of the things is set forth unto the end of the chapter. The first verse is a transition, speaking of the angels which keep the inferior parts from all evil until God do command. For (as it is excellently figured by Ezek. chap. 1. 11, 12.) their faces and their wings are reached upwards, continually waiting upon and beholding the countenance of God for their direction, and every of them goeth into that part that is right before his face: whithersoever the Spirit shall go, they go, they step not out of the way, that is, they depart not so much as a foot's breadth from the path commanded them of God.

On the four quarters or coasts of the earth.

That is, neither into the air, into which the tops of trees are advanced.

Now God provideth against the danger of his elect, by his commandment, verse 2 and 3, and by sign or figure, both for those of the nation of the Jews, thence unto the 8th verse, and also of the Gentiles, verse 9.

Not only another, or differing in number from the common angels of God: but also in essence, office, and operation, exceeding all angels: that is, Christ Jesus, the eternal angel or word of God, and mediator of the covenant. So hereafter, chapter 8. 3. and 10. 15.

That is, of the Jews, a number certain in itself before God, and such as may be numbered of us: for which cause also the same is here set down as certain. But of the elect which are of the Gentiles, the number indeed is in it self certain with God, but of us not possibly to be numbered, as God, Gen. 5. 5. and often elsewhere, and Isaiah figured in it excellently, chap. 49. and 60. This therefore

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand.

8 Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands.

10 And they cried with loud voice, saying, Salvation cometh of our God, that sitteth upon the throne, and of the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Praise, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

13 And one of the elders spake, saying unto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said unto him, Lord, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their long robes, and have made their long robes white in the blood of the Lamb.

15 Therefore are they in the presence of the throne of God, and serve him day and night in his temple, and he that sitteth on the throne will dwell among them.

16 They

is spoken with respect, when a certain number is put for an uncertain. Confer this with verse 9.

He skipped Dan, and reckoneth Levi.

Of Ephraim, who was Joseph's other son, and had the birthright given him, whereof he is called Joseph.

Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made priests with them in Christ by his priesthood, chap. 1. 6. and 5. 10. and Rom. 12. 1. and 1 Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of God's people unto the part of the Gentiles, which evil many ages before Jacob foresaw, Gen. 49. 17. for which cause also there is mention made of this tribe in the first book of the Chronicles.

See before upon the 4th verse.

As priests, kings, and glorious conquerors by martyrdom: which things noted by their proper signs in this verse.

The praise of God celebrated first by the holy men in this verse, then by the heavenly angels in the two verses following.

A passage over unto the expounding of the vision, of which the angel enquireth of Saint John, to stir him up withal, in this verse; and John in the form of speech both acknowledgeth his ignorance, attributing knowledge unto the angel, and also in most modest manner requesteth he expounding of the vision.

The exposition of the vision, wherein the angel telleth, first, the acts of the saints, that is, their sufferings and work of faith in Christ Jesus, in this verse. Secondly, their glory: both present, which consisteth in two things; that they minister unto God, and that God protecteth them, verse 15. and to come in their perfect deliverance from all annoyances, verse 16. and in participation of all good things which even the memory of former evils shall never be able to diminish, verse 17. The cause efficient, and which containeth all these things, is only one, even the Lamb of God, the Lord, the Mediator, and the Saviour Jesus Christ.

He alludeth to the Levites, which served day and night, for else there is no night in heaven.

Or, upon them whereby is meant God's defence and protection, as it were toward them, who as safe as men in the Lord's tents.

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A. D. 96. [•] 11a. 49. 10. 16 * They shall hunger no more, neither thirst any more, neither shall the sun light on them, neither any heat.

17 For the Lamb, which is in the midst of the throne; shall govern them, and shall lead them unto the lively fountains of waters, and * God shall wipe away all tears from their eyes.

C H A P. VIII.

■ After the opening of the seventh seal, 3 the saints prayers are offered up with odours. 6 The seven angels come forth with trumpets. 7 The four first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10, 11 the waters wax bitter, 12 and the stars are darkened.

AND when he had opened the seventh seal, there was silence in heaven about half an hour.

2 ■ And I saw the seven angels which ■ stood before God, and to them were given seven trumpets.

3 ■ Then another angel came and stood before the altar having ■ golden censer, and much odours was given unto him, that he should offer with the prayers of all saints upon the golden altar; which is before the throne.

4 And the smoke of the odours, with the prayers of the saints, ■ went up before God, out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings, and lightnings, and earthquake.

6 * Then the seven angels, which had the seven trumpets, prepared themselves to blow the trumpets.

1 He returneth to the history of the seals of the book which the Lamb opened. The seventh seal is the next fore-signification, and ■ precise commandment of the execution of the most heavy judgments of God upon this wicked world, which fore-signification being understood by the seal, all things in heaven are silent, and in horror through admiration, until commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member, of which I spake before in chap. 6. verse 1. which is of the execution of those evils wherewith God most justly determined to afflict the world.

2 Now followeth the third branch of the common history, as even ■ I said: which is the execution of the judgments of God upon the world. This is first generally prepared unto the 6th verse: then by several parts expounded according to the order of those that administered the same, unto the end of the chapter following. Unto the preparation of this execution, ■ declared these things: first who are the administrators and instruments thereof in this verse. Secondly, what is the work both of the prince and angels, giving order for this execution, thence ■ the 5th verse, and of his administrators in the 6th verse. The administrators of the execution ■ said ■ be seven angels: their instruments, trumpets, whereby they should, as it were, sound the alarm ■ the commandment of God. They are propounded seven in number; because it pleased God not at once ■ pour out his wrath upon the rebellious world, but ■ divers times; and by piece-meal, and in slow order, and ■ with an unwilling mind ■ exercise his judgments upon his creatures, so long called upon both by word and figures, if happily they had learned ■ repent:

2 Which appeareth before him ■ his ministers:

3 This is that great Emperor the Lord Jesus Christ, ■ King and Saviour, who both maketh intercession ■ God the Father for the saints, filling the heavenly sanctuary with most sweet odour, and offering up their prayers, as the calves and burnt sacrifices of their lips, in this verse: in such sort as every one of them (so powerful is that sweet favour of Christ, and the efficacy of his sacrifice) ■ held in reconciliation with God, and themselves made most acceptable unto him, verse 4. And then also out of his treasury, and from the same sanctuary, poureth forth upon the world the fire of his wrath, adding also divine tokens thereunto. and by that means (as of old the heralds of Rome were

7 ■ So the first angel blew the trumpet, and there was hail and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt; and all green grass was burnt.

8 6 And the second angel blew the trumpet, and ■ it were ■ great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 7 There the third angel blew his trumpet, and there fell ■ great star from heaven, burning like ■ torch, and it fell into the third part of the rivers, and into the fountains of waters.

11 And the name of the star is called ■ wormwood: therefore the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 ■ And the fourth angel blew the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened: and the day was ■ smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one angel flying through the midst of heaven, saying with ■ loud voice, 10 Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three angels, which were yet to blow the trumpets.

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went to do) he proclaimeth war against the rebellious world.

1 Our prayers are nothing worth unless that true and sweet favour of that only oblation be especially and before all things with them, that is to say, unless we being first of all justified through faith in his Son; be acceptable unto him.

4 This is the work of the administrators. The angels the administrators of Christ, only by sounding trumpet and voice (for they are only as heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the angels six in number wrought in their order, set out in the 10th verse of the ■ chapter, and is concluded with the declaration of the event which followed upon these things done in the world's end, in the 10th and 11th chapters.

1 The first execution at the sound of the first angel, upon the earth, that is, the inhabitants of the earth (by metonymy) and upon all the fruits thereof: ■ the comparing of this verse with the second member of the 9th verse doth not obscurely declare.

2 The second execution upon the sea, in this verse; and all things that are therein, in the next verse.

3 The third execution upon the floods and fountains, that is, upon all fresh waters, in this verse: the effect whereof is, that many ■ destroyed with the bitterness of waters, in the verse following.

4 This is spoken by a metaphor, of the name of ■ most bitter herb, and commonly known: unless perhaps ■ following those that note the derivation of words had rather expound it adjectively; for that which by reason of bitterness cannot be drunk, or which maketh the liquor into which it is poured more bitter than that any man can drink the same:

5 The fourth execution upon these lightsome bodies of heaven, which administer unto this inferior world.

6 A lamentable prediction or foretelling of those parts of the divine execution which are yet behind, which also is a passage unto the argument of the next chapter. Of all these things in ■ manner, Christ himself expressly foretold in the 21st chapter St. Luke, ver 24, &c. and they are common plagues generally denounced, without particular note ■ time.

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C H A P IX.

1 The fifth angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixth angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankind.

AND the fifth angel blew the trumpet, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit.

3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads.

The fifth execution upon the wicked men inhabiting the earth (as a little before the angel said) wrought by the infernal powers, is declared in this place unto verse 11. and after the sixth execution thence unto verse 19. And lastly, is shewed the common event that followed the former execution in the world, in the two last verses.

That is, that the angel of God glittering with glory, as a star fell down from heaven. Whether thou take him for Christ, who hath the keys of hell of himself, and by princely authority, chap. 1. verse 18. or whether for some inferior angel, who hath the same key permitted unto him, and occupies it ministerially, or by office of his ministry here, and chap. 21. to the word, falling, is taken, Gen. 14. 10. and 24. 46. and Heb. 6. 6.

The key was given to this star. For those powers of wickedness are thrust down into hell, and bound with chains of darkness: and are there kept unto damnation, unless God for a time do let them loose, 2 Pet. 2. 4. Jude 6. and of this book, chap. 20. 21. the history of which chapters hath agreement of time with this present chapter.

By the bottomless pit, he meaneth the deepest darkness of hell.

Unto this is added, the smoke of the hellish and infernal spirits, all dark, and darkening all things in heaven and in earth. The spiritual darkneses are the causes of all disorder and confusion. For the devil at a certain time (whereof verse the fifth) sent these darkneses into his kingdom, that he might at once and with one impression overthrow all things, and pervert, if it were possible, the elect themselves. By this darkness, all spiritual light, both active as of the sun, and passive, of the air which is lightened by the sun, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves.

A description of the malignant spirits invading the world, taken from their nature, power, form, and order. From their nature, for that they like unto certain locusts, in quickness, subtilty, hurtfulness, number, and such like, in this verse. From their power, for that they are as the scorpions of the earth, of secret force to do hurt: for our battle is not here with flesh and blood, but with powers, &c. Ephes. 6. 12. This place of the power of the devils generally noted in this verse, is particularly declared afterwards in the three next verses.

Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsel of God: both because they hurt not all men, but only the reprobate (for the godly and elect, in whom there is any part of better life, God guardeth by his decree) whom Christ shall have sealed in this verse: and also because they neither had all power, nor at all times, nor not over those that are their own, but limited in manner and time, by the prescript of God, verse 5. So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was prescribed unto them that they should not slay, but torment the wretched world. The time is for five months, or for hundred and fifty days, that is for so many years, in which the devils have indeed mightily perverted all things in the world: and yet without that public and unpunished licence of killing, which

5 And to them was commanded that they should not kill them, but that they should be vexed five months, and that their pain should be as the pain that cometh of a scorpion, when he hath stung a man.

6 Therefore in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

7 And the form of the locusts was like unto horses prepared unto battle, and on their heads were as it were crowns, like unto gold, and their faces were like the faces of men.

8 And they had hair the hair of women, and their teeth were as the teeth of lions.

9 And they had habergeons like unto habergeons of iron, and the sound of their wings was like the sound of chariots, when many horses run unto battle.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt five months.

11 And

afterwards they usurped, when the sixth angel had blown his trumpet, as shall be said upon verse 13. Now this space is to be accounted from the end of that thousand years mentioned chap. 20. 3. and that is from the popedom of that Gregory the VIIth. a most monstrous necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was the most wicked firebrand of the world: he excommunicated the emperor Henry the IVth. went about by all manner of treachery to set up and put down empires and kingdoms as liked himself, and doubted not to set Rodolph the Swede over the empire instead of Henry before named, sending unto him a crown, with this verse annexed unto it:

“ Petra dedit Petro, Petrus diadema Rodolpho:”

That is,

The Rock to Peter gave the crown,
And Peter Rodolph doth renown.

Finally, he so finely bestirred himself in his affairs, as he miserably set all Christendom on fire, and conveyed over unto his successors the burning brand of the same: who, enraged with like ambition, never ceased to nourish that flame, and to enkindle it more and more: whereby cities, commonweals, and whole kingdoms, set together by the ears amongst themselves by most expert cut-throats, came to ruin, whilst they miserably wounded one another. This term of an hundred and fifty years, taketh end in the time of Gregory the IXth. or Hugolinus Anaguiensis, (as he was before called) who caused to be compiled by one Raymond his chaplain and confessor, the body of decretals, and by sufferance of the kings and princes, to be published in the Christian world, and established for a law: for by this sleight at length the popes arrogated unto themselves licence to kill whom they would, whilst others were unaware: and without fear established a butchery out of many of the wicked members of the decretals, which the trumpet of the fifth angel had expressly forbidden, and had hindered until this time. The effects of these bloody actions are declared upon the sixth verse: that the miserable world languishing in so great calamities, should willingly run together unto death, and prefer the same before life, by reason of the grievousness of the miseries that oppressed them.

The form of these hellish spirits and administrators is shadowed out by signs and visible figures in this sort: that they are very expert and swift: that wheresoever they are in the world, the kingdom is theirs: that they manage all their affairs with cunning and skill in this verse: that making shew of mildness and tender affection draw on men withal, they most impudently rage in all mischief: that they are most mighty do hurt, verse 8. that they are freed from being hurt of any man, armed with the colour of religion and sacred authority of privilege: that they fill all things with horror, verse 9. that they are fraudulent: that they are venomous and extremely noisome, though their power be limited, verse 10. All which things are properly in the infernal powers, and communicated by them unto their ministers and vassals.

A. D.
96.Ch. 5. 15.
16. 2. 19.
Hol. 10. 2.

A. D.
96.

11 And they have a king over them, which is the angel of the bottomless pit, whose name in Hebrew is Abaddon, and in Greek he is named Apollyon, *that is, destroying.*

12 One woe is past, and behold, yet two woes come after this,

13 ¶ Then the sixth angel blew the trumpet, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel, which had the trumpet, Loose the four angels, which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared at an hour, at a day, at a month, and at a year, to slay the third part of men.

16 And the number of horsemen of war were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fiery habergeons, and of jacinth, and of brimstone, and the heads of the horses were as the heads of lions: and out of their mouths went forth fire, and smoke, and brimstone.

18 Of these three was the third part of men killed, *that is, of the fire, and of the smoke, and*

^a The order of powers of maliciousness: that they are subject to an infernal king, whom thou mayest call in English, The Destroyer: who driveth the whole world both Jews and Gentiles into the destruction that belongeth unto himself. And I cannot tell whether this name have respect unto the etymological interpretation of Hildebrand, by a figure often used in the holy scripture, which albeit it may otherwise be turned of the Germans (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him, The fire-brand, that is, he that setteth on fire those that be faithful unto him.

^b A passage unto the next point and the history of the time following.

¹⁰ The sixth execution done upon the world by the tyrannical powers thereof, working in the four parts of the earth, that is, in most cruel manner executing their tyrannous dominion through the whole world: and killing the miserable people without punishment, which before was not lawful for them to do in that sort, I shewed upon the fourth verse. This narration hath two parts: a commandment from God, in the 14th verse, and an execution of the commandment, in the verse following.

¹¹ The commandment given by Christ himself, who is governor over all.

^b He alludeth the altar of incense, which stood in the court which the priests were in, over-against the ark of the covenant, having a veil betwixt them.

¹² As if he should have said, these hitherto have been so bound by the power of God, that they should not freely run upon all men themselves lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a periphrasis of the spiritual Babylon, by the limits of the visible Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now, go to, let loose those four angels, that is, administrators of the wrath of God, in that number that is convenient for the slaughtering of the four quarters of the world: stir them up, and give them the bridle, that, rushing of that Babylon of theirs, which is the seat of the wicked ones, they may see upon all the world: therein rage, and most licentiously to practise their tyranny, as God hath ordained. This was done when Gregory the Ninth, by public authority, stablished for law his decretals, by which he might freely lay trains for the life of simple men. For who is it that seeth that the laws decretal most of them are snares catch souls withal? Since that time (O good God) how great slaughters have been! how great massacres! All histories are full of them: and this age aboundeth with most horrible and monstrous examples of the same.

¹³ The execution of the commandment is in two points: one, that those butchers let loose, that out of their tower of the spiritual Babylon they might with fury abroad through all the world, well the chief of that crew which are most prompt in all affairs, in this verse, their multitudes both most copious, of which a number

of the brimstone, which came out of their mouths. A. D. 96.

19 For their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by the plagues, repented not of the works of their hands, that they should not worship devils, and idols of gold, and of silver, and of brass, and of stone, and of wood, which neither can see, neither hear nor go. * Pl. 115. 4. and 135. 15.

21 Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

C H A P. X.

1 Another angel appeareth clothed with a cloud, 2 holding a book, 3 and crieth out. 8 A voice from heaven commandeth John to take the book. 10 He eateth it.

AND I saw another mighty angel come down from heaven, clothed with a cloud, and the rainbow upon his head, and his face was as the sun, and his feet as pillars of fire.

4 I

And

certain is named for a number infinite, verse 16. and in themselves by all fully furnished to hide and to hurt, verse 17. being armed with fire, smoke, and brimstone, appeareth in the colour of this armour, which dazzleth the eyes of all men, and have the strength of lions hurt withal, from which (as out of their mouth) the fire, smoke, and stinking darts of the Pope, are shot out, verse 18. The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following.

¹⁴ That is, they harmful every way: on what part soever thou put thine hand unto them, or they touch thee, they do hurt. So the former are called scorpions, ver. 3.

¹⁵ Now remaineth the event (as I said in the first verse) which followed of so many and so grievous judgments in the most wicked world, namely, an impenitent confirmation of the ungodly in their impiety and unrighteousness, though they feel themselves most vehemently pressed with the hand of God: for their obstinate ungodliness is shewed in this verse: and their unrighteousness in the verse following. Hitherto hath been the general history of things to be done universally in the whole world: which, because it doth so much belong to the church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is woven, they say, with a slight hand. Also there is another cause why the history of the seventh angel is passed in this place, than for that the same properly appertaineth to the history of the church. But this is more diligently set out according to the time thereof, chap. 11 and 16. as shall appear upon those places.

Now Saint John passeth the other propheticall history, which is of the church of God, as I shewed, that this book should be distinguished, chapter 4, 1. This story reacheth hence unto the two and twentieth chapter. And this whole chapter is but a transition from the common history of the world unto that which is particular of the church. There in this transition or passage, preparations, as it were, unto the church story comprised in this whole chapter. One is the authority of Christ, revealing his mysteries, and calling his servant, unto the 7th verse. The other is Saint John's calling, proper to this place, and repeated from before unto the end of this chapter. Authority is given unto this Revelation by these things: first, by the appearing from heaven in this habit and countenance, strong, ready, glorious, surveying all things by his providence, and governing them by his omnipotence, verse 1. Secondly, that he brought not by chance, but of a book, this open Revelation, set forth unto the eye, signify the same unto the sea, and land, as the Lord over all, verse 2. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets do) but crying out with a loud voice them which sleep, and with a lionish and terrible noise roused up the secure: the very thunders themselves giving testimony thereunto, verse 3. Lastly, for that he confirmed by an oath, verse 5, 6, 7.

* Christ Jesus, see chapter 7. verse 2.

A. D. 96. 2 And he had in his hand a little book open, and he put his right foot upon the sea, and his left on the earth.

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: but I heard a voice from heaven, saying unto me, "Seal up those things which the seven thunders have spoken, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, "lift up his hand to heaven,

6 And swore by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, "that "time should be no more.

7 But in the days of the "voices of the seventh angel, when he shall begin to blow the trumpet, even the mystery of God shall be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven, spake unto me again, and said, Go, and take the little book which is open in the hand of the angel, which standeth upon the sea and upon the earth.

¹ Namely, a special book of the affairs of God's church: For the book that containeth things belonging unto the whole world is said to be kept with the Creator, chapter 5, verse 1. but the book of the church with the Redeemer: and out of this book is taken the rest of the history of this Apocalypse.

² A godly care is laudable, but must be joined with knowledge. Therefore nothing is to be taken in hand but by calling, which must be expected and waited for of the godly.

³ Keep them close.

⁴ This was a gesture used of one that sweareth, which men do now-a-days use.

⁵ Neither time itself, nor the things that are in time: but that the world to come is at hand, which is altogether of eternity, and beyond all times.

⁶ There shall never be any more time.

⁷ Whereof chap. 11. 15. and 16. 17.

⁸ The other part of this chapter concerning the calling of Saint John to the receiving of the prophecy following, which is enjoined him, first by sign, in three verses, then in plain words in the last verse. Unto the setting down of the sign belong these things: That Saint John is taught from heaven to demand the book of the prophecy in this verse, for these motions and desires God doth inspire, that demanding the book, he is charged to take it in a figurative manner, the use whereof is expounded verse the ninth. (as in the second chapter of Ezekiel, and the ninth verse) whence this similitude is borrowed: lastly, for that Saint John, at the commandment of Christ, took the book, and found by experience that the same, as proceeding from Christ, was most sweet, but in that he foretelleth the afflictions of the church, it was most bitter unto his spirit.

⁹ A simple and plain declaration of the sign foregoing, witnessing the divine calling of Saint John, and laying upon him the necessity thereof.

¹⁰ The authority of the intended Revelation being declared, together with the necessity of that calling, which was particularly imposed upon Saint John: hereafter followeth the history of the estate of Christ his church, both conflicting or warfaring, and overcoming in Christ. For both the true church of Christ is said to fight against that which is falsely so called, over the which Antichrist ruleth, Christ Jesus overthrowing Antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously until he shall slay the Antichrist by the appearance of his coming, as the apostle excellently teacheth, 2 Thess. 2. 8. So this history hath two parts: one of the state of the church conflicting with the temptations, unto the sixteenth chapter, the other of the state of the same church obtaining victory, thence unto the 20th chapter. The first part hath two members most conveniently distributed into their times, whereof the first containeth an history of the christian church for 1260 years, what time the gospel of Christ was as it were taken up from amongst the people into heaven: the second containeth an history of the same church unto

9 So I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

10 Then I took the little book out of the angel's hand, and ate it up, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again among the people and nations, and tongues, and to many kings.

C H A P. XI.

1 The temple is commanded to be measured. 3 The Lord stirreth up two witnesses, 7 whom the beast murdereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them up to heaven. 13 The wicked are terrified, 15 by the trumpet of the seventh angel: the resurrection, 18 and judgment is described.

THEN was given me a reed like unto a rod, and the angel stood by, saying, Rise and meet the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple,

the victory perfected. And these two members are briefly, though distinctly, propounded in this chapter; but are both of them more at large discoursed after in due order. For we understand the state of the church conflicting, out of chapters 12 and 13. and of the same growing out of afflictions, out of the 14th, 15th, and 16th chapters. Neither did Saint John at unawares join together the history of these two times in this chapter, because here is spoken of prophecy, which all confesse to be but one just and immutable in the church, and which Christ commanded to be continual. The history of the former time reacheth unto the 14th verse: the latter is set down in the rest of this chapter. In the former are shewed these things: the calling of the servants of God in four verses: the conflicts which the faithful must undergo in their calling for Christ and his church, thence unto the tenth verse: and their resurrection, and receiving up into heaven, unto the fourteenth verse. In the calling of the servants of God are mentioned two things: the begetting and settling of the church, in two verses, and the education thereof, in two verses. The begetting of the church is here commended unto Saint John by sign and by speech: the sign is measuring rod, and the speech is commandment to measure the temple of God, that is, to reduce the same unto a new form: because the Gentiles were already entered into the temple of Jerusalem, and shall shortly defile and overthrow the same utterly.

² Either that of Jerusalem, which was a figure of the church of Christ, or that heavenly exemplar, whereof verse 19. but the first liketh better, and the things following do all agree thereunto. The sense thereof is, Thou seekest all things in God's house, almost from the passion of Christ, to be disordered: and that not only the city of Jerusalem, but also the court of the temple, is trampled under foot of the nations, and of prophane men, whether Jews or strangers: and that only the temple, that is, the body of the temple, with the altar, and a small company of good men which truly worship God, do remain, whom God doth sanctify and confirm by his presence. Measure therefore this, this church, or rather the true type of the true church, omitting the rest, and so describe all things from me, that the true church of Christ may be as it were a little center, and the church of Antichrist as the circle of the center, every way in length and breadth compassing about the same, that by way of prophecy thou mayest so declare openly, that the state of the temple of God, and the faithful which worship him, that is, of the church, is much straighter than the church of Antichrist.

³ As if he should say, It belongeth nothing unto thee, judge those which are without, 1 Corinth. 5. 12. which be innumerable: look unto those of the household only, or unto the house of the living God.

⁴ He speaketh of the outer court; which was called the people's court, because all men might come into that.

A. D. 96. temple, ^b cast out, and meet it not: for it is given unto the ⁴ Gentiles, and the holy city shall they tread under foot, ⁵ two and forty months.

3 But ⁶ I will give power unto my two witnesses, and they shall ⁷ prophesy a thousand two hundred and threescore days clothed in sackcloth.

4 These ⁸ are two olive trees, and two candlesticks, standing before the God of the earth.

5 ⁹ And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: for if any man will hurt them, thus must he be killed.

6 These have power to shut heaven, that it rain not in the days of their prophesying, and have power over waters to turn them into blood, to smite the earth with all manner of plagues, as often as they will.

■ That is, counted ■ be cast out, which in measuring is refused ■ prophane.

⁴ To prophane persons, wicked and unbelievers, adversaries unto the church.

⁵ Or a thousand two hundred and threescore days, as is said in the next verse: that is, a thousand two hundred and threescore years, ■ day for a year, ■ often in Ezek. and Daniel, which thing I noted before, 2. 10. The beginning of these thousand two hundred and three score years we account from the passion of Christ, whereby (the partition-wall being broken down) we were made of two, one, Ephes. 2. 14. I say, one flock, under one shepherd. John 10. 16. and the end of these years precisely falleth into the popedom of Boniface the eighth, who ■ little before the end of the year of Christ one thousand two hundred ninety-four, entered the popedom of Rome, in the feast of Saint Lucia (as Bergomensis saith) having put in prison his predecessor Coelestinus, whom by fraud, under colour of oracle, he deceived: for which cause that was well said of him, "Intravit ut vulpes, regnavit ut leo, mortuus est ut canis." That is, "He entered like a fox, reigned like a lion, and died like a dog." For if from ■ thousand two hundred ninety four years thou shalt take the age of Christ which he lived on the earth, thou shalt find there remaineth just one thousand two hundred and threescore years, which ■ mentioned in this place and many others.

⁶ I had rather translate it "illud" than "illam"; "the temple," than "the city:" for God saith, I will give that temple, and commit it unto my two witnesses, that is, unto the ministers of the word, who ■ few indeed, weak and contemptible: but yet two, that is, of such ■ number as ■ of them may help another, and one confirm the testimony of another unto all men, that from the mouth of two ■ three witnesses every word may be made good amongst men, 2 Cor. 13. 1.

⁷ They shall exercise their office enjoined by me, by the space of those thousand two hundred and sixty years, in the midst of afflictions, though never so lamentable, which is figuratively shewed by the mourning garment.

⁸ That is, the ordinary and perpetual instruments of spiritual grace, peace, and light in my church, which God by his only power preserved in this temple. So Zechariah 4. 3.

⁹ The power and efficacy of the holy ministry, and which is truly evangelical, is declared both in earth and in heaven, protecting the administrators thereof, and destroying the enemies, in this verse, virtue indeed divine, most mightily shewing itself forth in heaven, earth, and the sea, verse 6, as it is described, ■ Corinthians, 10. 4. according to the promise of Christ, Mark 16. 17. And this is the ■ second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to be ■ and killed, verse 7. After the slaughter follow these things, that the carcases of the godly are laid abroad, verse ■ being unburied, ■ made a ■ of scorn, together of cursing and bitter execrations, verse 9. and that therefore gratulations ■ publicly and privately made, verse 10.

¹⁰ That is, when they have spent those thousand two hundred and sixty years, mentioned verse 2 and 3. in publishing their testimony according ■ their office.

¹¹ When they have done their message.

¹² Of which, after chap. 13. &c. that beast is the Roman empire, made long ago of civil, ecclesiastical: the chief

7 ¹⁰ And when they have finished their ⁶ testimony, ¹¹ the beast that cometh out of the bottomless pit, shall make war against them, and shall ■ overcome them, and kill them.

8 And their corpses shall lie in the ¹³ streets of the great city, which ⁴ spiritually is called Sodom and Egypt, ¹⁴ where our Lord also was crucified

9 And they of the people, and kindreds, and tongues, and Gentiles shall, see their corpses ¹⁵ three days and ■ half, and shall not suffer their carcases to be put in graves.

10 And they that dwell upon the earth, ¹⁶ shall rejoice over them and be glad, and shall send gifts one to another: for these two prophets ¹⁷ vexed them that dwelt on the earth.

11 But

head whereof was then Boniface the eighth, ■ I said before: who lifted up himself in so great arrogance (saith the author of, Fasciculus temporum) that he called himself, Lord of the whole world, ■ well in temporary causes, ■ in spiritual: there is an extant of that matter, written by the same Boniface most arrogantly, shall I say or most wickedly; "Cap. ■ sancta, extra de majoritate & obedientia." And in the sixth of the decretals (which is from the same author) many things ■ found of the same argument.

¹² He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings both their ■ and writings. And that this was done ■ very many godly men, by Boniface, and others, the histories do declare, especially, since the time that the odious and condemned ■ amongst the multitude, first, of the brethren Waldenses or Lugdunenses, then also of the Fraticles, was pretended, that good men might with ■ approbation be massacred.

¹³ That is, openly at Rome, where ■ that time was a most great concourse of people, the year of Jubilee being then first ordained by Boniface unto the same end, in the year of Christ 1300. example whereof is read, chap. 1. "Extra, de poenitentis & remissionibus." So by one act he committed double injury against Christ, both abolishing his truth by the restoring of the type of the Jubilee, and triumphing over his members by most wicked superstition. O religious heart! Now, that we should understand the things of Rome, Saint John himself is the author, both after in the 17th chapter, almost throughout, and also in the circumscription, ■ next following, when he saith, it is that great city (as chap. 17, 18. he calleth it) and is spiritually termed Sodom and Egypt: and that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first appellations signify spiritual wickedness: the latter signifieth the shew and pretence of good, that is, of christian and sound religion. Sodom signifieth most licentious impiety and injustice. Egypt, most cruel persecution of the people of God: and Jerusalem signifieth the most confident glorying of that city, ■ it were in true religion, being yet full of falshood and ungodliness. Now who is ignorant that these things do rather and more agree unto Rome than any other city. The commendations of the city of Rome, for many years past, are publicly notorious, which ■ not for ■ gather together. This only I will say, that he long since did very well see what Rome is, who taking his leave thereof, used these verses:

"Roma, vale, vidi, satis ■ vidisse: revertar,

"Quam leno, meretrix, scurra, cinodus ero."

Now farewell, Rome, I have thee seen, it was enough to see. I will return when as I mean, bawd, harlot, knave to be.

¹⁴ After a more secret kind of meaning and understanding.

¹⁵ Namely, in his members, as also he said unto Saul, Acts 9. 5.

¹⁶ That is, for three years and ■ half: for so many years Boniface lived after his Jubilee, as Bergomensis witnesseth.

¹⁷ So much the more shall they by this occasion exercise the jollity of their Jubilee.

¹⁸ The gospel of Christ is the affliction of the world, and the ministry thereof a favour of death unto death to those that perish, 1 Cor. 2. 16.

A. D. 96. 11 ¹⁵ But after ¹⁹ three days and an half, ²² the spirit of life *coming* from God, shall enter into them, and they ²¹ shall stand up upon their feet: and great fear shall come upon them which saw them.

12 And they shall hear a great voice from heaven, saying unto them, ²² Come up hither. And they shall ascend up to heaven in a cloud, ²³ and their enemies shall see them.

13 ²⁴ And the same hour shall there be a great earthquake, and the tenth part of the city shall fall, and in the earthquake shall be slain in number seven thousand: and the remnant were fore feared, ²⁵ and ^c gave glory to the God of heaven.

14 ²⁵ The second woe is past, and behold, the third woe will come anon.

15 ²⁷ And the seventh angel blew the trumpet, and there were great voices in heaven, saying, ²⁸ The kingdoms of the world are our Lord's, and his Christ's, and he shall reign for evermore.

16 ²⁹ Then the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, Lord God Almighty, which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy kingdom.

18 ³² And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, to small and great, and shouldst destroy them which destroy the earth.

19 Then the temple of God was ³¹ opened in heaven, and there was seen in his temple the ark of his covenant: and there were lightnings, and voices, and thunderings, and earthquake, and much hail.

CHAP. XII.

A woman 2 appeareth travailing with child, 4 whose child the dragon would devour, 7 but Michael overcometh him, 9 and casteth him out, 13 and the more he is cast down and vanquished, the more fiercely he exerciseth his subtilties.

AND there appeared a great wonder in heaven: ¹ a woman clothed with the sun, and

The third place, as I noted before, is of the rising again of the prophets from the dead, and their carrying up into heaven. For their resurrection is shewed in this verse: their calling and lifting up into heaven, in the verse following.

²⁹ That is, what time God shall destroy that wicked Boniface.

²⁹ That is, the prophets of God shall in a sort rise again, not the same in person (as they say) but in spirit: that is, in the power and efficacy of their ministry, which St. John expressed before, verses 5 and 6. And of the prophecy that is spoken of Elias, is interpreted by the angel to be understood of John the Baptist, Luke 1: 17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of God's mouth (which the holy ministry sheweth and exhibiteth) devoured and died miserably in prison, by the endeavour of Sarra Columnensis, and Nogaretus a French knight, whom Philip the fair, king of France, sent into Italy, but with a very small power.

²² That is, the most grievous heat of afflictions and persecution, shall stay for a while, for the great amaze that shall arise upon that sudden and unlooked-for judgment of God.

²² They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was unworthy. Heb. 11: 38. For the church of the wicked is by comparison called the earth, or the world: and the church of the godly, heaven: So in ancient times amongst the godly Israelites so amongst the Jews, in the days of Manasses and other kings, when the earth refused the heirs of heaven. we read that they lay hidden in heaven in the earth.

²¹ Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psalm 83: 4.) but they that went on forward in his work.

²⁴ Bergomenis saith, in the year of our Lord, 1201, this year a blazing star foretelling great calamity to come, appeared in heaven: in which year, upon the feast of St. Andrew, so great an earthquake arose, never before: which also continuing by times, for many days, overthrew many stately houses. This saith he of the year next following the Jubilee: which St. John so many ages before expressed word for word.

²⁵ They were indeed broken with present astonishment of mind, but did not earnestly repent: they ought to have done.

^c Glorified God by confessing his name.

²² He passeth unto the second history, which is the second part of this chapter. St. John calleth these the second and third woe, having respect unto Chap. 9: 12.

²⁷ Of whose sounding the trumpet, Christ expressly foretold, chap. 10: 7. and this is the second part of this chapter, containing a general history of the Christian church, from the time of Boniface VIII. unto the consummation of the victory declared by voice from heaven. In this history there are three branches, a preparation by the sound of the angel's trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by sign.

²⁹ The narration hath two parts: an acclamation of the heavenly creatures in this verse, and both a adoration by all the elders, verse 16. and also a most ample thanksgiving, verse 17, 18. The sense of the acclamation is: Now the Lord is entered on his kingdom, and hath restored his church, in which, most mightily recovered from the profanation of the Gentiles, he may glorify himself. Namely, that which the Lord ordained, when first he ordained his church, that the faith of the saints doth now behold accomplished.

²⁹ As before, 7: 11. This giving of thanks is altogether of the same content with the words going before.

²⁹ A speech of the Hebrew language, as much to say, as Gentiles being angry, thine inflamed wrath came upon them, and shewed itself from heaven, occasioned by their anger and fury.

²² This is the confirmation of the next prophecy foregoing, by signs exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and testifying the glorious presence of God, and the lightnings: others apprehended by ear and such dull sense, which bear witness in heaven and earth to the truth of the judgments of God.

Hitherto hath been the general prophecy, comprehended in two parts, as I shewed upon chap. 11. Now shall be declared the first part of this prophecy, in this and the next chapter, and the latter part in the 14th, 15th, and 16th chapter. Unto the first part, which is of the conflicting militant church, belong two things. The beginning and the progress of the same in conflicts and Christian combats. Of which two, the beginning or uprising of the church is described in this chapter, and the progress thereof in the chapter following. The beginning of the Christian church may be defined to be from the first moment of the conception of Christ, until that time wherein this church may be weaned and taken away from the breast of milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgment of God. So may we have in this chapter the story of 69 years and upwards. The parts of this chapter are three. The first, is the history of the conception and bearing in womb, in four verses. The second, is the history of the birth, from the 5th verse unto the 12th. The third is of the woman that had brought forth, unto the end of the chapter. And these several parts have every one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in womb, in two verses: and another of the laying in wait of the dragon against that should be brought forth, in the next two verses. In the first point of these things, the description of the mother, verse 1. and the dolours of childbirth, verse 2. all shewed unto John from heaven.

² A type of the true holy church which then was in the nation of the Jews. This church (as is the state of the holy church catholic) did in itself shine about with glory given of God, trod under feet mutability and changeableness, and possessed the kingdom of heaven in the heirs thereof.

A. D. 96. and the moon was under her feet, and upon her head a crown of twelve stars.

¶ And she was with child, and cried travailling in birth, and was pained ready to be delivered.

3 And there appeared another wonder in heaven: 4 for behold a great red dragon having seven heads, and ten horns, and seven crowns upon his heads:

4 7 And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman which was ready to be delivered, to devour her child, when she had brought it forth.

5 10 So she brought forth a man child, which should rule all nations with a rod of iron, and that her child was taken up unto God and to his throne.

6 12 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was a battle in heaven, 14 Michael and his angels fought against the dragon, and the dragon fought and his angels.

8 15 But they prevailed not, neither was their place found any more in heaven.

9 And the great dragon, that old serpent, called the devil and Satan, was cast out, which deceiveth all the world: he was even cast out to the earth, and his angels were cast out with him.

10 Then I heard a loud voice in heaven, saying, 11 Now is salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 But they overcame him by that blood of the lamb, and by that word of their testimony, and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, which hath great wrath, knowing that he had but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which had brought forth the man child.

14 18 But to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the presence of the serpent.

4 K

15 And

A. D. 96.

3 For this is that barren woman that brought not forth, of which Sarah 45. 1. and Gal. 4. 27. she cried out for a dead cause, and was tormented at that time, when in the judgement of all men she was near unto death, and in manner ready to give up the ghost, by reason of her weakness and poverty.

4 That is, the devil or Satan (as is declared verse 9.) mighty angry, and full of wrath.

5 Thereby to withstand those seven churches spoken of, that is, the catholic church, and that with kingly furniture and tyrannical magnificence: signified by the crowns set upon his heads, as if the same without controversy belonged unto him by the proper right: as also he boasted unto Christ, Matt. 4. 9. See after upon chap. 13. 1.

6 More than are the horns of the lamb, or than the churches are: so well furnished doth the tyrant brag himself to be unto all manner of mischief.

7 After the description of Satan followeth this action, that is, his battle offered unto the church, partly to that which is visible, wherein the wheat is mingled with the chaff, and the good fish with that which is evil; a good part thereof, though in appearance it shined like the stars shine in heaven, he is said to be thrust down out of heaven, and to pervert: for if it were possible he would pervert even the elect, Matt. 24. 24. and partly, to the elect members of the holy catholic church, the second part of this verse. Many therefore of the members of this visible church, saith Saint John, he overthrew, and triumphed upon them.

8 He withstood that elect church of the Jews, which was now ready to bring forth the Christian church, and watched for that she should bring forth. For the whole church and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon Cant. 7. 6.

¶ Christ mystical (as they call him) that is, the whole church, consisteth of the person of Christ the head, and of the body united therunto by the Spirit, so is the name of Christ taken, 1 Cor. 12. 12.

10 The second history of this church delivered of a child: in which first the consideration of the child born, and of the mother, is described in two verses: secondly, the battle of the dragon against the young child, and the victory obtained against him in three verses following: last of all sung a song of victory, unto the twelfth verse. Now Saint John, in consideration of the child born, noteth two things: for he describeth him, and his station or place in this verse.

11 That is Christ the head of the church joined with his church (the beginning root and foundation whereof is the same Christ) endowed with kingly power, and taken up into heaven out of the jaws of Satan (who is a serpent did bite him upon the cross) that, sitting upon the celestial throne, he might reign over all.

12 The church of Christ which was of the Jews, after his assumption into heaven, hid itself in the world as in a wilderness, trusting in the only defence of God, as wit-

nesseth Saint Luke in the Acts of the Apostles.

13 Namely, the apostles and servants of God ordained to feed with the word of life the church collected both of the Jews and Gentiles, unless that any man will take the word "alerent" impersonally, after the use of the Hebrews, instead of "aleretur:" but I like the first better. For he hath respect unto those two prophets, of whom, chap. 11. 3. As for the meaning of the 1260 days, look the same place.

14 Christ is the prince of angels, and the head of the church, who beareth that iron rod, verse 5. See the notes upon Daniel, chapter 12. 1. In this verse a description of the battle, and of the victory in the two verses following. The Psalmist had respect unto this battle, Psalm 68. 19. and Paul, Eph. 4. 8. and Col. 2. 15.

15 The description of the victory, by denying of one thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heaven, but was by the power of God thrown down into the world whereof he is the prince, Christ himself and his elect members standing still by the throne of God.

¶ They were cast out so, that they were never seen any more in heaven.

16 The song of victory or triumph, containing, first, a proposition of the glory of God, and of Christ, shewed in that victory. Secondly, it containeth a reason of the same proposition, taken from the effects, that the enemy is overcome in battle, in this verse, and that the godly made conquerors (and more than conquerors, Rom. 8. 37.) verse 11. Thirdly, a conclusion, wherein is an exhortation unto the angels, and to the saints: and fourthly, the world a prophecy of great misery, and of destruction, procured by the devil against mankind, lest himself should shortly be miserable alone, verse 12.

¶ He is said, in the Hebrew tongue, to love his life, that esteemeth nothing more precious than his life: and on the other side, he is said not to love his life, who doubteth not to hazard it, wheresoever need requireth.

17 The third part: an history of the woman delivered consisting of two members, the present battle of Satan against the church of the Jewish nation, in four verses: and the battle intended against the seed thereof, that is, against the church of the Gentiles, which is called holy, by reason of the gospel of Christ, in the two last verses.

¶ That is, being strengthened with divine power: and taught by oracle, she fled swiftly from the assault of the devil, and from the destruction of Jerusalem, and went into a solitary city beyond Jordan, called Pella, as Eusebius telleth in the fifth chapter of the third book of his ecclesiastical history: which place God had commanded her by revelation.

¶ Into that place which God had appointed for her.

¶ That is, for three years and an half: so the same speech is taken, Dan. 7. 25. This space of time is reckoned in from that last and most grievous rebellion of the Jews, and the destruction of the city and temple,

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96.

15² And the serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be carried away of the flood.

16² But the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon had cast out of his mouth.

17²² Then the dragon was wroth with the woman, and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

18²³ And I stood on the sea land.

CHAPTER XIII.

1 The beast with many heads is destroyed, 12 which draweth the most part of the world to idolatry. 13

for their defection or falling away, began in the twelfth year of Nero, before the beginning whereof many fore- signs and predictions were shewed from heaven, as Josephus writeth, lib. 7. cap. 12. and Hieronymus, lib. 5. cap. 41. amongst which this is very memorable, that in the feast of Pentecost not only a great sound and noise was heard in the temple, but also a great voice was heard of many out of the sanctuary, which cried out unto all, Let us depart hence. Now three years and a half after this defection was begun of the Jews and those wonders happened, the city was taken by force, the temple overthrowed, and the place forsaken of God: and this compass of time St. John noted in this place.

25 That is, he inflamed the Romans and nations, that they persecuting the Jewish people with cruel arms, might by the same occasion invade the church of Christ, now departed from Jerusalem, and out of Judea. For it is an usual thing in scripture, that the raging tumults of the nations should be compared unto waters.

26 That is, there was offered in their place other Jews, unto the Romans and nations raging against that people; and it came to pass thereby, that the church of God was saved whole from that violence, that most raging flood of persecution, which the dragon vomited out, being altogether spent in the destruction of these other Jews.

27 Being set on fire by this means, he began to be more mad, and because he perceived that his purpose against the Christian church of the Jews remnant was come to nought, he resolved to fall upon her seed, that is, the church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said upon the thirteenth verse, in which the purpose of Satan is shewed, verse 17. and his attempt, verse 18.

28 That is, a most mighty tempest that he rushed upon the whole world (whose prince he is) to raise the floods, and provoke the nations, that they might with their furious billows toss up and down, drive here and there, and finally destroy the church of Christ, with the holy members of the same. But the providence of God resisted his attempts, that he might favour the church of the Gentiles, yet tender, and as it were green. The rest of this story of the dragon is excellently prosecuted by Saint John hereafter in the 20th chapter. For here the dragon endeavouring to do mischief, was by God cast into prison.

The apostle having declared the springing up of the Christian church, and the estate of the church from which ours taketh her beginning, doth now pass unto the story of the progress thereof, as I shewed in the entrance of the former chapter. And this history of the progress of the church, and the battles thereof, is set down in this chapter, but distinctly in two parts, one is of the civil Roman empire, unto verse 10. another of the body ecclesiastical or prophetic, thence unto the end of the chapter. In the former part are shewed these things: First, the state of that empire, in four verses: then the acts thereof, in three verses: after the effect, which is exceeding great glory, verse 8. And last of all is commended the use, and the instruction of the godly against the evils that shall come from the same, verse 9, 10. The history of the state containeth a most ample description of the beast, first intire, verse 1, 2. and then restored after hurt, verse 3, 4.

2 On the sand whereon stood the devil, practising his temptations against the church, in the verse next beforegoing: what time the empire of Rome was endangered by domestic dissensions, and was mightily tossed, having ever and anon new heads and new emperors. See in the 17th chapter, and verse 8.

3 Having the same instruments of power, providence, and most expert government, which the dragon is said to

The other beast rising out of the earth, 15 giveth power unto him. A. D. 96.

AND I saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns were ten crowns, and upon his head the name of blasphemy.

2 And the beast which I saw was like a leopard, and his feet like bear's, and his mouth as the mouth of a lion: and the dragon gave him his power and his throne, and great authority.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And

have had in the 12th chapter, and the 4th verse.

4 We read in the twelfth chapter, and third verse, that the dragon had seven crowns set upon seven heads, to denote the thief avoucheth himself to be proper Lord and Prince of the world, but this beast is said to have ten crowns set upon several, not heads, but horns: because the beast is beholden for all unto the dragon, verse 2. and doth not otherwise reign than by law of subjection given by him, namely, that he employ his horns against the church of God. The speech is taken from the ancient custom and form of dealing in such case: by which they that were absolute kings, did wear the diadem upon their heads: but their vassals, and such as reigned by grace from them, wore the same upon their hoods: for so they might commodiously lay down their diadems, when they came into the pretence of their sovereigns: as also the elders are said when they adored God which sat upon the throne, to have cast down their crowns before him, chap. 4. ver. 10.

5 Contrary to that which God of old commanded should be written in the head-piece of the high priest, that is, "Sanctitas Jehovah," "Holiness unto the Lord." The name of blasphemy imposed by the dragon, is, (as I think) that which Saint Paul saith in the second chapter of his second Epistle to the Thessalonians, the fourth verse: "He sitteth as God, and boasteth himself to be God." For this name of blasphemy both the Roman emperors did then challenge unto themselves, as Suetonius and Dion do report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profess the same of themselves, when they challenged unto themselves sovereignty in holy things: of which kind of sayings the sixth book of the Decretals, the Clementines, and the Extravagants, are very full. For these were not content with that which Anglicus wrote in his Poetria, (the beginning whereof is, "Papa stupor mundi," "The Pope is the wonder of the world.") "Nec Deus es, nec homo, sed neuter es inter utrumque:" "Thou art not God, nor art thou man, but neuter mixt of both:" the gloss witnesseth upon the sixth book: But they were bold to take to themselves the very name of God: and accept it given of others: according as almost hundred and twenty years since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignity papal, a pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous verse:

Oraculo vocis mundi moderaris habenas,
Et merito in terris crederis esse Deus."

That is,

By oracle of thine own voice, the world thou govern'st all;
And worthily a God on earth think and do thee call.

These and six hundred the like, who can impute unto that modesty whereby good men of old would have themselves called the servants of the servants of God? Verily either this is a name of blasphemy, or there is none at all.

6 Swift as the leopard; easily clasping all things, as the bear doth with his foot; and tearing and devouring all things with the mouth, as doth the lion.

7 That is, he lent the same unto the beast to use, when he perceived that himself could not escape, but must needs be taken by the hand of the angel, and cast into the bottomless pit, chapter 20. yet did not he abandon the same utterly from himself, but that he might use it as long as he could.

8 This is the other place that appertaineth to the description of the beast of Rome: that, besides that natural dignity,

A. D. 96. 4 And they worshipped the dragon which gave the power unto the beast: and they worshipped the beast, saying, Who is like unto the beast! who is able to war with him!

5 ⁹ And there was given unto him a mouth, that spake great things and blasphemies, and power was given unto him, ¹⁰ to do two and forty months.

6 And he opened his mouth unto blasphemy against God, to blaspheme his name, ¹¹ and his tabernacle, ¹² and them that dwell in heaven.

7 And it was given to him to make war with the saints, and to overcome them, and power was given him over every kindred, and tongue, and nation.

8 Therefore all that dwell upon the earth, shall worship him, ¹³ whose names are not writ-

ten in the book of life of that Lamb which was slain from the beginning of the world.

A. D. 96.

9 ¹⁴ If any man have an ear, let him hear.

10 If any lead into captivity, he shall go into captivity: * if any kill with a sword, he must be killed by a sword: here is the patience and the faith of the saints.

Gen. 9. 6. Matt. 26. 52.

11 ¹⁵ And I beheld another beast coming up out of the earth, ¹⁶ which had two horns like the lamb, but he spake like the dragon.

12 ¹⁷ And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, ¹⁸ to worship the first beast, whose deadly wound was healed.

13 ¹⁹ And he did great wonders, so that he made

dignity, and amplitude of the Roman empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven, in the sight of all men. This head was Nero the emperor, in whom the race of the Cæsars fell from the imperial dignity, and the government of the commonwealth was translated unto others: in whose hands the empire was so cured, and recovered unto health, as it seemed unto all so much the more deeply rooted and grounded fast than ever before. And hence followed those effects which are next spoken of: First, an admiration of certain power, as it were sacred and divine, sustaining the empire, and governing it: Secondly, the obedience and submission of the whole earth, in this verse: Thirdly, the adoration of the dragon, and most wicked worshipping of devils, confirmed by the Roman emperors: Lastly, the adoration of the beast himself, which grew into so great estimation, as that both the name and worship of a god was given unto him, verse the fourth. Now there were two causes which brought in the minds of men this religion: the shew of excellency, which bringeth with it reverence: and the shew of power invincible, which bringeth fear. Who is like (say they) unto the beast! Who shall be able to fight with him!

⁹ The second member, containing an history of the acts of the beast, as I said verse 1. The history of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the dragon, who put and inspired into the beast both his impiety against God, and his immanity and injustice against all men, especially against the godly, and those that were of the household of faith, verse the fifth. The manner of the acts or actions done, is of two sorts, both impious in mind, and blasphemous in speech against God, his church, and the godly, verse the sixth: and also most cruel and injurious in deeds even such as were done of most raging enemies, and of most insolent and proud conquerors, verse the 7th.

¹⁰ Namely, his actions, and manner of dealing. As concerning those two and forty months, I have spoken of them before in the twelfth chapter, and second verse.

¹¹ That is, the holy church, the true house of the living God.

¹² That is, the godly, in several, who hid themselves from his cruelty. For this bloody beast surcharged those holy souls most falsely with those innumerable accusations for the name of Christ, as we read in Justin Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which examples the latter times followed most diligently, in destroying the flock of Christ: and we in our own memory have found by experience, as our incredible grief. Concerning heaven, see in the eleventh chapter, and in the twelfth verse.

¹³ That is, such as are not from everlasting elected in Christ Jesus. For this is that Lamb slain, of which chapter the fifth, verse the sixth. These words I do, with Aretz, distinguish in this manner: "Whose names are not written from the laying of the foundation of the world, in the book of life of the Lamb slain." And this distinction is confirmed by a like place hereafter, chapter 17. 8.

¹⁴ The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: and foretelling, which partly containeth threatenings against the wicked, and partly comforts for those which in patience and faith shall wait for that glorious coming of our Lord and Saviour Jesus Christ, verse the tenth.

¹⁵ The second member of the vision, concerning the ecclesiastical dominion, which in Rome succeeded that which was politic, and is in the power of the corporation

of false prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body or corporation, is called by Saint John by the name of false prophet, chapter 16. verse 13 and 19. verse 20. The form of this beast is first described in this verse, then his acts in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject state.

¹⁶ That is, in shew he resembled the Lamb (for what is more mild or more humble than to be the servant of the servants of God?) but indeed he played the part of the dragon, and of the wolf, Matt. 7. 15. For even Satan changeth himself into an angel of light, 1 Cor. 11. 14. and what should his honest disciples and servants do?

¹⁷ The history of the acts of this beast containeth in sum three things, hypocrisy, the witness of miracles, and tyranny: of which the first is noted in this verse, the second in the three verses following, the third in the sixteenth and seventeenth verses. His hypocrisy is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, and as it were by lime, made of the former beast a most miserable skeleton, or anatomy, usurped all his authority unto himself, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himself so, as if he honoured him with most high honour, and did in very good truth cause him to be revered of all men.

¹⁸ For unto this beast of Rome, which of a civil empire is made an ecclesiastical hierarchy, are given divine honours, and divine authority so far, as he is believed to be above the scriptures, which the gloss upon the decretals declareth by this devilish verse:

"Articulos solvit, synodumque facit generalem."

That is,

He changeth the articles of Faith, and giveth authority to general councils.

Which is spoken of the Papal power. So the beast is by birth, foundation, seat, and finally substance, one: only the pope hath altered the form and manner thereof, being himself the head both of that tyrannical empire, and also of the false prophets: for the empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, "whose deadly wound was cured," are put here for distinction sake, as also sometimes afterwards: that even at that time the godly readers of this prophecy might by this sign be brought to see the things present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again.

¹⁹ The second point of the things done by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impiety: of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, in this verse. Others were shewed here below in the sight of the beast, as establish idolatry, and deceive souls: which part St. John setteth forth, beginning (as they say) that which is last, in this manner: First, his effect is declared in these words: "He deceiveth the inhabitants of the earth." Secondly, the common manner of working, in two sorts: one of miracles, "For the signs which were given him to do in the presence of the beast:" the other of the words added in the signs, and teaching the idolatry by those signs, "Saying unto the inhabitants of the earth, that they should make an image unto the

the

A. D. 96. made fire to come down from heaven on the earth, in the sight of men,

12 And deceived them that dwell on the earth by the signs which were permitted him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the ²² image of the ²¹ beast which had the wound of a sword, and did live.

13 ²² And it was permitted to him to give a ²² spirit unto the image of the beast, so that the image of the beast should speak, and should cause that as many as would not worship the image of the beast, should be killed.

14 ²³ And he made all, both small and great, rich and poor, free and bond, to receive ²⁴ a ²³ mark in their right hand or in their foreheads :

15 And that no man might ²⁵ buy or sell, save he that had the ²⁵ mark or the name of the beast, or the number of his name.

18 ²⁷ Here is wisdom. Let him that hath wit, count the number of the beast : for it is the ²⁸ number of ²⁸ man, and his number is six hundred threescore and six.

C H A P. XIV.

1 The Lamb standeth on mount Sion, 4 with his chiefe worshippers. 6 One angel preacheth the gospel, 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be avoided. 13 A voice from heaven pronounceth them happy who die in the Lord. 16 The Lord's sickle is thrust into the harvest, 18 and into the vintage.

THEN I looked, and lo, ¹ Lamb ¹ stood on mount Sion, and with him ¹ an hundred forty

the beast, which, &c." Thirdly, a special manner is declared. "That it is given unto him to put life unto the image of the beast:" and that such a kind of quickening, that the same both speaketh by answer unto those that ask counsel of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles, through the procurement and inspiration of the devil, have been effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them reigned, many also done by the devil in images, as of old in the serpent, Gen. 3. 1. By which examples is confirmed not the authority of the beast, but the truth of God and these prophecies.

²² That is, images, by enallage or change of the number: for the worship of them ever since the second council of Nice, hath been ordained in the church by public credit and authority, contrary to the law of God.

²³ In the Greek, the word is of the dative case, as much to say, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudopropheticall beast doth mightily profit the beast of Rome, or whom long ago he received them. Wherefore the ²³ am is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast.

²⁴ And of this miracle of the images of the beast, (that is, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgment, or rather marvellously, by the fraud of the false prophets, the Papists books are full fraughted.

²⁵ To give life, as Jannes and Jambres imitated the wonders that Moses wrought.

²⁶ The third place is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, in this verse: and over their goods and actions, in the next verse. For he is said both to bring upon all persons a tyrannous servitude, so that as bond-slaves they might serve the beast: and also to exercise over all their goods and actions a pedlar like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out curings, even in natural and civil, private and public contracts, wherein all good faith ought to have place.

²⁷ That is, their Chrism, by which in the sacrament (as they call it) of confirmation, they make servile unto themselves, the persons and doings of men, signing them in their forehead and hands, and as for the sign left by Christ (of which chap. 7. 3.) and the holy sacrament of baptism, they make as void. For whom Christ hath joined unto himself by baptism, this beast maketh challenge unto them by his greasy chrism, which he doubteth not to prefer before baptism, both in authority and in efficacy.

²⁸ The mark of the name of the beast.

²⁹ That is, have any traffic or intercourse with men, but they only which have this anointing and consecrating of clericaly tonsure, as they call it. Read Gratian "De consecratione, distinctione tertia, c. 5. omnes spiritus, &c." of these matters.

³⁰ Here the false prophets do require three things, which are set down in the order of their greatness, a character, a name, and the number of the ³⁰ . The meaning is, that man that hath ³⁰ their first anointing, and clerical tonsure or shaving: secondly, holy orders, by receiving whereof is communicated the name of the beast: or finally, hath not attained that high degree of

pontifical knowledge, and of the law (as they call it) canonical, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

²⁷ That is, in this number of the beast consisteth that popish wisdom, which unto them seemeth the greatest of all others. In these words St. John expoundeth that saying, which went before of the number of the beast, what it hath above his mark or cognifance and his name. These things, saith St. John, the mark and the name of the beast, do easily happen unto any man, but to have the number of the beast, is wisdom: that is, only the wise and such as have understanding, can come by that number: for they must be most illuminate doctors that attain thereunto, as the words following do declare.

²⁸ How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, St. John declareth in these words, Dost thou demand how great it is? it is so great, that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doth attain unto it. Askest thou of what denomination it is? verily it standeth of six throughout, and perfectly riseth of all the parts thereof in their several denominations (as they term them:) it standeth of six by units, tens, hundreds, &c. so as there is no one part in the learning and order pontifical, which is not either referred unto the head, and, as it were, the top thereof, or contained in the same: so fitly do all things in this hierarchy agree one with another, and with their head. Therefore that cruel beast Boniface the VIIIth. doth commend by the number of six, those decretals which he perfected, in the proem of the sixth book: "Which book (saith he) being to be added to five other books of the same volume of decretals, we thought good to name Sextum, the sixth: that the same volume, by addition thereof, containing a senary, or the number of six books (which is a number perfect) may yield a perfect form of managing all things, and perfect discipline of behaviour." Here therefore is the number of the beast, who poureth from himself all his parts, and bringeth them all back again unto himself by his discipline in most wise and cunning manner. If any man desire more of this, let him read the gloss upon that place, I am not ignorant that other interpretations ³¹ brought upon this place: but I thought it my duty, with the good favour of all, and without the offence of any, to propound my opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like ³¹ be true, that the number of the beast, or of the name of the beast, should be taken ³¹ the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as ³¹ public mark of such as be his, and esteemeth that mark above all others, as the mark of tho ³¹ whom he loveth best. Now those other expositions seem rather to be far removed from this property and condition of that number: whether you respect the name Latinus, or Titan, ³¹ any other. For these the beast doth ³¹ teach, nor give forth, nor imprint, but most diligently forbiddeth ³¹ be taught, and audaciously denieth: he approveth not these, but reproveth them, and hateth them that think so of this number, with ³¹ hatred greater than that of Vatinius.

³¹ The history of the church of Christ being finished for ³¹ than a thousand and three hundred years, at which time Boniface VIII. lived, as before hath been said: there remaineth the rest of the history of the conflicting or militant

A. D. 96. forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven as the sound of many waters, and as the sound of great thunder: and I heard the voice of harpers, harping with their harps.

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred forty and four thousand which were bought from the earth.

4 These are they which are not defiled with women, for they are virgins: these follow the Lamb whithersoever he goeth: these are bought from men, being the first fruits unto God, and to the Lamb.

5 And in their mouths was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another angel fly in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 ¶ Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

¶ And there followed another angel, saying: A. D. 96. It. 21. 9. Jer. 51. 8. Ch. 8. 2. Babylon that great city is fallen; it is fallen: for she made all nations to drink of the wine of the wrath of her fornication.

9 ¶ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or on his hand,

10 The same shall drink of the wine of the wrath of God, yea, of the pure wine which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels, and before the Lamb.

11 And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 ¶ Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 Then I heard a voice from heaven, saying unto me, Write, The dead which die in the Lord, are fully blessed. Even so saith the Spirit: for they rest from their labours; and their works follow them.

14 ¶ And I looked, and behold, a white cloud, and upon the cloud one sitting like unto
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tant church, from thence unto the time of the last victory, in three chapters. For first of all, as the foundation of the whole history is described, the standing of the Lamb with his army and retinue in five verses, after his worthy acts which he hath done, and yet doth in most mighty manner, whilst he overthroweth Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Unto the description of the Lamb, propounded three things, his situation, place and attendance: for the rest are expounded in the former visions, especially upon the fifth chapter.

¶ As ready girt to do his office (as Acts 7. 56.) in the midst of the church, which aforetime mount Zion did prefigure.

¶ As before; 7. 2. This retinue of the Lamb is described first by divine mark (as before 7. 2.) in this verse. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2.) do glorify the Lamb with a special song before God and his elect angels: which song flesh and blood cannot hear, nor understand, ver. 3. Lastly, by their deeds done before, and their sanctification in that they were virgins pure from spiritual and bodily fornication, that is, from impiety and unrighteousness, that they followed the Lamb as a guide unto all goodness, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicity of Christ they have exercised all these things, sanctimony of life, the direction of the Lamb, thankful remembrance of redemption by him: finally (to conclude in a word) that they were blameless before the Lord, ver. 4, 5.

¶ The other part (as I said on the first verse) is of the acts of the Lamb, the manner whereof is delivered in two sorts, of his speech and of his facts. His speeches are set forth unto the 13th verse of this chapter, and his facts unto the sixteenth chapter. In the speech of the Lamb, which is the word of the gospel, taught in this place these things: The service of the godly, consisting inwardly of reverence towards God; and outwardly of the glorifying of him: the visible sign of which is adoration, ver. 7. The overthrowing of wicked Babylon, ver. 8. and the fall of every one of the ungodly which worship the beast, ver. 9, 10, 11. Finally, the state of the holy servants of God, both present, ver. 11. and to come, most blessed, according to the promise of God, ver. 13.

¶ This angel is a type or figure of the good and faithful servants of God, whom God especially from that time of Boniface VIII. hath raised up to the publishing of the gospel of Christ, both by preaching and by writing. So God first, near unto the time of the same Boniface, used Peter Callidorus an Italian; after Arnold, de Villa Nova, a Frenchman, then Occam, Dante, Petrarch, after that, Johannes de Rupe Cesa, a Franciscan: after again, John Wickliffe

Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his church.

¶ That is, Babylon is destroyed by the sentence and judgment of God: the execution whereof St. John describeth; chap. 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsel and manifest malice oppugned the light of the gospel offered from God:

¶ Of her fornication, whereby God was provoked to wrath.

¶ That is, shall not worship God alone, but shall transfer his divine honour unto this beast, whether he do it with his heart, or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I deny before my Father and his angels, Matt. 10. 32. And this is that voice of the holy ministry, which at this time is very much used of the holy and faithful servants of God. For having now sufficiently found out the public obstinacy of Babylon, they labour not any longer to thunder against the same: but to save some particular members by terror (as St. Jude speaketh) and to pluck them out of the public flame: or else by vehement commiseration of their estate lead them away; they set before them eternal death, into which they rush unawares, unless in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jesus, and charge them to give light by their good example, of good life unto others.

¶ The patience, sanctification, and justification, by faith: the consequence whereof is rest, felicity, and glory eternal in the heavenly fellowship of God and his angels.

¶ That is, for the Lord.

¶ By works, is meant the reward which followeth good works.

¶ The second part of this chapter, as I said verse 1. Of the acts and doings of Christ, in overthrowing of Antichrist and his church by the Spirit of his divine mouth: seeing that having been called back by word both publicly and privately unto his duty, and admonished of his most certain ruin, he yet ceaseth not to maintain and protect his own adherents, that they may do him service; and to afflict the godly with most barbarous persecutions. Of those things which Christ doth there are two kinds; one common or general in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers, chapter 15, 16. That common kind is the calamity of wars, spread abroad through the whole earth; and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types of the harvest and vintage. Since the time that the light of the gospel began to shine out, and since prophecy or preaching by the grace of God was raised up again, how horrible

A. D. 96. the Son of man, ¹¹ having on his head a golden crown, and in his hand a ¹² sharp sickle.

¹⁵ ¹³ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, * Thrust in thy sickle and reap: for the time is come to reap: for the harvest of the earth is ripe.

¹⁶ And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

¹⁷ ¹⁴ Then another angel came out of the temple, which is in heaven, having also ¹⁵ sharp sickle.

¹⁸ And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

¹⁹ And the angel thrust in his sharp sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into that great wine-press of the wrath of God.

²⁰ And the wine-press was trodden without the city, ²¹ and blood came out of the wine-press unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

¹ The seven angels having the seven last plagues. ³ They that conquered the beast, praise God. ⁶ To the seven angels, ⁷ seven vials full of God's wrath are delivered.

horrible wars have been kindled in the world! how much human flesh hath been thrown to the earth by this divine reaping! how much blood (alas for woe) hath overflowed for these hundred years! almost! all histories do cry out, and this our age (if ever before) is now in horror by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type that is of the harvest.

¹² Declaring his merceness by his colour, like unto that which is in the white or milky circle of heaven.

¹³ As one that shall reign from God, and occupy the place of Christ in this miserable execution.

¹⁵ That is, ¹⁶ most fit and commodious instrument of execution, destroying all by hewing and thrusting through: for who may stand against God?

¹⁷ Christ giveth a commandment in this verse, and the angel executeth it in the next verse.

¹⁴ The other type (as I said verse 14.) is the vintage: the manner whereof is one with that which went before; if thou except this, that the grape-gathering is more exact in seeking out every thing than is the harvest labour. This is therefore a more grievous judgment, both because it succeedeth the other, and because it is understood to be executed with great diligence.

¹⁵ That is, overflowed very deep, and very far and wide: the speech is hyperbolic or excessive, to signify the greatness of the slaughter. And these be those pleasant fruits forsooth of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blind world doth at this time reap.

¹ This is that other place of the acts of Christ, as I noted before, 14. 14. Now therefore is shewed a singular work of the judgment of God belonging to the overthrow of Antichrist and his forces, of which divine work the preparation is described in this chapter, and the execution in the next. The preparation is first set down generally, and in type, in this verse: and is after particularly set forth in the rest of the chapter.

² Of which chapter 8, 9. in pouring forth the plagues of the world: for even these plagues do for the most part agree with those.

³ There are two parts of the narration: one, the confession of the saints, glorifying God, when they saw the preparation of the judgments of God, unto the 4th verse: another, the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgments, in four other verses.

⁴ This part of the vision alludeth unto the sea, or large vessel of brass, in which the priests washed themselves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called verse 5.) is said to have

A. D. 96. AND I saw another sign in heaven, great and marvellous, seven ⁴ angels, having the seven last plagues: for by them is fulfilled the wrath of God.

² And I saw ⁴ as it were ⁵ glassy sea, mingled with fire, and ⁶ them that had gotten victory of the beast, and of his image, and of his mark, and of the number of his name, ⁷ stand at the glassy sea, having the harps of God.

³ And they sung ⁷ the song of Moses the ⁸ servant of God, and the song of the Lamb, saying, ⁹ Great and marvellous are thy works, Lord God Almighty: ¹⁰ just and true are thy ¹¹ ways, King of saints.

⁴ * Who shall not fear thee, O Lord, and glorify thy name! for thou only art holy, and all nations shall come and worship before thee: for thy judgments are made manifest.

⁵ ⁹ And after that, I looked, and behold, the temple of the tabernacle of testimony was open in heaven.

⁶ And the seven angels came out of the temple, which had the ¹⁰ seven plagues, clothed in ¹¹ pure and bright linen, and having their breasts ¹² girded with golden girdles.

⁷ And one of the ¹³ four beasts gave unto the seven angels seven golden vials full of the wrath of God, which liveth for evermore.

⁸ And the temple was full of the smoke of the glory of God and of his power, ¹⁴ and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP.

been a sea of glass, most lightome and clear unto the commodity of choice mixed with fire, that is, ¹¹ containing the treasury of the judgments of God, which he bringeth forth and dispenseth according to his own pleasure: for out of the former the priests were cleansed of old: and out of this the ungodly are destroyed now, chap. 46.

⁵ That is, the godly martyrs of Christ, who shall not give place even in miracles unto that beast: of these see before, chap. 13. 17. and 14. 9, 10.

⁶ Glorifying God, from the particular observation of the weapons and instruments of God's wrath, floating in the sea of glass.

⁷ That song of triumph, which is in Exod. 15. 2.

⁸ So is Moses called for honour's sake, ¹¹ it is set forth, Deut. 34. 10.

⁹ This song hath two parts: one ¹⁰ confession, both particular, in this verse, and general, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternal in itself, and most present unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbelieving, as chap. 11. 2.) were to be brought unto the same state of happiness, by the magnificency of the judgment of God, in the next verse.

¹¹ Thy doings.

² The second part of the narration (as was noted verse 2.) wherein first the authority of the whole argument and matter thereof is figured, by ³ fore-running type of ⁴ temple opened in heaven, as chap. 11. 19. namely, that all those things are divine and of God, that proceed from thence, in this verse. Secondly, the administrators ⁵ executors come forth out of the temple, verse 6. Thirdly, they are furnished with instruments of the judgments of God, and weapons fit for the manner of the same judgments, ver. 7. Finally, they ⁶ confirmed by testimony of the visible glory of God, in the last verse. A like testimony whereunto was exhibited of old in the law, Exod. 40. 34.

¹⁰ That is, commandments to inflict those seven plagues. Here is the figure called Metonymia.

¹¹ Which was in old time a sign of the kingly or princely dignity.

¹² This girding was ¹³ sign of diligence, and the girdle of gold was a sign of sincerity and trustiness, in taking in charge the commandments of God.

¹³ Of these before, chap. 4. 7.

¹⁴ None of those seven angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

2 and 17 The angels pour out the seven vials of God's wrath given unto them, and so divers plagues arise in the world, 18 to terrify the wicked, 19 and the inhabitants of the great city.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth: and there fell a noisome and a grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living thing died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters say, Lord, Thou art just, which art, and which wast: and holy, because thou hast judged these things.

6 For they shed the blood of the saints and prophets, and therefore hast thou given them blood to drink: for they are worthy.

7 And I heard another out of the sanctuary

say, Even so, Lord God Almighty, true and righteous are thy judgments. A. D. 96.

8 And the fourth angel poured out his vial on the sun, and it was given to him to torment men with the heat of fire,

9 And men boiled in great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the throne of the beast, and his kingdom waxed dark, and they gnawed their tongues for sorrow,

11 And blasphemed the God of heaven for their pains, and for their sores, and repented not of their works.

12 And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof dried up, that the way of the kings of the East should be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of devils, working miracles, to go unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 (* Behold, I come a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk nakedly, and men see his filthiness)

16 And

* Ch. 3. 3.
Matt. 24. 44.
Luke 12. 39.

5. In the former chapter was set down the preparation unto the work of God: here is delivered the execution thereof. And in this discourse of the execution is a general commandment in this verse; then a particular recital in order of the execution done by every of the seven angels; in the rest of the chapter. This special execution against Antichrist and his crew doth in manner agree unto that which was generally done upon the whole world, chap. 8. and 9, and belongeth (if my conjecture fail me not) unto the same time. Yet herein they do differ one from another, that this was particularly effected upon the princes and ring-leaders of the wickedness of the world; the other generally against the whole world being wicked. And therefore these judgments are figured more grievous than those.

2 The history of the first angel, whose plague upon the earth is described almost in the same words with that sixth plague of the Egyptians, Exod. 9. 9. But it doth signify a spiritual ulcer, and that torture or butchery of conscience; seared with an hot iron, which accuseth the ungodly within, and both by truth of the word (the light whereof God hath so long shewed forth) and by bitterness stirreth up and forceth out the sword of God's wrath.

3 See chap. 13. 16.

4 The history of the second angel, who troubleth and molesteth the seas, that he may stir up the conscience of sleeping in their wickedness, see chap. 8. 8.

5 It was turned into rotten and filthy blood, such as is in dead bodies.

6 The story of the third angel striking the rivers in this verse, who proclaiming the justice of God, commendeth the same by a most grave comparison of the sins of men with the punishment of God: which is common to this place, and that which went before. Wherefore also this praising is attributed to the angel of the waters, a name common to the second and third angels, according both of them are said to be sent against the waters, albeit the one of the sea, the other of the rivers, in two verses.

7 A confirmation of the praise foregoing, out of the sanctuary of God, whether immediately by Christ, or by some one of his angels, for Christ also is called another angel, chap. 7. 2, 3, 8. and 12. 1.

8 The story of the fourth angel who throweth the plague upon the heaven and upon the sun, of which, Luke 21. 26. the effects whereof are noted two: the peculiar, that it shall scorch with heat in this verse; the other proceeding accidentally from the former, that their fury shall so much the more be enraged against God in the next verse, when yet (O wonderful mercy and patience of God!)

all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked: as the things foregoing do declare.

9 The story of the fifth angel, who striketh the kingdom of the beast with two plagues, abroad with darkness, within with bites and dolours most grievous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked, and punish that most perverse obstinacy of the idolaters: whereof arose perturbation, and thence a furious indignation and desperate madness, raging against God and hurtful unto itself.

10 The story of the sixth angel, divided into his act, and the event thereof. The act is, that the angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell and overflow (as Euphrates) were dried up, by the counsel of God in this verse. The event is, that the madness wherewith the wicked are enraged, that they may scorn the judgments of God, and abuse them furiously to serve their own turn, and to the executing of their own wicked outrage.

11 The bond of the spiritual Babylon, and to the fortress of the same, chap. 9. 14.

12 So the church of the ungodly, and kingdom of the beast, is said to be left naked, all the defences thereof in which they put their trust, being taken away from it.

13 That is, that even they which dwell further off, may with more commodity make haste unto that sacrifice which the Lord hath appointed.

14 That is, every of them bent their whole force, and conspired that by wonders, word, and work, they might bring into the same destruction, all kings, princes, and potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times.

15 Croaking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of war, as is declared in the next verse.

16 That is, the devil, chap. 11. 5.

17 Whereof chap. 13. 1.

18 That is, of that other beast, of which chap. 13. 11. for is he called also, chap. 19. 20. and 20. 10.

19 A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, always to address their minds unto his coming, and to look unto themselves; that they be shamefully made naked and circumvented of these unclean spirits, and so they be miserably unprepared at the coming of the Lord, so Matt. 4. 29. and 25. 13.

A. D. 5-- 16 And they gathered them together into a place called in Hebrew, ²² Armageddon.

17 ⁶ And the seventh angel poured out his vial into the ²² air: and there came a loud voice out of the temple of heaven from ²² the throne, saying, ²² It is done.

18 ⁶ And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, even so mighty an earthquake.

19 And the great city was divided into three parts: and the cities ²² of the nations fell: and that great ²² Babylon came in remembrance before God, ²² to give unto her the cup of the wine of the fierceness of his wrath.

20 And every isle fled away, and the mountains ²² were not ²² found.

21 And there fell ²² great hail, like ²² talents, out of heaven upon the men, and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great.

CHAP. XVII.

1 That great whore is described, 2 with whom the

²² Namely, the angel, who holily, according to the commandment of God, was to do sacrifice: notwithstanding that the impure spirits do the same wickedly, as servants, not unto God, but unto the beast that hath seven heads.

²² That is (to say nothing of other expositions) the mountain itself, or mountain places of Megiddon. Now it is certain by the holy scriptures, that Megiddon is a city and territory in the tribe of Manasse, bordering upon Issachar and Acher, and was made famous by that lamentable overthrow of king Josias, whereof ²² Kings 22. 30. and 2 Chron. 35. 22. and Zach. 12. 11. In this mountain country God saith by figure, or type, that the kings of the people which serve the beast, shall meet together: because the Gentiles did always cast that lamentable overthrow in the teeth of the church of the Jews, unto their great reproach: and therefore were persuaded that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly. But God here pronounceth, that the reproach of the church, and confidence of the ungodly, shall by himself be taken away, in the self-same place where the nations persuaded themselves they should mightily exult and triumph against God and his church.

²² The story of the seventh angel unto the end of the chapter, in which first is shewed, by sign and speech, the argument of this plague, in this verse, and then is declared the execution thereof in the verses following.

²² From whence he might move the heaven above, and the earth beneath.

²² That is, from him that sitteth on the throne, by the figure called Meronymia.

²² That is, Babylon is undone, as is shewed verse 19. and in the chapters following. For the first onset (as I might say) of this denunciation is described in this chapter: and the last, containing a perfect victory, is described in those that follow.

²² Now is declared the execution (as is said in verse 27.) and the thing that shall last come to pass in heaven and in earth, before the overthrow of the beast of Babylon: both generally, verse 18. and particularly in the cursed city, and such as have any familiarity therewith, in the three last verses.

²² The seat or standing place of Antichrist.

²² Of all such as cleave unto Antichrist, and fight against Christ.

²² That harlot, of whom in the next chapter following. Now this phrase, ²² to come into remembrance, ²² is, after the common use of the Hebrew speech, borrowed from men, and attributed unto God.

²² That is, were seen no more, or were ²² more extant. A borrowed Hebraism.

²² Appeared not, which the Hebrews utter after this sort, were not, Gen 5. 24.

²² The manner of the particular execution, most evidently testifying the wrath of God by the original and greatness thereof: the event thereof is the same with that which is in chap. 9. 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel

of the earth committed fornication. 6 She is drunken with the blood of saints. 7 The mystery of the woman, and the beast that carried her, expounded. 11 Their destruction. 14 The Lamb's victory.

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THEN there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come: I will shew thee the damnation of the great whore that sitteth upon many waters,

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, which had seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet, and gilded with gold, and precious stones, and pearls, and had a cup of gold in her hand full of abomination, and filthiness of her fornication.

5 And

hitherto, that is to say, an incorrigible pertinacy of the world in their rebellion, and an heart that cannot repent, verse 9 and 11.

⁶ As it were about the weight of ²² talent, and a talent was threescore pounds, that is, six hundred groats, whereby is signified ²² marvellous and strange weight.

²² The state of the church militant being declared, now followeth the state of the church overcoming, and getting victory, as I shewed before in the beginning of the tenth chapter. This state is set forth in four chapters. As in the place foregoing I noted, that in that history the order of time was not always exactly observed, so the same is ²² be understood in this history, that it is distinguished according to the persons of which it treateth, and that in the several stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed in this and the next chapter (for this Babylon, out of all doubt, shall perish before the two beasts and the dragon.) Secondly, is delivered the destruction of both the two beasts, chap. 19. And lastly of the dragon, chap. 18. In the story of the spiritual Babylon are distinctly set forth the state thereof in this chapter, and the overthrow done from God, chap. 18. In this verse, and that which followeth, is a transition or passage unto the first argument, consisting of the particular calling of the prophet (as often heretofore) and ²² general proposition.

²² That is, that damnable harlot, by a figure, called hyppalage. For Saint John as yet had not seen her. Although another interpretation may be borne, yet I like this better.

²² The sentence that is pronounced against this harlot.

²² Henceforth is propounded the type of Babylon, and the state thereof, in four verses. After, ²² declaration of the type, in the rest of this chapter. In the type are described two things: the beast (of whom chapter 13) in the third verse, and the woman that sitteth upon the beast, ver.

4. 5. 6. The beast in process of time hath gotten somewhat more than was expressed in the former vision. First, in that it is not read before, that he ²² apparelled in scarlet, a robe imperial, and of triumph. Secondly, in that that this is full of ²² of blasphemy: the other carried the name of blasphemy only in his heads. So God did teach that this beast is much increased in impiety and injustice, and doth in this last age triumph in both these more insolently and proudly than ever before.

⁶ A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergy were so much delighted with this colour.

²² That harlot, the spiritual Babylon, which ²² Rome. She is described by her attire, profession, and deeds.

⁶ In attire most glorious, triumphant, most rich, and most gorgeous.

⁶ In profession, the nourisher of all, in this verse, and teaching her mysteries unto all, verse 5. setting forth all things most magnificently: but indeed most perniciously besotting miserable men with her cup, and bringing upon them ²² deadly giddiness.

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5 ⁷ And in her forehead *was* a name written, A mystery, ⁸ that great Babylon, that mother of whoredoms and abominations of the earth.

6 ⁹ And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus, ¹⁰ and when I saw her, I wondered with great marvel.

7 ¹¹ Then the angel said unto me, Wherefore marvellest thou? I will shew thee the mystery of that woman, and of that beast that beareth her, which hath seven heads and ten horns.

8 ¹² The beast that thou hast seen, ¹³ was, and is not, and ¹⁴ shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names

⁷ Deceiving with the title of religion, and publick inscription of mystery: which the beast in times past did not bear.

⁸ An exposition, in which Saint John declareth what manner of woman this is.

⁹ In manner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the saints: as, on the contrary part, Christ is set forth imbrued with the blood of his enemies, Isa. 63. 1.

¹⁰ A passage unto the second part of this chapter, by occasion given of Saint John, as the words of the angel do shew in the next verse.

¹¹ The second part or place, as I said, verse 1. The narration of the vision promised in the verse following. Now there is delivered first an narration of the beast and his story, unto the 14th verse. After, of the harlot, unto the end of the chapter.

¹² The story of the beast hath a triple description of him. The first is a distinction of this beast from all that ever have been at any time: which distinction is contained in this verse. The second is a delineation or a painting out of the beast by things present, by which he might even at that time be known of the godly: and this delineation is according to his heads, verse 12, 13, 14. This beast is that empire of Rome, of which I spake chap. 13. 11. according to the mutations and changes whereof, which then had already happened, the Holy Ghost hath distinguished and set out the same. The apostle distinguisheth this beast from all others in these words: "The beast which thou sawest, was, and is not." For so I expound the words of the apostle for the evidency sake, as I will further declare in the notes following.

¹³ The meaning is, that beast which thou sawest before, (chap. 13. 1.) and which yet thou hast now seen, was (was, I say) even from Julius Cæsar in respect of beginning, rising up, station, glory, dominion, manner, and stock: from the house of Julius: and yet is not now the same, if they look unto the house and stock: for the dominion of this family was translated unto another, after the death of Nero; from that other unto a third; from a third unto a fourth; and so forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore, saith Saint John, in the kindred or house of Julius: and now it is not in that kindred, but translated unto another.

¹⁴ As if he should say, Also this same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said, chap. 13. 1.) that is, shall be a new stock from amongst the nations without difference, and shall in the same state go unto destruction, or run and perish: and so shall successively new princes or emperors come and go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations as no man can but marvel that this beast was able to stand and hold it out, in so many mutations; verily, no empire that ever was tossed with so many changes, and it were with so many tempests of the sea, ever continued so long.

¹⁵ That is, as many have not learned the providence of God, according to the faith of the saints, shall marvel at these grievous and often changes: when they shall consider the self same beast, which is the Roman empire, have been, and not be, and be, and still molested with perpetual mutation, and yet in the same to stand and continue. This, in mine opinion, is the most simple exposition of this place confirmed by the event of the things themselves. Although the last change also, by which the empire, that before was civil, became ecclesiastical, is not obscurely signified in these words, of which two, the first exercised cruelty upon the bodies of the saints: the other also upon their souls: the first by human order and policy, the other under the colour of the law of God, and of religion, ragged and imbrued itself with the blood of the godly.

are not written in the book of life from the foundation of the world) ¹⁵ when they behold the beast that was, and is not, and yet is.

9 ¹⁶ Here is the mind that hath wisdom. The seven heads ¹⁷ are seven mountains, whereon the woman sitteth: ¹⁸ they are also seven kings.

10 ¹⁹ Five are fallen, ²⁰ and one is, ²¹ and another is not yet come: and when he cometh, he must continue a short space.

11 ²² And the beast that was, and is not, is even ²³ the eighth, and is ²⁴ one of the seven, ²⁵ and shall go into destruction.

4 M

12 And

¹⁶ An exhortation, preparing unto audience by the same argument, with that of Christ: "He that hath ears to hear, let him hear." Wherefore for mine own part, I had rather read in this place, "Let there be here a mind, &c." So the angel passeth fully unto the second place of this description.

¹⁷ Very children know what the seven-hilled city is, which is so much spoken of, and whereof Virgil thus reporteth; "And compasseth seven towers in one wall:" that city it is, that when John wrote these things, had rule over the kings of the earth. It was and is not, and yet it remaineth to this day, but it is declining unto destruction.

¹⁸ This is the painting-out of the beast by things present (as I said before) whereby St. John endeavoured to describe the same, that he might be both known of the godly in that age, and be further observed and marked of the posterity afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent, from the nature itself, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that flecteth, is from the seven kings, verse 10, 11. And here it is worthy to be observed, that one type hath sometimes two or more applications, seemeth good to the Holy Ghost to express, either one thing by divers types, or divers things by one type. So I noted before of the seven spirits, chap. 1. 4. Now this woman that sitteth upon seven hills, is the city of Rome, called in times past of the Grecians, *ἑπτὰ ὄρη*, i. e. of seven tops or crests, and of Varro *septiceps*, i. e. of her seven heads (as here) or seven heads, and of others, *septemcollis*, i. e. standing upon seven hills.

¹⁹ The beginning of these kings or emperors, is almost the same with the beginning of the church of Christ, which I shewed before, chap. 11. 1. Namely, from the year 25. after the passion of Christ, what time the temple and church of the Jews was overthrown. In which year it came to pass, by the providence of God, that that saying, "The beast was, and is not," was fulfilled before the destruction of the Jews, immediately following, came to pass. That was the year from the building of the city of Rome 809, from which year Saint John both numbered the emperors which hitherto had been, when he wrote these things, and foretelleth of two others next to come: and that with this purpose, that when this particular prediction or foretelling of things to come should take effect, the truth of all other predictions in the church might be the more confirmed. Which sign God of old mentioned in the law, Deut. 18. and Jeremiah confirmeth, chap. 28. 8.

²⁰ Whose names are these: the first, Servius Sulpitius Galba, who was the seventh emperor of the people of Rome; the second, Marcus Salvius Otho; the third, Aulus Vitellius; the fourth, Titus Flavius Vespasianus; the fifth, Titus Vespasianus, his son, of his own name.

Flavius Domitian, son of the first Vespasian. For in the latter end of his days Saint John wrote these things, witnesseth Irenæus, lib. 5. adversus hæreses.

²¹ Nerva: the empire being translated from the family of Flavius. This man reigned only one year, four months, and nine days, the history writers do tell.

²² This is spoken by the figure Synecdochæ, much as to say, that head of the beast, which was, and is not, because it is cut off, and Nerva in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See the like speech in the third verse of the thirteenth chapter.

²³ Nerva Trajanus, who himself in divers respects is called here the seventh and the eighth.

²⁴ Though in number and order of succession he be the eighth, yet he is reckoned together with one of these heads, because Nerva and he were one head. For this man obtained authority together with Nerva, and was consul with him, when Nerva left his life.

²⁵ Namely,

A. D. 96. 12 ²² And the ten horns, which thou sawest, are ²³ ten kings, which yet have not received a kingdom, but shall receive power, as kings, ²⁴ at one hour, with the beast.

13 ²⁵ These have one mind, and shall give their power and authority unto the beast.

14 These shall fight with the ²⁶ Lamb, and the Lamb shall overcome them: ²⁷ for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithful.

15 ²⁸ And he said unto me, The waters which thou sawest, where the whore sitteth, ²⁹ are peoples, and multitudes, and nations, and tongues.

16 And the ten ³⁰ horns which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 ³¹ For God hath put in their hearts to fulfil his will, and to do with one consent for to give their kingdom unto the beast, until the words of God be fulfilled.

18 And that woman which thou sawest, is that ³² great city which reigneth over the kings of the earth.

C H A P. XVIII.

2 The terrible destruction of Babylon is set out. 11.

¹ Namely, to molest with persecutions the churches of Christ, as the histories do accord, and I have briefly noted chap. 2. 10.

² The third place of this description, as I said verse 8 is a prophetic prediction of things to come, which the beast should do, as in the words following Saint John doth not obscurely signify, saying, "Which have not yet received the kingdom, &c." For there is an Antithesis or opposition between the ten kings and those that went before. And first, the persons are described in this verse, then their deeds in the two verses following.

³ That is, arising with their kingdoms out of the Roman heath: at such times as that political empire began by the craft of the Popes greatly to fall.

⁴ Namely, with that second beast, whom we called before a false prophet, which beast, ascending out of the earth, got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said, chapter 14. 11, 12. For when the political empire of the West began to grow downwards, these both arose: those ten kings, and the second beast took the opportunity offered, to usurp unto himself all the power of the former beast. These kings long ago many have numbered, and described to be ten, and a great part of the events plainly testifyeth the same in this our age.

⁵ That is, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their story is divided into three parts, counsels, acts, and events. The counsels some of them consist in communicating judgments and afflictions: and some in communicating of power, which they are said to have given unto this beast, in this verse.

⁶ With Christ and his church, the reason following doth declare, and here are mentioned the facts and events, which followed for Christ his sake, and for the grace of God the Father towards those that are called elect, and his faithful ones in Christ.

⁷ This is the other member of the narration, as I said, verse 7. belonging unto the harlot, shewed in the vision, verse 3. In this history of the harlot these three things are distinctly propounded: what is her magnificency, in this verse, what is her fall, and by whom it shall happen unto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place, which by order of nature should have been the first, is therefore made the last, because it was more fit to be joined with the next chapter.

⁸ That is, unconstant and variable as are the waters. Upon this foundation sitteth this harlot as queen; a vain person, upon that which is vain.

⁹ The ten kings, as verse 12. The accomplishment of this fact and event is daily increased in this our age, by the singular providence and most mighty government of God. Wherefore the facts propounded in this verse, and the cause of them in the verse following.

¹⁰ A reason rendered from the chief efficient cause, which is the providence of God, by which alone Saint John by inversion of order affirmeth to have come to pass, both that

16, 18 The merchants of the earth, who were enriched with the pomp and luxuriousness of it, weep and wail: 20 But all the elect rejoice for that just vengeance of God.

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AND ¹ after these things, I saw another ² angel come down from heaven, having great power, so that the earth was lightened with his glory.

2 And he cried out mightily with a loud voice, ³ saying, * It is fallen, it is fallen, Babylon ⁴ that great city, and is become the habitation of devils, and the hold of all foul spirits, and a cage of every unclean and hateful bird.

3 For all nations have drunken of ⁵ wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 ⁶ And I heard another voice from heaven say, ⁷ Go out of her, my people, that ye ⁸ be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins are ⁹ come up into heaven, and God hath remembered her iniquities.

6 Reward

the kings should execute upon the harlot that which pleased God, and which he declared in the verse next before going: and also that by one consent and counsel, they should give their kingdom unto the beast, &c. verse 13, 14. for as these being blinded have before depended upon the beck of the beast that listeth up the harlot, so it is said, that afterward it shall come to pass, that they shall turn back, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God.

¹⁰ That is, Rome, that great city, or only city (as Justinian calleth it) the king and head whereof was then the Emperor, but now the Pope, since that the condition of the beast was changed.

¹¹ The second place (as I said before, chap. 17. 1.) of the history of Babylon, is of the woful fall and ruin of that whore of Babylon. This historical prediction concerning her is threefold. The first a plain and simple foretelling of her ruin, in three verses. The second a figurative prediction by the circumstances, thence unto the 20th verse. The third a confirmation of the same by sign or wonder, unto the end of the chapter.

¹² Either Christ, the eternal word of God the Father (as often elsewhere) or a created angel, and one deputed unto this service, but thoroughly furnished with greatness of power, and with light of glory, the ensign of power.

¹³ The prediction or foretelling of her ruin, containing both the fall of Babylon, in this verse, and the cause thereof uttered by way of allegory concerning her spiritual and carnal wickedness, that is, her most great impiety and injustice, in the next verse: her fall is first simply declared of the angel, and then the greatness thereof is shewed here, by the events, when he saith, it shall be the seat and habitation of devils, of wild beasts, and of cursed souls, as of old, Isaiah 13. 21. and often elsewhere.

¹⁴ The second prediction, which is of the circumstances of the ruin of Babylon: of these there are two kinds: one going before it, that beforehand the godly are delivered, unto the ninth verse: the other following upon her ruin: namely, the lamentation of the wicked, and rejoicing of the godly, unto the twentieth verse.

¹⁵ Two circumstances going before the ruin, are commanded in this place: the first is, that the godly depart out of Babylon: as I mentioned, chap. 12. to have been done in time past, before the destruction of Jerusalem: this charge is given here, and in the next verse. The other is, that every one of them occupy themselves in their own place in executing the judgment of God, as it was commanded the Levites of old, Exod. 32. 27. and that they sanctify their hands unto the Lord, verse 6, 7, 8.

¹⁶ Of this commandment there are two causes: to avoid the contagion of sin, and to shun the participation of those punishments that belong thereunto.

¹⁷ He useth a word which signifieth the following of sins one after another, and rising one of another in such sort, that they grew at length to such an heap, that they came up even to heaven.

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6 ⁷ Reward her, even **■** she hath rewarded you, and give her double according to her works: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch **■** she glorified herself, and lived in pleasure, so much give ye to her torment and sorrow: for she saith **■** in her heart, I sit being a queen, and am ^c no widow, and shall ^d see no mourning.

■ Therefore shall her plagues come at ^e one day, death, and sorrow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And **■** the kings of the earth shall bewail her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see that smoke of that her burning.

10 And shall stand afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 **■** And the merchants of the earth shall weep and wail over her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and of all manner of thyne wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble,

13 And of cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and servants, and souls of men.

14 (¹⁰ And the ^f apples that thy soul lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand afar off from her, for fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city that was clothed in fine linen and purple and scarlet, and gilded with gold, and precious stones, and pearls.

17 ¹¹ For in one hour so great riches are come

⁷ The provocation of the godly, and the commandment of executing the judgments of God, stand upon three causes, which are here expressed: the unjust wickedness of the whore of Babylon, in this verse; her cursed pride, opposing itself against God, which is the fountain of all evil actions, verse 7. and her most just damnation by the sentence of God, verse 8.

■ With herself.

■ I **■** full of people, and mighty.

^c I shall taste of none.

■ Shortly, and at **■** instant.

⁸ The circumstances following the fall of Babylon, or the consequent thereof (as I distinguished them verse 4.) are two: namely, the lamentation of the wicked, **■** the 19th verse, and the rejoicing of the godly, verse 20. This most sorrowful lamentation, according **■** the persons of them that lament, hath three members: the first whereof is, the mourning of the kings and mighty **■** of the earth, in two verses: the second is, the lamentation of the merchants that traffick by land, unto the 19th verse: The third is, the wailing of those that merchandise by sea, verse 16, 17, 18. In every of those the cause and **■** of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them.

■ The lamentation of those that trade by land, **■** I distinguished immediately before.

¹⁰ An apostrophe, or turning of the speech by imitation: used for more vehemence, as if those merchants, after the manner of mourners, should in passionate speech speak unto Babylon, though now utterly fallen and over-

to desolation. And every ship-master, and all the people that occupy ships, and ship-men, and whosoever traffick on the sea, shall stand afar off,

18 And cry, when they see that smoke of that her burning, saying, What city was like unto this great city!

19 And they shall cast dust on their heads, and cry, weeping, and wailing, and say, Alas, alas, that great city, wherein were made rich all that had ships on the sea by her costliness: for in one hour she is made desolate.

20 ¹² O heaven, rejoice of her, and ye holy apostles and prophets: for God hath punished her, to be revenged on her for your sakes.

21 ¹³ Then the mighty angel took up **■** stone like **■** great millstone, ^{*} and cast it into the sea, ^{Jer. 51.63.} saying, With such violence shall that great city Babylon be cast, and shall be found no more.

22 ¹⁴ And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee: and no craftsman, of whatsoever craft *be he*, shall be found any more in thee: and the sound of **■** millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voice of the bridegroom and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth, and with thine enchantment were deceived all nations.

24 And in her was found the ¹⁵ blood of the prophets, ¹⁶ and of the saints, and of all that were slain upon the earth.

C H A P. XIX.

¹ The heavenly company praise God for avenging the blood of his servants on the whore. ⁹ They are written blessed, that are called to the Lamb's supper. ¹⁰ The angel will not be worshipped. ¹¹ The mighty King of kings appeareth from heaven. ¹⁹ The battle, ²⁰ wherein the beast is taken, ²¹ and cast into the burning lake.

AND ¹ after these things I heard **■** great voice of a great multitude in heaven, saying,

thrown. So Isaiah 12. 9. and in many other places.

^f By this is meant that season which is next before the fall of the leaf, at what season fruits ripen, and the word signifieth such fruits as are longed for.

¹¹ The manner of mourning used by them that trade by sea.

¹² The other consequent upon the other ruin of Babylon, is the exultation or rejoicing of the godly in heaven and in earth, as was noted verse 9.

¹³ The third prediction, as I said verse 1. standing of a sign, and the interpretation thereof: the interpretation thereof is in two sorts, first, by a simple propounding of the thing itself, in this verse, and then by declaration of the events, in the verses following.

¹⁴ The events **■** two: the **■** of them opposite unto the other, for amplification sake. There shall be, saith he, in Babylon, no mirth nor joy **■** all, in this and the next verse, but all heavy and lamentable things, from the bloody slaughters of the righteous, and the vengeance of God coming upon it for the same.

¹⁵ That is shed by bloody massacres, and calling for vengeance.

¹⁶ That is, proved and found out, **■** if God had appointed a just inquiry concerning **■** the impiety, unnaturalness, and injustice of these men.

¹⁷ This chapter hath in sum **■** parts: **■** transitory, or of passage unto the things that follow, unto the tenth verse: another historical, of the victory of Christ gotten against both the beasts, unto the end of the chapter: which I said was the second history of this argument, chap. 17. 1.

The

A. D. 96. ing, ¹ Hallelujah, salvation, and glory, and honour, and power ² to the Lord our God.

² For true and righteous ³ are his judgments: for he hath condemned that great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants, ⁴ sent by her hand.

³ And again they said, ⁵ Hallelujah: and that her smoke rose up for evermore.

⁴ And the four and twenty elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Hallelujah.

⁵ ⁶ Then a voice came out of the ⁷ throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

⁶ And I heard ⁸ like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelujah: for the Lord that God that Almighty one, ⁹ had reigned.

⁷ Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath ¹⁰ made herself ready.

⁸ And to her was granted, that she should be arrayed with ¹¹ pure fine linen and shining: for the fine ¹² linen is the ¹³ righteousness of saints.

⁹ ¹⁴ Then he said unto me, Write, ¹⁵ Blessed are they which are called unto the Lamb's supper. And he said unto me, Their words of God are true.

¹⁰ ¹⁶ And I fell before his feet, ¹⁷ to worship him: but he said unto me, See thou do it not: for I am thy fellow servant, and one of thy brethren,

*Mat. 22. 14.

*Ch. 22. 3.

A. D. 96. which have the ¹⁸ testimony of Jesus, Worship God: for the testimony of ¹⁹ Jesus is the spirit of prophecy.

¹¹ ²⁰ And I saw ²¹ heaven open, and behold a white horse, and he that sat upon him was called faithful and true, and he judgeth and fighteth righteously.

¹² And his eyes ²² were as a flame of fire, and on his head ²³ were many crowns: and he had a name written, that no man knew but himself.

¹³ And he was clothed with a garment dipt in blood, and his name was called THE WORD OF GOD.

¹⁴ ²⁴ And the hosts which were in heaven followed him upon white horses, clothed with fine linen white and pure.

¹⁵ ²⁵ And out of his mouth went out a sharp sword, that with it he should smite the heathen: for he shall ²⁶ rule them with a rod of iron: for he it is that treadeth the wine-press of the fierceness and wrath of Almighty God.

¹⁶ ²⁷ And he hath upon his garment, and upon his thigh ²⁸ a name written, ²⁹ THE KING OF KINGS, AND LORD OF LORDS.

¹⁷ ³⁰ And I saw an angel stand in the ³¹ sun, who cried with a loud voice, saying to all the fowls that did fly by ³² the midit of heaven, Come, and gather yourselves together unto the ³³ upper of the great God,

¹⁸ That ye may eat the flesh of kings, and the flesh of high captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

¹⁹ ³⁴ And I saw the beast, and the kings of the

A. D. 96.

*Ps. 2. 9.

*Ch. 19. 14. 2 Tim. 6. 17.

The transition hath two places, one of praising God for the overthrow done unto Babylon, in four verses: and another likewise of praise and prophetic, for the coming of Christ unto his kingdom, and his most royal marriage with his church, thence unto the tenth verse. The former praise hath three branches, distinguished after the ancient manner of those that sing *psalms*, that is, an invitation or provocation, in two verses: *responses*, a response or answer in the third verse: and *verses*, a close or joining together in harmony: all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object unto Saint John, or the heavenly church, a childish and idle repetition of speech.

- Praise the Lord.
- ² The proposition of praise, with exhortation, in this verse, and the cause thereof, in the next verse.
- ³ The song of the anaphora or response, containing an amplification of the praise of God, from the perpetual and most certain testimony of his divine judgment, as was done at Sodom and Gomorrah, Gen. 19.
- ⁴ The second place of praise, as I said, verse 1. which first is commanded from God in this verse: and then is in more ample manner pronounced of the creatures, both because they see that kingdom of Christ to come, which most they desire, verse 6. also because they see that the church is called thence to be brought home into the house of her husband by holy marriage, unto the fellowship of his kingdom, verse 7. 8. Wherefore Saint John is commanded to write in a book the Epiphonema, or acclamation joined with a divine testimony, verse 9.
- ⁵ Out of the temple from God, **11. 19.**
- ⁶ Without the temple ⁷ heaven.
- ⁷ Namely, unto that holy marriage, both herself in person in this verse, and also furnished of her spouse with marriage-gifts princely and divine, is adorned and prepared in the next verse.
- ⁸ As an ensign of kingly and priestly dignity: which dignity Christ bestoweth upon us, chap. 1. 6.
- ⁹ This is a gift given by the husband for marriage sake, and a most choice ornament which Christ bestoweth upon us, as upon his spouse.
- ¹⁰ Good works, which are lively testimonies of faith.
- ¹¹ Namely, the angel, as appeareth by the next verse.
- ¹² The particular history of this verse is brought in by

occasion, and as it were besides the purpose, that St. John might make a public example of his own infirmity, and of the modest sanctimony of the angel, who both renounced for himself the divine honours, and recalled all the servants of God unto the worship of him alone: as also 22. 8.

- ² Which are commanded to bear witness of Jesus.
- ³ For Jesus is the mark that all the prophecies shoot at.
- ⁴ The second place of this chapter (as I said verse 1.) is of the victory gotten by Christ against both the beasts: in which first, Christ is described **11** one ready to fight, unto the sixteenth verse; then is shewed the battle to be begun, thence unto the eighteenth verse. Lastly, is set forth the victory, unto the end of the chapter. In this place do shine forth most excellent properties of Christ as our heavenly judge and revenger, according to his person, company, effects and names.
- ⁵ Properties belonging to his person, that he is heavenly, judge, faithful, true, just, in this verse, searching out all things, ruling over all, to be-searched out of none, verse 12. the triumpier, and the very essential word of God, verse 13.
- ⁶ The company or retinue of Christ, holy, innumerable, heavenly, judicial, royal, and pure.
- ⁷ The effects of Christ prepared unto battle, that with his mouth he striketh the Gentiles, ruleth and destroyeth.
- ⁸ The name agreeing unto Christ, according to the former properties, expressed after the manner of the Hebrews.
- ⁹ The second member, as I said verse 11. A reproachful calling forth of his enemies unto battle: in which not themselves (for why should they be called for h of the King of the world, or provoked being his subjects? for that were not comely) but in their hearing the birds of the air are called to eat their carcases.
- ¹⁰ That is, openly, and in sight of all, as Num. 25. 4. and 2 Sam. 12. 11.
- ¹¹ That is, through this inferior heaven, and which is nearer unto us: an Hebrew phrase.
- ¹² The third member (as was said verse 11.) of the victory obtained by Christ. Unto this appertaineth two things: his buckling with the least and his forces, in this verse: and the event most magnificent, described after the manner of men, in the verses following. All these things are plain.

A. D. 96. the earth, and their hosts gathered together to make battle against him that sat on the horse, and against his army.

20 But the beast ²¹ was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beast's ²² mark, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sitteth upon the horse, which cometh out of his mouth, and all the fowls were filled full with their flesh,

C H A P. XX.

1 The angel 2 bindeth Satan for a thousand years. 8 Being loosed, he stirreth up Gog and Magog, that is, prey and open enemies against the saints, 11 but the vengeance of the Lord cutteth off their infidelity. 12 The books are opened, by which the dead are judged.

AND I saw an angel come down from heaven, having the key ² of the bottomless pit, and a great chain in his hand.

2 And he took the dragon, that old serpent, which is the devil and Satan, and he bound him ³ a thousand years:

3 And cast him into the bottomless pit, and he shut him up, and sealed the door upon him, that he should deceive the people ⁴ no more, till the thousand years were fulfilled: for after that he must be loosed for ⁵ a little season.

²¹ Namely, that beast with seven heads, of which before chap. 13. 1. and 17. 3.

²² That is, that beast with two heads, of which 13. 11. Look more, chap. 16. 14.

¹ Now followeth the third place of the propheticall history, which is of the victory whereby Christ overcame the dragon, as I noted, chap. 7. 1. This place must necessarily be joined with the end of the twelfth chapter, and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome, unto the tenth verse: the other of the resurrection and last judgment, unto the end of the chapter. The story of the dragon is double: First, of the first victory, after which he was bound by Christ, unto the sixth verse. The second is of the last victory, whereby he was thrown down into everlasting punishment, thence unto the sixteenth verse. This first history happened in the first time of the Christian church, when the dragon, thrown down from heaven by Christ, went about to molest the new birth of the church in the earth, chap. 12. 17, 18. For which cause I gave warning, that this story of the dragon must be annexed unto that place.

² That is, of hell, whither God threw down the angels which had sinned, and bound them in chains of darkness to be kept unto damnation, 1 Pet. 2. 4. Jude 6.

³ The first whereof (continuing this history with the end of the twelfth chapter) in the thirty-sixth year from the passion of Christ, when the church of the Jews being overthrown, Satan assayed to invade the Christian church gathered of the Gentiles, and to destroy part of her seed, chap. 12. 17. The thousandth year falleth precisely upon the times of that wicked Hildebrand, who was called Gregory VII. a most damnable necromancer and forcerer, whom Satan used as an instrument when he was loosed out of bonds, thenceforth to annoy the saints of God with most cruel persecutions, and the whole world with dissensions and most bloody wars: as Benno the cardinal reporteth at large. And this is the first victory gotten over the dragon in the earth.

⁴ Namely, with that public and violent deceit which he attempted before, chap. 12. and which after a thousand years (alack for woe!) he most mightily procured in the Christian world.

Which being once expired, the second battle and victory shall be, of which, ver. 7, 8.

A description of the common state of the church of Christ in earth, in that space of a thousand years, for which the devil was in bonds: in which first, the authority, life, and common honour of the godly is declared, ver. 4. Secondly, newness of life is preached unto others by the gospel, after that space, ver. 5. Finally, he concludeth with

4 ⁶ And I saw ^a seats: and they sat upon them, and judgment was given unto them, and I saw the souls of them that were ^b beheaded for the witness of Jesus, and for the word of God, and which ^c did not worship the beast, neither his image, neither had taken his mark upon their foreheads or on their hands: and they lived and reigned with Christ a thousand years.

5 ¹² But the rest of the dead men ¹¹ shall not live again, until the thousand years be finished: this is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the ¹² second death hath no power: but they shall be the priests of God and of Christ, ¹³ and shall reign with him a thousand years.

7 ¹⁴ And when the ¹⁵ thousand years are expired, Satan shall be loosed out of his prison,

8 ¹⁶ And shall go out to deceive the people, which are in the four quarters of the earth: even ¹⁷ Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.

9 And they went up into the ^b plain of the earth, and they compassed the tents of the saints about, and the beloved city: but ¹⁷ fire came down from God out of heaven, and devoured them.

10 ¹³ And the devil that deceived them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented even day and night for evermore.

11 ¹⁹ And I saw a great ²² white throne, and

4 N one

pit. and, ver. 7.

^a For judgment was committed to them, as to members joined to the head: not that Christ's office was given over to them.

^b This was a type of the authority of the good and faithful servants of God in the church, taken from the manner of men.

^c Of the martyrs which suffered in those first times.

Of the martyrs which suffered after both the heats were now risen up, chap. 15. for there these things are expounded.

¹⁰ Who'ever shall lie dead in sin, and not know the truth of God.

¹¹ They shall not be renewed with that newness of the life by the enlightening of the gospel of the glory of Christ. For this is the first resurrection, by which the souls of the dead do rise from their death, in the second resurrection their bodies shall rise again.

¹² That whereby both body and soul, that is, the whole man, is added and delivered unto eternal death, see chap. 2. 11.

¹³ A return unto the intended history, by resuming the words which are in the end of the fourth verse.

¹⁴ The second history, of the latter victory of Christ, as was said ver. 1. In which are summarily described the work, overthrow, and eternal punishment of Satan.

¹⁵ Of which I spake, ver. 2. Then therefore shall be given unto him liberty to rage against the church, and to molest the saints for the sins of men: unto whom the faithful shall have associated themselves more than was meet, tasting with them of their impurity of doctrine and life.

¹⁶ The work, or act of Satan (which is the first member, as I distinguished in the verse foregoing) to deceive the whole world, even unto the uttermost nations thereof: to arm them against the people of God, in this verse; and to besiege and oppress the church, with his whole strength, in the verse following.

^b As if he said, Inasmuch that the whole face of the earth, how great soever it is, was filled.

¹⁷ The wrath of God, consuming the adversaries, and overthrowing their enterprises, Heb. 10. 27. And this is the second member mentioned ver. 7. the overthrow of Satan.

¹⁸ The third member, eternal destruction against those that are overcome: as I noted in the same place.

¹⁹ The second part of this chapter, in which is described the judge, in this verse, and the last judgment in the verse following.

²² That is, a tribunal-seat most prince-like and glorious: for so doth the Greek word also signify.

A. D. 96.

* Ezek. 39. 2.

10 And the sea and the earth, from whose face fled away both the earth and heaven, and their place was no more found.

11 And I saw the dead, both great and small, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged of these things which were written in the books, according to their works.

12 And the sea gave up her dead which were in her, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

13 And death and hell were cast into the lake of fire: this is the second death:

14 And whosoever was not found written in the book of life, was cast into the lake of fire.

CHAPTER XXI.

2 He describeth New Jerusalem descending from heaven. 9 The bride the Lamb's wife, 12 and the glorious building of the city, 19 garnished with precious stones, 22 whose temple the Lamb is.

AND I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

2 And I John saw the holy city New Jerusalem come down from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himself shall be with them, and God himself shall be with them.

² That is, Christ, before whom, when he cometh unto judgment, heaven and earth shall perish for the greatness of his majesty. 2 Pet. 3. 7, 10, &c.

³ That is, Christ the judge, 2 Cor. 5. 10.

⁴ As it were his books of reckoning or accounts, that is, the testimony of our conscience, and of our works, which by no means can be avoided. This is spoken after the manner of men.

⁵ The book of the eternal decree of God, in which God the Father hath elected in Christ, according to the good pleasure of his will, those that shall be heirs of life. This also is spoken according to the manner of men.

⁶ This is a prevention, or an answer to an objection: for happily some man will say, But they are dead, whom the sea, death, and the grave, hath consumed, how shall they appear before the Judge? Saint John answereth, By resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as Dan. 12.

⁷ The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) 1 Cor. 15. 16. and death shall feed upon the reprobate in hell for evermore, according to the righteous judgment of God, in the next verse.

⁸ Now followeth the second part of the history prophetic (as I said chapter 1. and 11. 1.) of the future estate of the church in heaven, after the last judgment, unto the fifth verse of the next chapter. In this are two things briefly declared: the situation, seat, or place thereof, verse 1. Then her state and condition, in the verses following. Before the state of the church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth, as Isaiah 65. 7. and 66. 12. and 2 Peter 3. 13. and this is the seat or place of the church, in which righteousness shall dwell.

⁹ The state of this glorious church is first described generally unto the eighth verse, and then specially, and by parts, in the verses following. The general description consisteth in a vision, shewed afar off, verse 2, and in speech spoken from heaven. In the general these things are common, that the church is holy, new, the workmanship of God, heavenly, most glorious: the spouse of Christ, and partaker of his glory, in this verse.

¹⁰ The church is described by speech, first of an angel, in two verses, then of God himself, in four verses. The angel's speech describeth the glory of the church, by a most

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain: for the first things are passed.

5 And he that sat upon the throne, said, Behold, I make all things new: and he said unto me, Write: for these words are faithful and true.

6 And he said unto me, It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherit all things: and I will be his God, and he shall be my son.

8 But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the Spirit to a great and high mountain, and he shewed me that great city, that holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her shining was like unto a stone most precious, as a jasper stone, clear as chrystal,

12 And had a great wall and high, and had twelve gates, and at the gates twelve angels, and the names written which are the twelve tribes of the children of Israel:

13 On familiar habitation of God therewith, by communication of all manner of good things according to the covenant, in this verse: and by removing or putting far away of all evil things, in the verse following.

⁴ In the speech of God himself describing the church, is, first, an exordium, or entrance, verse 5. Then followeth a magnificent description of the church, by the present and future good things of the same, in three verses following. In the exordium, God challengeth unto himself the restoring of all the creatures, of which verse 1. and witnesseth the calling of Saint John unto the writing of these things, in this verse.

⁵ The description of the church is of three sorts, by abolishing of old things, by the being of present things in God, that is, of things eternal: and by the communication of all good things with the godly, verse 6. If so be they shall strive manfully, verse 7. But the reprobate are excluded from thence, verse 8.

⁶ Their lot and inheritance, as it were.

⁷ A transition unto the particular describing of the heavenly church, by the express calling of Saint John, in this verse; and his rapt up by the Spirit, in confirmation of the truth of God, in the verse following.

⁸ He meaneth the place and stately seat of the church, shadowed out in a mountain.

⁹ A type of that church which is one ample, or catholic, holy, celestial, built of God, in this verse: and glorious, in the verse following. This type, propounded generally, is after particularly declared, verse 12, &c.

¹⁰ A particular description (as I noted verse 2.) of the celestial church. First, by the essential parts of the same, under the similitude of a city, unto verse 22. Secondly, by the foreign accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essential parts are noted, the matter and the form in the whole work: of these the superficies and foundation of the wall are intire parts (as they use to be called) which parts are first described in figure, unto the 14th verse, afterwards more exactly.

¹¹ According to the number of the tribes, of which, chapter 7. For here the outward part is attributed unto the Old Testament, and the foundation to the New Testament.

¹² He meaneth the prophets, who are the messengers of God, and watchmen of the church.

A. D. 96. 13 On the East part *there were* three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the city had ¹² twelve foundations, and in them the names of the Lamb's twelve apostles.

15 ¹³ And he that talked with me, had a golden reed, to measure the city withal, and the gates thereof, and the wall thereof.

16 ¹⁴ And the city lay ⁴ four square, and the length is as large as the breadth of it: and he measured the city with the reed, twelve thousand furlongs: and the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred forty and four cubits, by the measure of man, that is, of the ^c angel.

18 ¹⁵ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear gla's.

19 And the foundations of the wall of the city were garnished with all manner of precious stones: the first foundation *was* jasper: the second of sapphire: the third of a chalcedony: the fourth of an emerald:

20 The fifth of a sardonix: the sixth of a sardius: the seventh of [■] chrysolite: the eighth of a beril: the ninth of [■] topaz: the tenth of a chrysoloprasus: the eleventh of a jacinth: the twelfth an amethyst.

21 And the twelve gates *were* twelve pearls, and every gate *is* of one pearl, and the ^d street of the city *is* pure gold, as shining gla's.

22 And I saw no temple therein: for the Lord God almighty and the Lamb are the temple of it.

• Isa. 60. 19. 23 ^{*} ¹⁶ And the city hath no need of the sun, neither of the moon to shine in it: for the glory of God did light it: and the Lamb is the light of it.

• Isa. 60. 3. 24 ^{*} And the people which are saved, shall walk in the light of it: and the kings of the earth shall bring their glory and honour unto it.

• Isa. 60. 11. 25 ^{*} And the gates of it shall not be shut by day: for there shall be no night there.

¹² That is, foundation stones, according to the number of the gates, as is shewed, verse 19.

¹³ A transition unto [■] more exquisite description of the parts of the church, by finding out of the measure of the same, by the angel that measured them.

¹⁴ The measure and form most equal, in two verses.

^b A four-square figure hath equal sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

[■] He addeth this, because the angel had the shape of a man.

¹⁵ The matter most precious and glittering, which the presence of God maketh most glorious.

^d By street, he meaneth the broadest place of the city.

¹⁶ The second form of particular description (as I said, verse 12.) from foreign and outward accidents, which are these. Light from God himself, in this verse: glory from men, verse 24. perfect security from all harm, verse 25. Finally, such truth and incorruption of glory, verse 26. [■] can bear and abide with it: nothing that is inglorious, verse the last.

¹ Here is absolved and finished the description of the celestial church (as I shewed before, chap. 21. 12.) by the effects in five verses, and then this book is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the church, are these: the everlasting grace of God, in this verse, the eternal living of the godly, as chap. 2. 7. the eternal fruits which the godly bring forth unto God, themselves and others, verse 2. freedom and immunity from all evil, God himself taking pleasure in his servants, and they likewise in their God, verse 3. The beholding and sight of God, and feeling of the faith-

26 And the glory and honour of the Gentiles shall be brought unto it. A. D. 96.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lyes: but they which are written in the Lamb's ^{*} book of life.

C H A P. XXII.

• Ch. 3. 5. and 20. 12. Phil. 4. 3.

1 The river of the water of life is shewed, 2 and the tree of life: 6, 7 Then followeth the conclusion of this prophecy, 8 where John declareth, that the things herein contained, are most true. 13 And now the third time repeateth these words, All things come from him who is the beginning and the end.

AND he shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every month: and the leaves of the tree *serv'd* to heal the nations with.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name shall be on their foreheads.

5 ^{*} And there shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign for evermore. • Isa. 60. 19.

6 ² And he said unto me, These words are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed *is* he that keepeth the words of the prophecy of this book.

8 And I am John, which saw and heard these things: and when I had heard and seen, ^{*} I fell down to worship before the feet of the angel which shewed me these things. • Ch. 19.

9 But he said unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the words of this book: worship God.

10 ³ And he said unto me, ⁺ Seal not the words

ful from all eternity, vers: 4. the light of God, and an everlasting kingdom and glory, verse 5.

[■] This whole book is concluded and made up by a confirmation and [■] salutation. The confirmation hath three places: the words of the angel unto the 15th verse; the words of Christ, verse 16, 17. and the obtestation made by St. John from divine authority, thence unto the 20th verse. By the speech of the angel this prophecy is confirmed unto the 8th verse, and then he speaketh of the use of this book in the verses following. The prophecy is first confirmed by the angel from the nature thereof, that it is faithful and true: Secondly, from the nature of the efficient cause: both principal, which is God; and instrumental, which is the angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, verse 7. Fourthly, from the testification of St. John himself, verse 8. The rest of the speech of the angel tending to the same end. St. John interrupted or broken off by his unadvised act of worshipping him, in the same verse which the angel forbidding, teacheth him that adoration must be given not to him, but only [■] God: as for himself, that he is of such [■] and office, [■] he may not be adored: which thing also was in like manner done, chap. 16. verse 10.

[■] The angel returneth to his former speech: in which he teacheth the use of this book both towards ourselves, in this and the [■] verse: and in respect of God for declaration of his truth, thence unto the 15th verse.

[■] That is, propound this prophecy openly unto all, and conceal [■] part of it: The contrary whereunto is commanded, Isa. 8. 6. and Dan. 8. 26.

A. D. words of the prophecy of this book: for the time is at hand.

11 ⁵ He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 ⁶ And behold, I come shortly, and my reward is with me, ^{*} to give to every man according as his work shall be.

13 I am ² Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that their right may be in the tree of life, and may enter in through the gates into the city.

15 For without shall be dogs, and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh lies.

16 ¹ I Jesus have sent mine angel, to testify unto you these things in the churches: I am the root and the generation of David, and the bright morning star.

⁵ An objection prevented. But there will be some that will abuse this occasion unto evil, and will wrest this scripture unto their own destruction, as Peter saith. What then saith the angel? the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtful unto others, let such be more and more vile in themselves whom this scripture doth not please: yet others shall be further confirmed thereby unto righteousness, and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others.

¹ The second place belonging unto the use of this book, as I said verse 10. Also (saith God by the angel) though there should be no use of this book unto men: yet it shall be of this use unto me, that it is a witness of my truth unto my glory, who will come shortly, to give and execute just judgment in this verse: who have taught that all these things have their being in me, in the 13th verse, and have denounced blessedness unto my servants in the church, verse 14. and reprobation unto the ungodly, v. rse 15.

⁷ The blessedness of the godly set down by their title and interest thereunto, and their fruit in the same.

⁸ The second place of confirmation (as I said verse 6.) is the speech of Christ ratifying the vocation of St. John, and the authority of his calling and testimony, both from the

17 And the Spirit and the bride say, Come. A. D. And let him that heareth say, Come: and let him that is athirst, come: and ^{*} let whosoever will, take of the water of life freely. 96. 16. 55. 1.

18 ⁹ For I protest unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.

20 ¹⁰ He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 ¹¹ The grace of our Lord Jesus Christ be with you all. Amen.

condition of his own person, being God and man, in whom all the promises of God are Yea and Amen, 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the Holy Ghost, who here is, ■ it were, an honourable assistant of the marriage of the church as the spouse, and of every of the godly ■ members: and finally, from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verse 17.

⁹ The obtestation of St. John (which is the third place of the confirmation, ■ was noted verse 6.) joined with a curse of execration to preserve the truth of this book intire and uncorrupted in two verses.

¹⁰ A divine confirmation or sealing of the obtestation, first, from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from St. John himself, who by a most holy prayer calleth Christ ■ take vengeance of them.

¹¹ The salutation apostolical, which is the other place of the conclusion, as I said verse 6. and is the end almost of every epistle: which we wish unto the church, and to all the holy and elect members thereof, in Christ Jesus our Lord, until his coming to judgment. Come, Lord Jesus, and do it. Amen, again Amen.

T H E E N D .

A BRIEF TABLE of the Interpretation of the Proper Names which are chiefly found in the Old Testament, wherein the First Number signifieth the Chapter, the Second the Verse.

Whereas the wickedness of time, and the blindness of the former age hath been such, that all things altogether have been abused and corrupted, so that the very right **■** of divers of the holy **■** named in the scriptures have been forgotten, and now seem strange **■** us; and the names of infants, that should ever have some godly advertisements in them, and should be memorials and marks of the children of God received into his household, have been hereby also changed and made the signs and badges of idolatry and heathenish impiety: we have now set forth this table of the **■** that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly **■** call back the godly from that abuse, when they shall know the true names of the godly fathers; and what they signify, that their children **■** named after them, may have testimonies by their very names, that they are within that faithful family that in all their doings had **■** God before their eyes, and that they **■** bound by these their names **■** serve God from their infancy, and have occasion to praise him for his works wrought in them, and their fathers; but chiefly to restore the names **■** their integrity, whereby many places of the scriptures, and secret mysteries of the Holy Ghost, shall better be understood. We have meddled rarely with the Greek names, because their interpretation is uncertain, and many of them are corrupted from their original: as we may also see these Hebrew names, set in the margin of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that **■** not here interpreted, let not the diligent reader be careful: for he shall find them in places most convenient amongst the annotations; **■** least so many **■** may seem to make for any edification, and understanding of the scriptures.

A

A Aron, **■** Aharon, a teacher, Exod. 4. 14.
Abagtha Abagatha, father of the winepress, Esther 1. 10.
Abdia **■** Abda, a servant, 1 Kings 4. 6.
Abdiel **■** servant of God, Jer. 36. 26.
Abdi **■** my servant, **■** Chron. 29. 12.
Abdi and Abdias **■** Abdiah, **■** servant of the Lord, 1 Kings 18. 3. and Obadiah, **■** of the twelve prophets.
Abdiel the same, 1 Chron. 5. 15.
Abdenago **■** Abednego, servant of shining, Dan. 1. 7.
Abel mourning, the name of a city, Judges 11. 33. 1 Sam. 6. 18. but **■** Abel, the **■** of a man, doth signify vanity, Gen. 4. 2.
Abisaph **■** Abisaph, a gathering father, 1 Chron. 6. 23. Exod. 6. 24.
Abiathar father of the remnant, or excellent father, **■** Sam. 22. 21.
Abijah the will of the Lord, **■** Chron. 29. 1.
Abijam father of the sea, 1 Kings 14. 31.
Abidash father of knowledge, Gen. 25. 4.
Abidan father of judgment, Num. 1. 11.
Abiel my father is God, **■** Sam. 9. 1.
Abiezer the father's help, Josh. 17. 2.
Abigail the father's joy, 1 Kings 25. 3.
Abihail the father of strength, Num. 3. 35.
Abihu he is **■** father, Exod. 6. 23.
Abihud the father of praise, **■** Chron. 8. 3.
Abimeael a father from God, Gen. 10. 28.
Abimelech the king's father, or a father of counsel, or the chief king, Gen. 20. 3.
Aminadab **■** Aminadab, a father of **■** vow, or of a free mind, or prince, **■** Sam. 16. 8.
Abinoom **■** Abinoam, father of beauty, Judges 4. 6.
Abiram **■** Abiram, an high father, **■** Kings 19. 34.
Abisrag the father's ignorance, 1 Kings 1. 3.
Abishai the father's reward, **■** Sam. 26. 6.
Abishua the father of salvation, 1 Chron. 6. 4.
Abishur the father of **■** song, or of **■** wall, **■** of righteousness, 1 Chron. 2. 29.
Abital the father of the dew, 2 Sam. 3. 4.
Abitub the father of goodness, 1 Chron. 8. 11.
Abner the father's candle, **■** Sam. 13. 30.
Abraham a father of **■** great multitude, **■** the **■** was changed, Gen. 17. 5.
Abram an high father, Gen. 12. 31.
Abisalom **■** Abisalom, **■** father of peace, or the father's peace, or reward, 2 Sam. 3. 3. 2 Sam. 15. 2.
Abisalom **■** Abylon, lamentable, Luke 3. 1.
Adaias **■** Achan, troubling, Joshua 7. 1. who is called, Achar, **■** Chron. 2. 7.
Adaias **■** Adaias, the witness of the Lord, **■** Chron. 6. 41.
Adalia poverty, Esther 9. 8.
Adam man, earthly, Gen. 5. 2.
Adiel the witness of God, **■** Chron. 4. 36.
Adonias **■** Adonijah, the Lord is the ruler, 2 Sam. 3. 4.
Adonibezek the Lord's thunder, Judges 1. 5.
Adonikam the Lord is risen, Ezra 2. 13. and 8. 13.
Adoniram the high Lord, 1 Kings 4. 6.
Adonizedek the Lord's justice, Joshua 10. 1.
Agabus **■** Agabus, **■** grasshopper, Acts 11. 28.
Agar a stranger, Gen. 16. 1. Gal. 4. 24.
Ahara **■** Aharah, **■** sweet-favouring meadow, **■** Chron. 8. 1.
Ahasuerus **■** Ahasuerus, a prince **■** head, Dan. 9. 1.
Ahas **■** Ahaz, taking, or possessing, **■** Kings 1. 61.
Ahban a brother of understanding, 1 Chron. 2. 29.
Ahijah brother of the Lord, 1 Chron. 2. 25.
Ahimaaz brother or counsel, **■** Sam. 14. 50.
Ahiman brother of the right hand, Num. 13. 23.
Ahimelech **■** king's brother, 1 Sam. 21. 1.
Ahimoth a brother of death, 1 Chron. 6. 25.
Ahinoam the brother's beauty, 1 Sam. 14. 15.
Achiam **■** Achiam, **■** brother arising, **■** avenging, 2 Kings 22. 12.
Ahiezer the brother's help, Num. 1. 12.
Aholah a mansion **■** dwelling in herself, Ezek. 23. 4.
Aholibah my mansion in her, Ezek. 23. 4.
Aluan **■** Aluan, high, **■** Chron. 1. 40.

Amodei, God meafureth, Gen. 10. 26.

■ Amalek, **■** licking people, Gen. 36. 12.
Amariah the Lord said, **■** the Lamb of the Lord, Zeph. 1. 1.
Amasa sparing the people, 2 Sam. 17. 25.
Amasai the gift of the people, 1 Chron. 6. 35.
Amasiah the burthen of the Lord, **■** Chron. 17. 16.
Amitai true **■** fearing, 2 Kings 14. 25.
Ammiel a people of God, **■** God with me, 1 Chron. 3. 5.
Ammishaddai the people of the Almighty, Num. 1. 12.
Ammon a people, Gen. 19. 38.
Amon faithful, 2 Kings 21. 18.
Amos a burden, one of the twelve prophets.
Amos strong, the father of Isiah, Isa. 1. 1.
Amzi strong, 1 Chron. 6. 46. Nehem. 11. 12.
Anah afflicting, answering, or singing, Gen. 36. 2. and Hannah, Anna, gracious or merciful, 1 Sam. 1. 2.
Ananias the cloud of the Lord, Acts 5. 1.
Andrew manly, Matt. 4. 18.
Antipas for all, or against all, Rev. 2. 13.
Anub a grape, 1 Chron. 4. 8.
Apollo a destroyer, Acts 18. 24. the name also of an idol.
Apphia bringing forth, or increasing, Phil. 2.
Aram he ght, **■** their curse, Gen. 10. 23.
Archelaus a prince of the people, Matt. 2. 22.
Arel the altar of God, Gen. 46. 16.
Artahastate servant to spoil, Ezra 7. 21.
Asa a physician, **■** Kings 15. 8.
Asahel God hath wrought, 2 Sam. 2. 18.
Asaph gathering, 1 Chron. 6. 39.
Asharelah the blessedness of God, 1 Chron. 15. 2.
Ashbeel an old fire, Gen. 46. 21.
Asher blessedness, Gen. 30. 13.
Ashur blessed **■** travelling, Gen. 10. 27.
Asiel the work of God, **■** Chron. 4. 35.
Astyages governor of the city, Dan. 13. 65.
Atarah a crown, 1 Chron. 2. 26.
Athaias the time of the Lord, Nehem. 11. 4.
Athaliah time for the Lord, 2 Kings 8. 26.
Azaliah near the Lord, 2 Chron. 34. 8.
Azaniah hearkening the Lord, Nehem. 10. 9.
Azareel the help of God, 1 Chron. 12. 6.
Azariah the help of the Lord, 2 Kings 14. 21.
Azriel the help of God, Jer. 36. 26.
Azmaveth strength of death, **■** Sam. 23. 31.
Azrikam help rising up, Neh. 11. 15. 1 Chron. 3. 23.
Azu holpen, or helper, Jer. 28. 1.
Azubah forsaken, **■** Kings 22. 42.

B

B Aal, Bealim, lord, lords: the name of the idol of the Sidonians, Beel or a general name to all idols, because they were as the lords and owners of all that worshipped them, 1 Sam. 7. 4. Judges 2. 13. and 3. 7.
Baalzebub the master of flies, 2 Kings 1. 2.
Baanah in affliction, **■** Sam. 4. 2.
Babel confusion, Gen. 10. 10. and 11. 9.
Banaiah the Lord alone, Ezra 10. 35.
Balaam the ancient of the people, Num. 22. 5.
Baladan ancient in judgment, **■** Kings 20. 12.
Barabbas son of confusion, Matt. 27. 16.
Barachel blessing God, Job 32. 2.
Barachiah blessing the Lord, Zech. 1. 1.
Burk lightning, Judges 4. 6.
Bar-jonah son of a dove, Matt. 16. 17.
Barnabas the son of consolation, Acts 4. 36.
Baruch blessed, Jer. 32. 12.
Bathscha the seventh daughter, or the daughter of an oath, **■** Sam. Bethsabe 11. 3.
Bathsua the daughter of salvation, 1 Chron. 3. 5.
Beeliada **■** master of knowledge, 1 Chron. 4. 7.

4 O

Beelmon

THE FIRST TABLE:

Jehiah, the Lord liveth, 1 Chron. 15. 24.
 Jehieli, God liveth, 1 Chron. 26. 22.
 Jehoadan, the Lord's pleasure, 1 Kings 14. 2.
 Jehoahaz, the possession of the Lord, 1 Kings 23. 34.
 Jehohanan, grace, or mercy of the Lord, 1 Chron. 26. 3.
 Jehoaida, the knowledge of the Lord, 1 Kings 11. 15.
 Jehoakim, the rising or avenging of the Lord, 2 Kings 23. 34.
 Jehoshabath, the fullness of the Lord, 2 Chron. 21. 11.
 Jehoshaphat, the Lord is the judge, 1 Chron. 3. 10.
 Jehozaiah, the justice of the Lord, 1 Chron. 6. 14.
 Jekamiah, the Lord shall arise, establish, or avenge, 1 Chron. 2. 41.
 Jemuel, God in his day, Gen. 46. 10.
 Jephthah, opening, Judg. 11. 2.
 Jephunneh, beholding, Num. 13. 7.
 Jerahmeel, the mercy of God, 1 Chron. 2. 9.
 Jeremiah, exalting the Lord, 1 Chron. 5. 24.
 Jeriel, the fear of God, 1 Chron. 7. 2.
 Jerimoth, fearing death, 1 Chron. 7. 7.
 Jeroboam, increasing the people, 2 Kings 14. 23.
 Jeroham, high, 1 Chron. 6. 27.
 Jerubbaal, let Baal avenge, Judg. 6. 32.
 Jesse, a gift or oblation, Ruth 4. 17.
 Jesus, a Saviour, Matt. 1. 16.
 ¶ Jezabel, woe to the house, 1 Kings 16. 31.
 Jearael, the seed of God, Josh. 15. 56.
 Jgdaliah, the greatness of the Lord, Jer. 35. 4.
 ¶ Jheal, redeemed, 1 Chron. 3. 22.
 ¶ Joab, willing or voluntary, 1 Chron. 2. 16.
 Joash, the fire of the Lord, 2 Kings 11. 21.
 Job sorrowful, or hated, Job 1. 1.
 Jorhebed, glorious, Exod. 6. 20.
 Joel, willing, or beginning, Joel 1. 1.
 Jokdean, the burning of the people, Josh. 15. 56.
 Jokihai, an offence, Gen. 25. 2.
 Jokran, a little one, Gen. 10. 25.
 Jonah, a dove, 1 Kings 14. 25.
 Jonadab, voluntary or willing, 2 Sam. 13. 5.
 Jonathan, the gift of the Lord, Judg. 18. 30.
 Joseph, increasing, Gen. 30. 24.
 Joshua, the Lord's salvation, Zech. 3. 1.
 Josiah, the fire of the Lord, 1 Kings 22. 3.
 Jotham, perfect, 2 Kings 15. 32.
 Jozabad, ended, 1 Chron. 12. 20.
 ¶ Jphed-iah, the redemption of the Lord, 1 Chron. 8. 25.
 ¶ Ira, a watchman, 1 Chron. 11. 28.
 Iras, a wild ass, Gen. 4. 18.
 Irijah, the fear of the Lord, Jer. 37. 12.
 Irphel, health of God, Josh. 18. 27.
 Isaac, laugh, Gen. 17. 19.
 Isaiah, salutation of the Lord, Isa. 1. 1.
 Iccaiot, an hireling, or man of death, Matt. 10. 4.
 Ish-bosheth, a man of shame, 2 Sam. 2. 12.
 Ishmael, God hath heard, Gen. 16. 11.
 Ishon, a good man, 2 Sam. 10. 8.
 Israel, a prince of God, or prevailing with God, Gen. 35. 10.
 ¶ Issachar, a wages, Gen. 30. 18.
 ¶ Ithamar, woe to the chance, Exod. 6. 23.
 Ithiel, God with me, Nehem. 11. 7.
 Ithri, Ithro, Ithron, the same as Jattir.
 Ittai, strong, 2 Sam. 23. 29.
 ¶ Jubal, bringing, or fading, Gen. 4. 21.
 Jucal, mighty, Jer. 38. 1.
 Judah, confession or praise, Gen. 29. 35.
 Izababab, the Lord ariseth, or the clearness of the Lord, 1 Chron. 7. 3.

K

K Allai, the voice of the Lord, Nehem. 12. 20.
 Karcab, bald, Jer. 4. 11.
 ¶ Kedar, blindness, Gen. 25. 15.
 Kemuel, God is risen, Gen. 22. 21.
 Kerem-happuch, the horn of beauty, Job 42. 14.
 ¶ Kish, hard, or sore, 1 Sam. 9. 1.
 Kohath, a congregation, Gen. 46. 11.
 ¶ Kolsiah, the voice of the Lord, Nehem. 11. 2.
 Korah, bald, Gen. 36. 5.
 Kore, crying, 1 Chron. 9. 19.
 ¶ Kushiiah, hardness, 1 Chron. 15. 17.

L

L Aaiah, to gather, or testify, 1 Chron. 4. 21.
 Laadan, for pleasure, 1 Chron. 7. 26.
 Laban, white, Gen. 24. 29.
 Lael, to God, or to the mighty, Num. 3. 24.
 Lahad, to praise, 1 Chron. 4. 2.
 Lamech, poor or smitten, Gen. 4. 18.
 Lapidoth, lightnings, Judg. 4. 4.
 ¶ Lehabim, inflamed, Gen. 10. 13.
 Letushim, hammer-men, Gen. 25. 3.
 Levi, joined, or coupled, Gen. 29. 34.
 Leah, painful, or wearied, Gen. 29. 16.
 Lemuel, with whom is God, Prov. 31. 1, 4.
 ¶ Loban, whiteness, Exod. 6. 17.
 Lot, wrapped, or joined, Gen. 11. 27.
 ¶ Lud, a nativity, or generation, Gen. 10. 22.

M

M Achathi, broken, 1 Kings 25. 23.
 Maaseiah, the protection of the Lord, Jer. 32. 12.
 Mahlah, weakness, or dance, Num. 26. 33.
 Maasai, my work, 1 Chron. 9. 12.
 Maaseiah, the work of the Lord, 1 Chron. 15. 18.
 Maaziah, the strength of the Lord, 1 Chron. 24. 18.
 Machbanai, my poor son, 1 Chron. 12. 13.
 Machi, poor, or a smiter, Num. 13. 16.
 Machir, selling, or knowing, Gen. 50. 23.
 Madai, measure, or judging, Gen. 10. 2.
 Madan, strife, Gen. 25. 2.
 Magdalene, magnified, or exalted, Matt. 27. 56.

Maachah
 Maala
 Maasei
 Maafias
 Maafios
 Machabani
 Libni
 Lotam
 Ludim

Magog, covering, or melting, Gen. 10. 2.
 Mahalath, infirmity, or sickness, 2 Chron. 11. 18.
 Mahalaleel, praising God, Gen. 5. 12.
 Maharai, halting, 1 Chron. 11. 30.
 Mahath, wiping away, or fearing, 1 Chron. 6. 35.
 Mahaz, finishing, or watching, 1 Kings 4. 9.
 Malchi, my messenger, Mal. 1. 1.
 Malchiah, the Lord my king, Jer. 21. 1.
 Malchiel, God is my king, Gen. 46. 17.
 Malchishua, my King, the Saviour, 1 Sam. 14. 49.
 Mamzer, a bastard, Deut. 23. 2.
 Manasseh, forgetting, Gen. 41. 51.
 Manoah, rest, Judg. 13. 2.
 Maon, dwelling-place, Josh. 15. 55.
 Mordecai, bitter, contrition, Esther 2. 5.
 Martha, bitter, or provoking, Luke 10. 38.
 Mattan, a gift, 1 Chron. 23. 17.
 Mattenai, Mattaniah, Matthanah, Matthatah, his gift, Ezra 10. 33.
 Mattithiah, a gift of the Lord, 1 Chron. 9. 31.
 Mehazioth, seeing or sign, 1 Chron. 25. 4.
 ¶ Mehetabel, how good is God! Gen. 36. 39.
 Mehujael, teaching God, Gen. 4. 18.
 Mehuman, troubled, Esther 1. 10.
 Melchizedek, king of righteousness, Gen. 14. 10.
 Menahem, or comforter, 2 Kings 15. 14.
 Mephibosheth, shame of mouth, 1 Sam. 4. 4.
 Methusael, asking death, Gen. 4. 18.
 Methuselah, spoiling his death, Gen. 5. 21.
 Melatiah, deliverance of the Lord, Nehem. 3. 7.
 Meraioth, bitterness, 1 Chron. 9. 11.
 Mered, rebellious, 1 Chron. 4. 17.
 Mesha, salvation, 1 Chron. 2. 42.
 Meshiah, prolonging, Gen. 10. 2.
 Melhelemiah, the peace of the Lord, 1 Chron. 26. 11.
 Meshullam, peaceable, 2 Kings 22. 3.
 ¶ Milcah, a woman of counsel, Gen. 11. 29.
 Milcom, their king or counsellor, the idol of the Ammonites, 1 Kings 23. 13.
 Micah, poor, or smitten, or who is here? 1 Chron. 34. 20.
 Micaiah, who is like the Lord! 2 Kings 22. 12.
 Michael, who is like God! 1 Chron. 7. 3.
 Michal, who is perfect? 1 Sam. 14. 49.
 Miriam, exalted, or teaching, Exod. 15. 20.
 Mishar, who demandeth? Exod. 6. 22.
 Mithradath, dissolving the law, Ezra 1. 8.
 Moab, of the father, Gen. 19. 37.
 Moser, drawn up, Exod. 2. 10.
 Moz, found, or unleavened, 1 Chron. 2. 46.
 ¶ Musch, anointing, or vale, 1 Kings 16. 18.
 Mushi, departing, Exod. 6. 19.

N Aamah, beautiful, Gen. 4. 22.
 Naaman, fair or beautiful, Gen. 46. 21.
 Naarah, a maid, or watching, Josh. 16. 7.
 Nabal, a fool, 1 Sam. 25. 3.
 Nadab, a prince, or liberal, Exod. 6. 23.
 ¶ Nage, clearness, Luke 3. 25.
 Nahalei, the inheritance of God, Num. 21. 19.
 Naham, Nahum, a comforter, or repentant, 1 Chron. 4. 19.
 Nahash, a serpent, 1 Chron. 4. 12.
 Nahor, hoarse, or angry, Gen. 11. 22.
 Naioth, beauty, or a dwelling-place, 1 Sam. 19. 18.
 Naphtali, wrestling, or comparison, Gen. 30. 8.
 Nathan, given, 2 Sam. 5. 14.
 Nearioth, a child of the Lord, 1 Chron. 3. 22.
 Neba oth, tuds, or prophecies, Gen. 25. 13.
 ¶ Nebuchad-nezzar, which is written for the most part in Jeremiah, and sometime in Ezekiel, Nebuchad-nezzar, signifieth the mourning of the generation, Jer. 27. 8. and 34. 1.
 Nephtug, weak, 2 Sam. 5. 15. 1 Chron. 14. 6.
 Nephtuhim, an opening, Gen. 10. 13.
 Ner, a light, 1 Sam. 14. 51.
 Nethanel, the gift of God, 1 Chron. 35. 9.
 Nethaniah, a gift of the Lord, 1 Kings 25. 23.
 ¶ Nimrod, rebellious, Gen. 10. 8.
 ¶ Noadiah, the witnessing or testimony of the Lord, Ezra 8. 33.
 Noah, rest, Gen. 5. 29.
 Nogah, brightness, 1 Chron. 14. 6.
 ¶ Nun, son, or posterity, Num. 13. 9.

O

O Bidiah, the servant of the Lord, 1 Chron. 3. 21.
 Obed, a servant, Judg. 9. 26.
 Obed-edom, the servant of Edom, or a servant Edomite, 2 Sam. 6. 10.
 Obil, born, or brought, 1 Chron. 27. 30.
 ¶ Omar, speaking, or exalting, Gen. 36. 11.
 ¶ Onam, sorrow, strength, Gen. 36. 23.
 Onan, sorrow or iniquity, Gen. 38. 4.
 ¶ Opiel, a tower, or darkness, 1 Chron. 33. 14.
 Ophir, ashes, Gen. 10. 29.
 ¶ Ornan, rejoicing, 1 Chron. 21. 18.
 Orpah, a neck, Ruth 1. 4.
 ¶ Othni, my time, 1 Chron. 26. 7.
 Othniel, the time of God, Josh. 15. 17.
 Otholiah, time to the Lord, 1 Chron. 8. 26.
 ¶ Ozaiab, the strength of the Lord, 1 Chron. 15. 21.
 Ozziel, the help of God, 1 Chron. 27. 19.

P

P Agiel, God hath met, Num. 1. 13.
 Palti, deliverance of God, Num. 13. 10.
 Paltiel, deliverance of God, Num. 34. 26.
 Paruah, flourishing, or fleeing, 1 Kings 4. 17.
 Pashur, increasing liberty, Jer. 20. 3.
 ¶ Pedahel, the redemption of God, Num. 34. 28.
 Pedahzur, mighty redeemer, Num. 1. 10.
 Pekahiah, the Lord's opening, 2 Kings 15. 22.

Mahalon
 Mahaleel
 Mahalath
 Malachias
 Melchiah
 Melchiel
 Manoe
 Maonath
 Mattanah
 Manhanaim
 Mattathias
 Matthias
 Aman
 Melchias
 Merari
 Mousa
 Melcha
 Milcha
 Micha
 Micah
 Michas
 Michaias
 Maria
 Noeman
 Nahamani
 Nemrod
 Obdia
 Abdias
 Ebed
 Oman
 Auran
 Ophrath
 Athaliah
 Ozia
 Azaziah
 Azriel
 Pelaiab

THE FIRST TABLE.

Phalath, Pelaiab, a miracle of the Lord, Nehem. 8. 7.
 Phaltias, Pelatiah, deliverance of the Lord, 1 Chron. 3. 21.
 Pelaiab, the miracle of the Lord, 1 Chron. 3. 24.
 Peleg, a division, Gen. 10. 25.
 Peleth, deliverance, 1 Chron. 2. 35.
 Peneel, seeing God, 1 Chron. 4. 4.
 Pereth, a boatman, 1 Chron. 7. 16.
 Perez, a division, Gen. 38. 29.
 Peruda, a division, Ezra 2. 55.
 Pethahiah, the Lord openeth, Ezra 10. 23.
 Phals, marvellous, Gen. 45. 9.
 Pharaoh, vengeance, Exod. 8. 1.
 Phicol, Phichol, the mouth of all, Gen. 21. 22.
 Phineas, Phinehas, a bold countenance, Num. 25. 7.
 Pnuah, a mouth, Gen. 46. 17.

R

R Armaiah, thunder of the Lord, Nehem. 7. 7.
 Rachel, a sheep, Gen. 29. 9.
 Radai, ruling, 1 Chron. 2. 14.
 Rahab, proud, or strong, Josh. 2. 1.
 Raham, mercy or compassion, 1 Chron. 2. 44.
 Ram, high, 1 Chron. 2. 9.
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 Rapha, relief, or medicine, 1 Chron. 8. 2.
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 Reba, the fourth, Josh. 13. 21.
 Rebecca, Rebekah, fed, Gen. 22. 23.
 Reebah, a rider, 2 Kings 10. 15.
 Reeliah, a shepherd to the Lord, Ezra 2. 2.
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 Reham, pitiful, or pitied, Ezra 2. 2.
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 Reu, his shepherd, Gen. 11. 19.
 Reuben, the son of vision, so named, because the Lord did see his mother's affliction, Gen. 29. 32.
 Reuel, a shepherd of God, Exod. 2. 18.
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S

S Abrah, a compass, or old age, Gen. 10. 7.
 Sabtecha, the cause of sinning, Gen. 10. 7.
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 Seled, affliction, 1 Chron. 2. 30.
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 Serug, a bough, or plant, Gen. 11. 20.
 Seth, set, or put, Gen. 4. 25.
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 Shalman, peaceable, Hosea 10. 14.
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 Shamed, destroying, 1 Chron. 8. 12.
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T

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V

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